

THE CHALLENGE OF A GLOBAL SOCIOLOGICAL IMAGINATION

ESAS
RN
15



April 19th - 20th, 2018

Swedish School of Social Science
University of Helsinki
Finland



Global, Transnational and
ESA ²⁰¹⁵
 Cosmopolitan Sociology

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Welcome to the 2018 Midterm Conference of ESA Research Network 15: The Challenge of a Global Sociological Imagination

Welcome to the Midterm Conference of the European Sociological Association's (ESA) Research Network 15 (RN15). At the 13th ESA Conference in Athens the board of RN15 decided to hold its midterm meeting in Helsinki during its board meeting on August 31st, 2018. During this meeting the board also decided that the conference would take place on April 19th and 20th, 2018.

Upon our return to Helsinki myself and two members of the RN15 board, Sanna Saksela-Bergholm and Pierluca Birindelli, formed a Local Organising Committee and began the task of planning this conference. Fortunately, when we approached the rector of University of Helsinki's Swedish School of Social Science (SOCKOM), Mirjam Kalland, our request to hold our conference at the University of Helsinki was met with enthusiasm. Rector Kalland generously provided much needed financial and administrative support to this conference for which we are most grateful.

We also wish to thank SOCKOM's financial controller, Piamaria Nordström and research coordinator, Minna Lehtola, without whom the organisation of this conference would not have been possible. In addition, we are also most grateful for the support of our colleagues at SOCKOM's Centre for Research on Ethnic Relations and Nationalism (CEREN) and the Migration and Diaspora Studies Research Group (MIDI). In no particular order, the LOC wishes to thank Professor Suvi Keskinen, Dr Östen Wahlbeck, Dr Gwenaëlle Bauvois, Dr Aminkeng Atabong, PhD student Minna Seikkula and Dr Mari Toivanen, who have all actively supported our work by offering advice, arranging workshops and reviewing many of the abstracts submitted.

Beyond the help we have received from SOCKOM, we are also most grateful for the assistance of Päivi Taurianen from the International Conference Organising Office at the University of Helsinki's central administration. Again, Päivi's help has been most valuable both in helping us find and book the rooms needed to hold this conference in the rather grand setting of the University of Helsinki's Main Building and providing the technical expertise needed to set up the CERPOS system through which you all registered your attendance. This was no small task!

The LOC also wishes to thank the ESA's Executive Coordinator, Dr Dagmar Danko and the staff at the office (along with ESA RN Coordinator Teresa Carvalho) who have been instrumental in ensuring that we received the financial support from ESA that has made this conference possible.

To conclude our "thank yous", we would like to express our gratitude to our keynote speakers, Dr Julia Suárez-Krabbe, Dr Lena Näre, Professor David Inglis and Dr Vincenzo Cicchelli, for graciously accepting our invitation to speak at this event. We look forward to what will no doubt be two enlightening and entertaining keynote sessions.

Turning to you, dear participants, we are delighted to report that this midterm conference is our biggest meeting yet! In fact, we received a great deal of interest and ended up accepting over some three times more abstracts than our previous midterm meeting, which took place in Milan in 2016. When we sent out our Call for Abstracts late last year we hardly thought it possible that we would receive so many contributions for what is, after all, the interim meeting of a rather new research network.

We hope that the discussions that take place over this two-day event will stimulate future collaborations and perhaps even lead to some joint publications. Furthermore, we hope that after spending time together in Helsinki discussing our respective topics and making new friendships, you will all be eager to join RN15 for the 14th ESA Conference titled "Europe and Beyond: Boundaries, Barriers and Belonging", which will take place from August 20th to the 23rd, 2019 at the University of Manchester.

On behalf of the board of ESA RN15 and the Local Organising Committee, I wish you all a warm welcome to Helsinki!

Yours sincerely,
Peter Holley



GETTING AROUND IN HELSINKI

From your arrival at Helsinki-Vantaa Airport, we suggest that you use the public transport network known as HSL (*Helsingin Seudun Liikenne*). The network includes buses, trams, local train services and the metro. This public transport system is amongst the best in the world and much more competitively priced than taxi services in Finland, which are quite expensive.

The HSL service has a mobile-friendly **Journey Planner** website that can be used to find the quickest and easiest routes for you to get from one location to another. Click [here](#) to access the Journey Planner service.

There are a number of different fare options with the cheapest single ticket being just €2.20 for a Helsinki-zone Mobile Ticket that can be purchased using the HST Mobile App (available [here](#)). If you prefer to purchase tickets, we advise you to use a ticket machine that can be found at all local train stations, all Metro stations and at some tram stops. The cost of a ticket for travelling within the Helsinki-zone is €2.90 from a ticket machine (or €2.50 for a tram ticket). Helsinki-zone tickets can also be purchased from the driver when boarding a bus for €3.20 (Please note that bus drivers do not accept any Euro bank notes bigger than €20.00.) You cannot purchase tickets on the tram service so be sure to purchase a ticket in advance.

If you are travelling to or from the Helsinki-Vantaa Airport, you will need to purchase a regional ticket (Seutulippu). These cost €4.20 with the HST Mobile App, €5.50 from bus drivers and €5.00 from a ticket machine. Train lines I and P provide the quickest journey to Helsinki Central Railway Station at approximately 40 minutes.

When travelling from Helsinki-Vantaa Airport to Helsinki Central Railway Station, the first train leaves at 05:01 on weekdays and 05:14 on weekends.

The first train to Helsinki-Vantaa Airport from Helsinki Central Railway Station leaves at 04:28 on weekdays (04:46 on weekends) and the last train leaves at 00:46 on Monday through Thursday and at 00:58 on Fridays and Saturdays. The last train on Sundays from Helsinki Central Railway Station to the airport leaves at 00:28.

If you do not wish to take public transport to and from Helsinki-Vantaa Airport, we suggest that you book a **Yellowline Airport Taxi**. Prices for the shuttle minibus service it operates start at €29.50 from one to two people travelling from central Helsinki.

GETTING TO THE CONFERENCE

The conference will take place in the Main Building (*Päärakennus*) of the University of Helsinki. This is located on the Unioninkatu side of the Senate Square in the heart of the city. You can access the Main Building both from the Senate Square side or from the "new side" of the building at Fabianinkatu 33. Please note, however, that there is no disabled access from the Senate Square side of the building. This is to be found at the left-most building entrance on Fabianinkatu.

To get to the Main Building you may wish to walk if you are staying at a hotel in the city centre. If you wish to take a tram, routes 2, 4 and 7 stop just outside the Main Building (stop: Senaatintori - 0405). These tram routes run every few minutes throughout the day.



The view of Helsinki Lutheran Cathedral from the Senate Square.
Photo: Mariano Mantel, Flickr

PRESENTING YOUR WORK

On the forthcoming pages you will find our timetable for this conference. The workshop codes (WS) are as follows:

- **WS1:** Workshop 1 (Migration, Cosmopolitanism and Everyday Life)
- **WS2:** Workshop 2: The Domestication of Worldwide Models
- **WS3:** Workshop 3 (Tackling Sociology's Methodological Nationalism)
- **WS4:** Workshop 4 (Decolonising Sociology)
- **WS5:** Workshop 5 (Social Capital in Transnational and Diaspora Communities)
- **WS6:** Workshop 6 (The Cosmopolitan Imaginary: Communicating and Consuming the Global)
- **WS7:** Workshop 7 (Transnationalism in the context of crisis and/or contestation)

Please note that our "General Session" has been split to constitute Workshops 6 and 7. These have been divided according to their specific themes.

Where possible we have allotted three presentations per session. However, due to demand some sessions have necessitated that we include four presentations in the same ninety-minute session. Unfortunately, this means that some sessions will have less time for discussion than others. In such cases, we suggest that participants make use of the breaks for further discussion.

Each presentation should be no more than twenty-minutes long. The session chair is responsible for ensuring the timely progress of the session and may cut you off if you fail to subscribe to the strict twenty-minute rule.

When presenting your work all rooms will have computers with PowerPoint and Adobe Acrobat, and an overhead projector.

While the University of Helsinki's IT facilities allow users to connect a laptop computer to the projector, we strongly discourage this as it can cause delays. Rather, we request that all participants use a USB Flash Drive to upload their presentation to the desktop of the computer in the room. Please do this approximately five minutes **before** your workshop is due to begin to avoid delays at the beginning of the session.

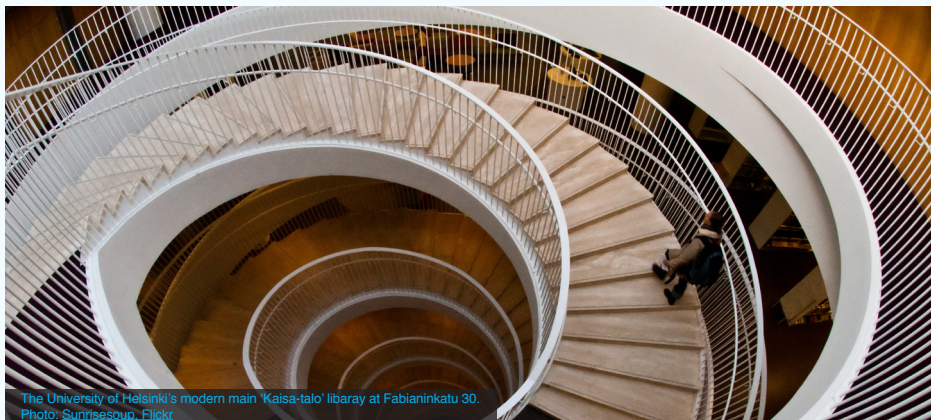
If you wish to use online presentation software (e.g. Prezi, Keynote online, etc.), please ensure that you login to your account and access your presentation **before** your workshop session begins.

If you have prepared your presentation on an Apple device, you may wish to create a PDF version of your slides to ensure that there are no nasty surprises when you open your slides on the Windows PCs at the University of Helsinki.

COFFEE BREAKS

Refreshments will be served during the coffee breaks in the 2nd floor reception area outside the Consistorium Hall (room 2002 on the 'new' side of the building). Please see the 2nd floor map in the Appendix (page 29) for further details.

We kindly ask that you leave sufficient time to walk to the appropriate room at the end of each break. *The University of Helsinki's Main Building is rather big!*



PROGRAMME: THURSDAY APRIL 19TH, 2018

09.30-10:00	Coffee and Registration - 2 nd floor reception area (Consistorium) [2002]					
10:00-10:30	Opening words - Consistorium [2002] • Marco Caselli (RN15 Chair) • Peter Holley, Sanna Saksela-Bergholm & Pierluca Birindelli (Local Organising Committee - University of Helsinki)					
10:30-12:00	Plenary Session: Sociological Perspectives on Cosmopolitanism - (Consistorium) [2002] • David Inglis (University of Helsinki) • Vincenzo Cicchelli (GEMASS, Paris Sorbonne University)					
12:00-13:30	Lunch ¹					
13:30-15:00	Special Session [Consistorium - 2002] Lecture by Faith Mkwesha (Åbo Akademi University) followed by a round table discussion on decolonising the university. Chair: Peter Holley	WS² 1.a. [Lecture Room 10 - 3010] ³ • Lyndsey Kramer (1.8) • Cheryl Martens & Sonia Bookman (1.9) • Sylvain Beck (1.2) Chair: Pierluca Birindelli	WS 2.a. [Auditorium XIV - 3029] ⁴ • Motti Regev (2.10) • Pertti Alasuutari & Anita Kangas (2.1) • Tiina Kontinen (2.7) Chair: Marjaana Rautalin	WS 3. [Lecture Room 4 - 3002] ² • Spiros Makris (3.1) • Natan Sznajder (3.2) • Máté Zombory (3.3) Chair: Marco Caselli	WS 5.a. [Auditorium XV - 4072] ⁴ • Barbara Bertolani (5.2) • Päivi Pirkkalainen (5.4) • Sanna Saksela -Bergholm (5.6) Chair: Mari Toivanen	
15:00-15:30	Coffee Break - 2 nd floor reception area (Consistorium) [2002]					
15:30-17:00	WS 1.b. [Auditorium II - 2071] • Meltem Şener (1.10) • Auke Apłowski et al (1.1) • Stefania Tusini (1.12) Chair: Sylvain Beck	WS 2.b. [Auditorium III - 2070] • Irem Ebeturk (2.3) • Lauri Heimo (2.6) • Eetu Vento (2.11) • Fabrizio Fornari (2.4) Chair: Valtteri Vähäsavio	WS 4.a. [Auditorium XI - 3031] • Paula Bastone (4.2) • Morteza Hashemi (4.3) • Sonja van Wichelen (4.10) Chair: Amikeng Atabong	WS 5.b. [Auditorium IV - 2069] • Murat Şentürk & Ferhan Sanıye Palaz (5.7) • Mari Toivanen (5.8) • Östen Wahlbeck (5.10) Chair: Sanna Saksela-Bergholm	WS 6. [Lecture Room 4 - 3002] • Pierluca Birindelli (6.2) • Tracey Skillington (6.5) • Sonia Bookman & Cheryl Martens (6.3) Chair: Tiina Kontinen	
17:00-19:00	Opening Reception (Drinks and Snacks served) - Consistorium [2002]. • Welcoming words by Dr Mirjam Kalland, Rector of the Swedish School of Social Science.					

¹At the participant's own expense.

²Workshop.

³New side of the main building.

⁴Old side of the main building.

PROGRAMME: FRIDAY APRIL 20TH, 2018

09.00-10.30	WS 1.c. [Lecture Room 8 - 3008] <ul style="list-style-type: none"> • Benedicte Brahic (1.3) • José De Oliveira Filho (1.5) • Sirkka Komulainen (1.7) Chair: Pierluca Birindelli	WS 1.c. [Consistorium - 2002] <ul style="list-style-type: none"> • Val Colic-Peisker (1.4) • Morteza Hashemi (1.6) • Myung-ah Son & Youyeon Kim (1.12) Chair: Sylvain Beck	WS 2.c. [Lecture Room 19 - 5015] <ul style="list-style-type: none"> • Gwenaëlle Bauvois, Niko Pyrhönen & Tuukka Ylä-Anttila (2.2) • Laia Pi Ferrer (2.8) • Raluca Groseanu (2.5) • Marjaana Rautalin (2.9) Chair: Jukka Syväterä	WS 4.b. [Auditorium XIV - 3029] <ul style="list-style-type: none"> • Janki Andharia (4.1) • Aino Korvensyrjä (4.5) • Anna-Leena Riitaaja (4.8) • Afrouz Zibaei (4.11) Chair: Markus Himanen	WS 7. [Lecture Room 20 - 5033a] <ul style="list-style-type: none"> • Nelly Bekus (7.1) • Saara Koikkalainen (7.2) • Amar Wahab (7.3) Chair: Osten Wahlbek
10.30-11:00	Coffee Break - 2 nd floor reception area (Consistorium) [2002]				
11:00-12:30	Plenary Session: The Importance of Post-Colonialism to a Global Sociology - (Consistorium) [2002] <ul style="list-style-type: none"> • Lena Näre (University of Helsinki) • Julia Suárez-Krabbe (Roskilde University) 				
12:30-14.00	Lunch*				
14:00-15:30	WS 4.c. [Lecture Room 14 - 4048] <ul style="list-style-type: none"> • Markus Himanen (4.4) • Elina Oinas (4.6) • Piermarco Piu (4.7) • Giuseppina Rossi (4.9) Chair: Amikeng Atabong	WS 5.c. [Lecture Room 15 - 4051] <ul style="list-style-type: none"> • Rolle Alho (5.1) • Annelise Erismann (5.3) • Muhammad Ahsan Qureshi (5.5) • Larisa Vdovichenko (5.9) Chair: Saara Koikkalainen	RN15 Board - Business Meeting. [Lecture Room 4 - 3002]		
15:30-16:00	Closing words - Consistorium [2002] <ul style="list-style-type: none"> • Peter Holley, Sanna Saksela-Bergholm & Pierluca Birindelli (Local Organising Committee - University of Helsinki) • Pertti Alasutari (University of Tampere & founder member of ESA RN 15) 				
18:00-Late	Conference Dinner** - Restaurant Messenius [Messeniuksenkatu 7, 00250 Helsinki]				

*At the participant's own expense.

**For participants who purchased a ticket by March 23rd, 2018. The conference dinner includes two drinks. More can be purchased by the participant if desired.

KEYNOTE SESSIONS

Keynote Session 1: Sociological Perspectives on Cosmopolitanism



Vincenzo Cicchelli

Groupe d'Etude des Méthodes de l'Analyse
Sociologique de la Sorbonne (GEMASS)
Université de Paris-Sorbonne

*"Plural and Shared.
The Sociology of a Cosmopolitan World"*

Thursday April 19th, 2018
10:30-12:00



David Inglis

Department of Social Research (Sociology)
Faculty of Social Sciences,
University of Helsinki

"Cosmopolitan Sociology in Hard Times"

Keynote Session 2: The Importance of Post-Colonialism to a Global Sociology



Lena Näre

Department of Social Research (Sociology)
Faculty of Social Sciences,
University of Helsinki

*"Traces, Crises and Voices - Refugee
Epistemology in the Context of Global Coloniality"*

Friday April 20th, 2018
11:00-12:30



Julia Suárez-Krabbe

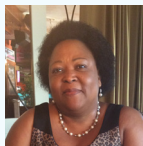
Department of Social Research (Sociology)
Department of Communication and Arts,
Roskilde University

*"Indisciplining Sociology: Coloniality, Sociogeny
and (Im)possible Social Change"*

SPECIAL SESSION & ROUND TABLE DISCUSSION

Decolonising the University: Sociological Perspectives on Race and Ethnicity at Higher Education Institutions in Finland and around the Globe

Thursday April 19th, 2018
13:30-15:00



Faith Mkwesha

Department of Gender Studies,
Åbo Akademi University

*"Decolonising the university:
We need new names globally"*

*After Dr Mkwesha's lecture we will hold a round table discussion to discuss the
role we, as sociologists, may take in decolonising higher education.*

WORKSHOP SESSIONS

WORKSHOP 1: MIGRATION, COSMOPOLITANISM AND EVERYDAY LIFE

In this stream, we call for abstracts that aim to establish new understandings of cross-border mobilities and liminalities, along with the inequalities and other unintended consequences they may produce. Indeed, when actors leave their comfort zone, their usual living area, occupational niche or educational environment and migrate to new place, they have to adapt to new norms and customs. The stage of moving from one locality to another can be described as a rite de passage (van Gennep 1909), where actors become separated from their previous setting, go through a transition process and become aggregated with their new surroundings. These rites de passage can also be understood as a liminal period in which actors are 'neither here nor there', feeling 'betwixt and between' (Turner 1979: 236), caught between the old and the new.

Questions of interest within this stream are, amongst others, whether it is possible to shed sociological light upon the liminal condition experienced by an immigrant (or expatriate) in a global world? Is it possible to point out and study the liminal spaces that facilitate encounters with alterity in the midst of the diversity of daily life in today's global cities?

We welcome both methodological and theoretical papers discussing (im)mobilities, experiences of separation versus attachment, and actors' adaptations to living within transnational contexts.

Key concepts: Globalization, cosmopolitanism, mobility, liminality, transnationalism

Session organisers: Pierluca Birindelli (University of Helsinki) and Sylvain Beck (Paris 4 - Sorbonne)

WORKSHOP 2: THE DOMESTICATION OF WORLDWIDE MODELS

Globalization is often seen as an unescapable process that leads to convergence and homogenization. Alternatively, the ways local actors adapt global fashions to local contexts, mix them with local traditions and transform them into new hybrid models and styles is often celebrated as an antidote to the homogenizing effects of globalization. But there are also mediating views. Some scholars have talked about globalization, but there are a host of other concepts, such as hybridization, indigenization, vernacularization, and so on.

These concepts stress that global ideas are always domesticated to the local conditions. Then again, world society theorists have talked about decoupling: governments enact worldwide models to look "modern" in the eyes of the global community but fail to implement

them in practice. Finally, we can talk about the way local actors align their policies and practices with those adopted elsewhere: throughout the world, actors react to the same signals and events, even though in different, perhaps opposite ways, which results in a global synchronization of actors' moves, quite like the way birds behave in a flock. For this session, we invite papers that reflect on and employ such mediating concepts.

Key concepts: Globalization, domestication, worldwide models, hybridization, indigenization, vernacularization

Session organisers: Marjaana Rautalin, Jukka Syväterä and Valtteri Vähä-Savo (University of Tampere)

WORKSHOP 3: TACKLING SOCIOLOGY'S METHODOLOGICAL NATIONALISM

This session welcomes both theoretical and methodological papers that focus on the challenges associated with methodological nationalism in the social sciences. We seek contributions that endeavour to advance a sociological perspective that extends beyond the methodological nationalist gaze, tackling social and political phenomena and identities that, while often locally experienced, span the globe. These may include, for example, post-colonial perspectives on 'race' and racism or the rise of global social and political movements (e.g. the sans papiers movement or radical right wing populism). Furthermore, the convenors encourage contributions that seek to develop methodologies which address such phenomena at different analytic scales.

Key concepts: Methodological nationalism, sociological theory, methodology, social and political movements.

Session organisers: Peter Holley (CEREN/MIDI, Swedish School of Social Science, University of Helsinki) and Marco Caselli (Università Cattolica del Sacro Cuore)

WORKSHOP 4: DECOLONISING SOCIOLOGY

Beginning in the late-18th century with the successions of the United States from the British Empire and Haiti from France, over the course of the 19th century and accelerating in the latter half of the 20th century, lands previously defined as the colonies of Western empires gradually sought (and often fought for) their independence. This changed the geopolitical map significantly from some fifty-one member states at the inception of the United Nations in 1945 to some one hundred and ninety-three sovereign member states today. Nonetheless, while the colonial powers may have waned, colonial thinking continues to live on in the social, political and economic relations of the contemporary global order, particularly in relation to discussions of multiculturalism, 'race' and indigeneity. Indeed, as Gurminder Bhambra (2014: 119-120)

has noted, the social sciences have generally been resistant to the insights of postcolonial theory.

In the light of such a critique, this session welcomes contributions that recognise the legacy of colonialism in sociological thinking today and seek to open sociology to possible futures, which address present-day inequalities that are consequences of long-standing historical injustices such as the genocide and dispossession of indigenous peoples, the appropriation of lands, and the enslavement of racialized 'others'. In addition, the organisers welcome contributions that endeavour to decolonise academic knowledge production and challenge the hegemony of whiteness within academia.

Key concepts: Post-colonial sociologies, decolonising knowledge production, social justice, anti-racism, multiculturalism, indigenous groups

Session organisers: Amikeng Atabong^{1,2} and Minna Seikkula¹ (¹CEREN, Swedish School of Social Science, University of Helsinki, ²Åbo Akademi University)

WORKSHOP 5: SOCIAL CAPITAL IN TRANSNATIONAL AND DIASPORA COMMUNITIES

Recent flows of migration have increased interest among scholars focusing on mechanisms of inclusion and exclusion of migrants in their receiving countries, while not forgetting their transnational contacts and practices. Still, more research is needed in order to understand the processes whereby social resources can bridge the divide between migrants' new home countries and their societies of origin. More information is also needed in order to understand how such resources function as a usable and mobilisable form of social capital, as well as how the utilisation of such resources is inhibited (Anthias 2007), and how social capital functions as enforceable trust (Portes & Sensenbrenner 1993).

This workshop invites papers focusing on the migrants' transnational engagements and participation at individual and collective levels across diverse institutional, political and discursive settings. Of particular interest are papers that examine the processes whereby social resources can bridge both the divide between migrants' new home countries and societies of origin. Studies can, for example, examine how social resources (social, political and affective transnational ties and practices) are mobilised as social/political action among members of diaspora communities both in the societies of settlement and departure, and how such resources are converted into social capital.

We are planning to publish an anthology on this same topic. Please, let us know if you are interested in participating in this book process. On the basis of accepted abstracts, we will ask scholars to submit a rough draft of their paper for

this workshop (from 5000 – 8000 words). Selection for the anthology will take place after the workshop.

Key concepts: Migration, diasporas, transnational engagements, social resources, inclusion and exclusion, social capital

Session organiser: Sanna Saksela-Bergholm (University of Helsinki)

WORKSHOP 6: THE COSMOPOLITAN IMAGINARY: COMMUNICATING AND CONSUMING THE GLOBAL

The presentations in this workshop session focus on the communication of a cosmopolitan disposition or forms of consumption that may be deemed cosmopolitan. The abstracts included in this workshop were submitted to the "general workshop" session.

Key concepts: cosmopolitanism, identifications, consumption, sociological imagination.

Session organiser: Tiina Kontinen (Department of Social Sciences and Philosophy, University of Jyväskylä)

WORKSHOP 7: TRANSNATIONALISM IN THE CONTEXT OF CRISIS AND/OR CONTESTATION

The presentations in this workshop session focus on political crises and contestations taking place in a transnational milieu. They range from memories of soviet repression to the implications of Brexit for migrants to expressions of queerness in a transnational campaign. The abstracts included in this workshop were submitted to the "general workshop" session.

Key concepts: Transnational social and political spaces, crisis, contestation.

Session organiser: Östen Wahlbeck (MIDI, Swedish School of Social Science, University of Helsinki)



ABSTRACTS

Workshop 1: Migration, Cosmopolitanism and Everyday Life

(1.1) The formation of a European Social Space: Global Network Analysis of Transnational Human Activities

In Sociology, it is common wisdom that ours is an era of globalization. Thus, "society" can no longer be understood solely as national, but increasingly as global. Many scholars assume that a world society has emerged, complementing national societies as the locus of social interactions. In this contribution, we challenge this idea for European societies. While sharing the assumption that social life is increasingly transnational, we suggest that the horizon of Europeans has become more world-regional (and thus European) rather than global. Our theoretical argument is that the ever closer legal-political integration of Europe – mainly, but not exclusively in the shape of the European Union - has eased transnational human activities within Europe to an extent that Europe has become an increasingly dense social space. In consequence, we witness the formation of a European society, rather than a world society. Empirically, we explore this idea via network analysis of various transnational human activities – migration, student exchange, tourism, and telecommunication. We analyse 31 862 country dyads from 179 countries worldwide, over a period of up to 50 years, depending on the type of activity. As the main method we apply community detection, which is a density-based algorithm that combines countries to clusters if they have strong exchange relationships among each other. Our results suggest that for all four human activities studied, the present-day European social space is a more sharply defined cluster within the world than in the past. We conclude that the supranational political integration process within Europe has been effective in shaping human transaction flows, thus forming a European society.

Jan Delhey¹, Emanuel Deutschmann^{1,2}, Monika Verbalyte^{1,3}, Auke Aplowski¹

¹*Otto-von-Guericke-University Magdeburg*

²*Bremen International Graduate School of Social Sciences*

³*Freie Universität Berlin*

(1.2) Cosmopolitanism "at Home": Crossing the boundaries of ordinary daily life in social work in Paris

This proposition argues a cosmopolitanism without displacement from the experience of social workers in professional training in Paris. My PhD thesis highlights the subjectivity of boundaries from discourses of French teachers abroad (Beck, 2015). Following this, dimensions of migration and mobility

take into account space, time, social hierarchy and transformation of self (Beck, forthcoming 2018).

Cosmopolitanism is not necessarily connected with displacement: it is not necessary to travelling for going mobile (Cicchelli, 2012; Barrère & Martuccelli, 2005). Does the link between displacement and cosmopolitanism underpins a common sense of methodological nationalism, and perhaps colonial mentality?

Turning around a kind of ordinary cosmopolitanism (Lamont & Aksartova, 2002) I propose a larger acceptance from the process of transformation of self of 24 students during their 3-years professional training. In social work as educators, they travel without geographic distance and change of national culture. But the change of scenery is noticeable during their internships in the associations of social work: encountering with children in child protection, disabled people, youth delinquents, homeless people or in psychiatric hospitals. Crossing these social boundaries appears often like a passage, not only professional but also personal across a transformation of self. Testing these boundaries, I shall present few exploratory interviews about the liminality of this process in the context within a global city like Paris.

Starting from my own experience of this professional training ten years ago, I put into practice my reflexivity to construct a topic around the concept of cosmopolitanism. How the professional status impacts the encountering of difference and change the relations with otherness? Methodologically, how to proceed for collecting data from my own students and interviewing them?

Sylvain Beck

Paris 4 - Sorbonne

(1.3) Fragile homes and unwanted liminality in the new age of migration. A rude awakening: stories of expats waking up as migrants in Brexit Britain

Based on a series of participant observations supplemented by semi-structured interviews with French nationals living in Manchester (UK), this paper explores the impact of the on-going Brexit process on European movers' lives. As French (and European) citizens, they enjoy rights of free movement within the European Union as well as the indefinite right to remain in the EU country of their choice. Benefiting from these rights set intra-EU migrants aside from other migrants subjected to (often-restrictive) migration policies, which led Favell (2003) to coin the term 'mover' to refer to intra-EU migrants and capture the specificity of their migratory trajectories and experiences. On 23rd June 2016, 51.9% of the UK voters who took part in the referendum on the UK's EU membership voted to leave the EU. This set in motion the Brexit process whereby the UK exits the EU. However,

to this day, the terms of Brexit remain unknown. European movers in the UK (and British nationals living in the EU) are left uncertain about their future migratory situation and the sustainability of their current life arrangements. Their concerns are compounded by the rise of an anti-migration sentiment in the UK. In this anxious climate, French movers (once 'expats') become the powerless witnesses of unprecedented changes in contemporary Britain (which many regard as 'home') and find themselves thrown into new unwanted ('migrant') liminalities. Based on French movers' narratives collected as the Brexit process unfolds (and rights of free movement are under threat), this paper explores its impact on their migratory experiences and the responses these movers formulate in the face of growing challenges to the transnational lives they had built.

Benedicte Brahic

Manchester Metropolitan University

(1.4) Global Islamophobia vs. local co-existence: a case of visible Muslims in 'cosmopolitan suburbia' in Melbourne, Australia

Greater Melbourne is one of the world's most diverse 'cosmopolitan' cities (IOM 2015: rank 5 globally) including its suburban areas. This paper reports some findings from a large empirical study (2016-17) that looked at two ethnically diverse Melbourne suburbs with high proportions of Muslim residents (about 1/3, compared to 2.9% nationally). Islamophobia is currently the most prominent type of (cultural) racism in Australia and the project focused on the local relationships between Muslim and non-Muslim residents, with key concepts/variables being 'religious visibility', 'Islamophobia' and 'bridging social capital'. The 'visibility' refers to wearing traditional Islamic hair and/or face covering and/or clothing by which a person can be recognised as Muslim in public. In Suburb 1, a mixture of the first and second-generation mainly 'invisible' Muslim residents from Turkish and Lebanese backgrounds predominated, while in Suburb 2 the Muslims who recently arrived from Indian subcontinent, many of them 'visible Muslims', made the bulk of the local Muslim population. The project collected quantitative and qualitative data through a face-to-face survey of 301 residents and 50+ in-depth interviews. This paper reports on the relationship between Islamophobia and religious visibility in the neighbourhood context; it presents quantitative and qualitative data and elaborates why our findings do not support the starting assumption that the levels of Islamophobia would be higher in Suburb 2 due to the presence of a large number of visible Muslims.

Val Colic-Peisker

School of Global, Urban and Social Studies, RMIT University, Melbourne

(1.5) Global migration and Brazilian football players in Central Europe: "rotating" life-stories

This research aims at analysing migration processes of Brazilian footballers to Central Europe. By placing these processes in the context of globalisation, a specific focus will be given on the construction of masculinities and the role of religion. Brazilian footballers constitute a global workforce in present-day football, and Central Europe appears as a showcase to Western European clubs. In this regard, this specific study offers a unique insight into the globalisation of football workforce, until now viewed somewhat separately either from the structure or the agency, perspectives. Structural research tends to see athletes as commodities that are "made" in the world's periphery, through long-term selection processes. Structural researchers capture a broader context of sports commodification, but as they overlook footballers' subjectivities, they fail to apprehend athletes' forms of agency. Building upon current sports migration studies (Carter, 2011; Esson, 2015), this research's understanding of migration flows will be based on life-story interviews with Brazilian footballers. Other actors that are co-responsible for footballers' migration (managers, officials, agents) should also be interviewed.

In this sense, the focus on athletes' life-stories can reveal the social networks that constitute both systems of "production" and "exchange" of athletes. Since migration is both enabled by networks, and creator of new ones, the construction of life-stories will also be focused on reconstructing these networks that inform athletes' worldwide movement.

José Dé Oliveira Filho

Charles University - Prague

(1.6) What Does It Mean to be a Progressive Intellectual after the Refugee Crisis in Europe?

This article examines the idea of progressivism in the context of the refugee crisis in Europe. By critically investigating some of the frameworks of inclusion, and integration of religious minorities (particularly Muslims) into the European society, it will highlight the significance of empirical understanding of the European Muslims' silent revolution. The argument is that one of the most progressive missions of public intellectuals in the Europe of our time is to challenge the dialogical monologue with European Muslims through empirical study of their everyday engagement and co-practice with their non-Muslim fellow citizens. In their everyday lives, European Muslims go beyond false dichotomies such as European versus Muslim, and progressive intellectuals who are seeking authentic dialogue need to see, acknowledge and study those social practices.

Key Words: European Islam, Refugee Crisis, Progressivism, Jürgen Habermas, Richard Rorty, Tariq Ramadan.

Morteza Hashemi
University of Edinburgh

(1.7) Imagining cosmopolitan sociological studies on Childhoods

This paper is concerned with two paradigms: Cosmopolitan sociology and Childhood Studies (especially sociological). In social sciences, Cosmopolitan theorizing as a paradigm has gained increasing currency as a theoretical movement since the rise of Global Studies in the 1990s and 2000s. Cosmopolitanism theorizing has also featured to some extent in studies concerning children and young people, for example, in association with cultural plurality, global education, intercultural dialogue training or social capital. Whilst some believe children and young people may be 'naturally cosmopolitan', writers such as Duhn have noted the potentially neoliberal tenets in the Cosmopolitan ideal of universalism (e.g. Duhn, 2014; DeJaynes & Curmi, 2015) and cosmopolitanism as parental practice (Izikeran, 2014; Weenink, 2008).

However, it may be argued that mainstream Cosmopolitan theorizing has to date by and large focused on the worlds of adults. Similarly, Childhood Studies has so far surprisingly little to say about cosmopolitanism beyond that of the 'neoliberal kind'. In recent years critiques have emerged from within the Childhood Studies paradigm itself that despite inclusivist agendas within the paradigm it has been too preoccupied with Minority world children. In current times this may be seen as a considerable problem as increasing global exclusivism is creating new fences between peoples, and new restrictions on immigration and citizenship affect children and their families.

It is suggested that there may be room for new sociological approaches that include both cosmopolitan thought and childhoods. This paper calls for critical approaches both at conceptual and child welfare practice levels.

Sirkka Komulainen
South-Eastern Finland University of Applied Sciences – Xamk

(1.8) Shifting Spaces in unsettled times; the movement of women under the Freedom of Movement Provision to Britain in 2017

Using qualitative data gained from 8 women who have moved under the Freedom of Movement Provision I ask the following question: Has their perception of self changed, to a cosmopolitan sense of feeling European, during their journey?

To discover this, my aim is to examine the following:

- How do they symbolically inhabit their world as EU migrant?
- How have they found adapting to new norms and customs?
- How do they feel Brexit will affect them?

Methodology: I will use what Blackman describes as a combination of 'craft and critique'. (2016:73). Blackman builds on C. Wright Mills (1959:216) idea to reflect on one's own life experience whilst carrying-out systematic reflection. Essentially, I am a human and a researcher; they are not mutually exclusive. Migrants' history and current biography are essential. Understanding how they change perceptions of Self and Space on their journeys means understanding their history, but also my subjective interpretation and influences on that.

As an ethnographer, essential reflection on personal interpretations underpins the methodology. Therefore, what Blackman (2016:73) calls 'critical ventriloquy' and 'edgework' are indispensable devices. I will use Mead's 'Looking Glass Self', and they will draw a picture of how people view them. However, this idea is exploded out through social media; where the mirror is Facebook and their cosmopolitan sense of Self is reflected through memes that are more universal. The research uses the creativity of the women, their sense of self reflected in social media; enriched through their music and pictures.

Lyndsey Kramer
University of Winchester

(1.9) Cosmopolitan Culture and Migration in Ecuador: Intersections of class, ethnicity and gender in the Quito Food truck scene

This paper explores the formation of consumerist cosmopolitanisms and migration through complex social and cultural practices of consumption in Quito's food truck scene. The food truck scene is a relatively new development in Ecuador's culinary landscape, shaped by Venezuelan migrants in an attempt to establish a new, niche market in food consumption. Focusing on the interactions between consumers and owners of food truck brands in Quito, this empirical study examines how the urban food scene is negotiated by food truck owners, workers, and consumers in these highly stylized spaces. Using a wide range of cultural strategies, food truck brand managers (many of whom are Venezuelan migrants), tap into a set of cosmopolitan imaginaries about consumers, aesthetics, and consumption to shape a festive, global experience of eating out a defined food truck patio environment. However, on the consumption side, far from matching pre-conceived notions of "cosmopolitan consumers", held by food truck owners, cultural, gender, and class boundaries demonstrate a high degree of fragmentation in the ways in which Ecuadorian consumers participate and identify with these new urban spaces. The

paper will highlight the diverse, nuanced, conflicting ways in which consumerist cosmopolitanisms are performed in Quito's food truck scene.

Cheryl Martens¹ & Sonia Bookman²

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²*University of Manitoba*

(1.10) Identity Shifts after Migration and Return Migration: Turkish Qualified Returnees from Germany and the US

This paper looks at the experiences of migration and return migration for Turkish qualified migrants who lived in Germany and the United States, and returned to Turkey. Using the narratives of 80 qualified returnees (40 from Germany, 40 from the US), we focus on changes in their identity after migration and return migration, adaptation to the host country after migration, re-adaptation to Turkey after return, and the relationship between adaptation and re-adaptation. We use Berry's acculturation model to interpret the acculturation process in the host country, and Sussman's model to understand the changes in identity and re-adaptation after return. We look at these issues considering their pre-migration familiarity with the language and culture of the host country, social groups and association memberships in the host country, frequency of their visits to Turkey, the extent to which they followed the developments in Turkey, the reasons behind the decision to return, re-adaptation to the home country culture after return, and relationships with other returnees and host country nationals after return. We also compare the two groups, returnees from Germany and the US, in terms of these dimensions. We discuss whether home-country culture or host country is affirmed and strengthened, or whether a more global/intercultural shift occurs after these two processes of international migration and return migration.

Meltem Şener

University of Agder

(1.11) An Exploratory Study on the Happiness, Family and Social Relations of North Korean Adolescent Refugees in South Korea

The purpose of this study is to examine the relationship between familial and social relations that constitute the conditions of North Korean adolescent refugees. Since the 2000s, the proportion of family and adolescent defectors from North Korea has steadily increased. According to the sociology of immigration, the socioeconomic status of parents, family structure, and family bond are important to the second generation's settlement and adaptation. In addition, the educational environment, and the interaction with teachers, and peers are closely related to their quality of life. This study investigate the happiness of North Korean adolescent refugees by measuring subjective well

- being, school life satisfaction and life satisfaction in South Korea by using hierarchical regression analysis with independent factors such as gender, age, immigration type, and socioeconomic status. We mainly use "Longitudinal study on North Korean Youth Education" which has been conducted since 2011. As a result, the variables that were statistically significant were the support of teachers and friendship which is the main social relationship of North Korean adolescent defectors. Secondly, family bonding has a significant effect on school satisfaction and life satisfaction in South Korea. This suggests that the emotional support base of family affects satisfaction with an external environment. In this context, adolescent who came alone or were separated from their parents showed a relatively low subjective well-being and school satisfaction, so it is important to continue with their care and systematic support.

Myung-ah Son & Youyeon Kim

Seoul National University

(1.12) The narrow imagination about migration: the global externalization of borders and the Italian reception system

The main idea that today drives the global governance of migratory processes is the externalization of borders. It marks the transition from a policy of controlling the physical boundaries of a country to their virtual displacement in a third country, entrusting control to it. In other words, thinking of borders in a postmodern perspective.

To stay in Europe, from the Process of Khartoum to the recent Italy-Libya agreement, the underlying logic is the same: to use cooperation funds as blackmail tools for the dual objective of "helping them at home" and forcing African states to collaborate in closing their borders. These latter must repress their citizens or refugees in transit on their territory, and readmit their citizens considered unwanted by the EU states, without any concern for the protection of basic human rights. I'll illustrate the phenomenon and the agreements.

For those who, despite this, reach Italy (the main destination), another virtual internal border has been built represented by the refugee status assessment system and the reception model. The latter is dominated by an emergency logic and is not sufficiently organized. As a result, asylum-seekers are far more numerous than available places, and the majority stay in structures that are inadequate for their legal position (like hotels or private apartments).

The system will be illustrated in detail using data and knowing that on average about 60% asylum-seekers remain out of international protection and become

irregular. It will be interesting to discuss because the repatriation system doesn't work, and therefore the majority remains in Italy without documents.

Stefania Tusini
Università per Stranieri di Perugia

Workshop 2: The Domestication of Worldwide Models

(2.1) The formation and worldwide enactment of cultural policy as a branch of public administration

The paper discusses how cultural policy was established both as a concept and as an internationally standardised branch of public administration. As a consequence of long-term international collaboration within the UNESCO from the 1960s onward, governments throughout the world have established ministries or state departments for culture and arranged the collection of cultural statistics, and academic research in this area has become institutionalized in several programs and publishing outlets. There is remarkable isomorphism and conformism among national states in that, even if a country does little to advance its goals in this area, you will find an official policy document that declares the government's mission in its cultural policy. The values and principles listed in those documents are so similar that you will find exactly same phrases and wordings used in them. The paper shows how this all was achieved particularly through a system of reporting, naming and shaming. The paper also stresses that there was no ready-made concept of cultural policy that would then be diffused to different countries. Rather, the idea of cultural policy evolved and experienced modifications through this process.

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²*University of Jyväskylä*

(2.2) Saying "Shithole" in Vernacular and Vehicular Recontextualizing a Populist Vulgarity in Transnational Hybrid Media Space

The scholarship on the relationship between populism and 'crisis' has recently been undergoing a gradual shift. Rather than perceiving populism as a response to various kinds of democratic crises, 'crisis' is increasingly becoming conceptualized as something intentionally and explicitly performed and propagated by populists. Across the globe, successful performance of crisis – and the propagation of crisis sentiment in particular – often requires 'unconventional' measures that 'less populist' political actors have been hesitant to resort to. Such use of 'bad manners' (and vulgarly vernacular register of language, in particular) have often been attributed to "the populist style" of reaching salient media coverage, which is necessary

for successful propagation of a crisis sentiment in a media-saturated age.

Focusing on this performative aspect of crisis propagation can make sense of why various aggressive and vulgar references to 'the immigration crisis' feature high in the rhetoric of the President of the United States. This paper is geared around the coverage of a single, particularly mediatized instance of such rhetoric taking place during an immigration meeting in the White House on January 11th. Its transnational reporting went viral with the President Trump's question: "Why are we having all these people from shithole countries come here?". This emotional and incredulous challenging of the influx of immigrants from Haiti, El Salvador and Africa can be examined as performance of crisis propagated through salient media coverage. This strategic performance can also serve as a smokescreen for how policy level approaches to the issue have mostly been reduced to lip service, or thwarted by the congress and the judicial branch.

The expansive coverage of the "shithole countries" news event illustrates how transnational hybrid media space domesticates populist crisis performance into various types of spectacles for local audiences. Endeavors to translate the vernacular essence of "the shithole controversy" from the vehicular lingua franca – as Serbian *vukojebina* ("the place where wolves copulate") or as Taiwanese 鳥不生蛋的國家 ("the country where birds don't lay eggs") – underlines the crucial role of the staged vulgarity, through which the crisis is performed into the realm of banal entertainment.

In this paper, we first illustrate and typify domesticated recontextualizations of the "shithole countries" news coverage in hybrid media. We collect this data from three mainstream news outlets (Wall Street Journal, Le Figaro and Helsingin Sanomat) and three countermedia outlets (Breitbart News, Dreuž. info and MV-lehti). The data collected consists of 2-3 articles per news outlet (a total of 12-18 articles) and the related discussions, covering the period of one week from the original event (from 11 January to 18 January 2018).

Employing the concept of reinformation and the methodology of frame analysis, we then analyze the differences in how the original populist crisis performance is being domesticated and recontextualized – both transnationally and between different forms of media. We hypothesize that the transnational convergence in how the news event is reported within either type of media space (mainstream and countermedia) is greater than the country-specific convergence in domestication across any single national context.

In the conclusion, we discuss the extent to which reinformation, the logic of media populism, and populist crisis performance can

be used to address and explain the findings on convergence and divergence of domesticated and recontextualized frames.

Gwenaëlle Bauvois¹, Niko Pyrhönen¹ & Tuukka Ylä-Anttila²

¹*CEREN, Swedish School of Social Science, University of Helsinki*

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(2.3) Global Diffusion of Laws: The Case of Minimum Age of Marriage

Child marriage, commonly defined as the marriage of children under the age 18, became an issue of concern over the past several decades. Today, the majority of countries have laws setting the minimum age of marriage at 18 years old. What explains this global legislative shift that started haltingly in the 1960s and 1970s and intensified greatly in the 1990s? This is the major research question addressed in this paper. I conduct quantitative analyses of factors influencing legislation setting the minimum age of marriage at 18. I analyze time-series data for 167 countries from 1965 to 2015. By means of survival analysis techniques, I examine factors that help explain which countries were early adopters of legislation. By using logistic regression, I analyze factors that help explain whether or not a country ever adopted a minimum-18 marriage law in the 50 years of my analysis. Findings indicate that world cultural scripts (Lechner and Boli 2005) are crucial for understanding the global fight against child marriage, in terms of both legislative reforms and the international movement. Country characteristics matter comparatively little; it is largely the global system that has shaped the process.

Irem Ebeturk

Wissenschaftszentrum Berlin für Sozialforschung (WZB)

(2.4) The challenges of globalization between European identity and environmental crisis

Percy Barnević wrote that there is still, in many places, a general perception that eco-efficiency means higher cost, lower profit – a sort of sacrifice you must make with respect to shareholder interests. However, if you look at the real world you find among companies a strong and positive correlation between being at the forefront of eco-efficiency and being profitable and generally successful. It is not a contradiction, it is a correlation.

For its part, Debra Johnson thinks that globalization and environmental quality remain incompatible in the eyes of many environmental NGOs and activists. Indeed, the dynamics of globalization are frequently cited as a root cause of environmental degradation. These arguments mirror those presented in the 1960s and 1970s that economic growth and environmental protection were incompatible. It was the emergence of ecological modernization ideas in Western Europe in the 1980s that helped undermine the argument regarding the

antagonism between growth and environmentalism.

This antagonism is even stronger today. The question then is: is it possible to make market economic and growth coexist with a qualitative development of human society?

The first section examines the problem of European identity. The second section discusses the globalization-environment interaction. The third section deals with the relationship between European culture, globalization and economic growth, trying to convert the logic of accumulation into qualitative culture.

Fabrizio Fornari

D'Annunzio University of Chieti-Pescara

(2.5) Reinterpreting Genocide in Domestic Courts Argentina and Romania in Global Perspective

This paper examines the legal and political uses of the concept of "genocide" in trials held against former authoritarian officials in post-dictatorial Argentina and post-communist Romania. It analyses the way memory entrepreneurs, political elites, and judicial officials have recast the definition of this international category to fit political crimes committed during the previous dictatorial regimes. The paper argues that more than an anti-impunity legal strategy, the use of "genocide" had the purpose to further the interests of various actors in struggles for symbolic recognition and political power. In Romania, "genocide" was first used by former communist elites who continued to govern after December 1989 and legitimized themselves as opponents of Nicolae Ceausescu. It was then employed by anti-communist memory entrepreneurs who sought an overall condemnation of the former regime in order to legitimize themselves as the truly post-1989 democratic forces. In Argentina, the concept was advanced by victims of military repression, backed by the Kirchner government and by a series of judges who built their political and professional legitimacy around a maximalist approach to post-dictatorial justice. These uses of "genocide" have important implications both at local and global levels. In the national sphere, they obliterate the victims' political commitment and help memory entrepreneurs to pose as representatives of the society as a whole. At a global level, they illustrate incongruences in interpreting international criminal law and battles over the redefinition of various international crimes.

Raluca Grosescu

University of Exeter

(2.6) Political Viability of Conditional Cash Transfers

Nation-states have a tendency to adopt similar policies and reforms. Conditional cash transfers (CCTs) are a case in point, with the policy having been implemented in more than 60 countries since 1997. The most conspicuous element in the "spread" of CCTs has been the ability to transcend political ideologies. Previous research on the diffusion of CCTs has shown

that both the left and the right have implemented them. However, the existing research does not show why and how this policy appeals to politicians beyond political party ideologies. This paper sheds light on the political viability of CCTs by zooming in on a particular case, examining how the policy is justified in parliamentary discourse by politicians and legislators from different ends of the ideological spectrum. Chile presents a unique case for this exercise as there the political left and the political right both implemented a CCT framework within a ten year time span. The data consists of parliamentary debates on the draft bills that established the Chile Solidario and Ingreso Ético Familiar programs, which are studied through comparative discourse analysis. The paper identifies "points of confluence" in the argumentation through which the MPs of the left and right wing coalitions construct meaning and make sense of the policy. While the analysis points to shared epistemic and normative assumptions among members of both coalitions, it is the pliability of the policy framework that enables it to appeal to both the left and the right in Chile.

Lauri Heimo

University of Tampere

(2.7) Neither civil society nor organizations: Hybridization of grassroots development in Tanzania

In the 1990s international development policies and funding shifted attention from states to civil societies as the most potential promoters of both grassroots development and global justice. In practice, this new emphasis meant increased funding for non-governmental organizations (NGOs) and their mushrooming all over the world, including Sub-Saharan Africa. Consequently, the critical development research has argued, on one hand, that the emerging NGOs are not representatives of a "real" civil society, and further that the concept of civil society might not be applicable in African contexts. On the other hand, the critique has pointed out that the professionalization and modernization of NGOs has hampered their connections with the so-called grassroots. Drawing from the literatures concerning the spread of the modern organization in the world culture approach, hybrid logics in organizational institutionalism, and the ethnographies of NGOs in Tanzania, the paper argues that rather than judging whether the "NGOs" suit the ready-made ideas of civil society or fit certain models of organization, we should investigate how these entities calling themselves "NGOs" combine different local and global models and logics in their everyday practices and identity construction. The paper provides empirical examples based on interviews and document analysis from two points of time; from small NGOs Morogoro during the peak of NGO-boom in 2000, and from the local, "grassroots" organizing around development in 2017.

Tiina Kontinen

University of Jyväskylä

(2.8) The Word "Austerity" in Policymaking: The Cases of Portugal and Spain in the Recent Economic Crisis

Why is it that actors in different nation-states end up using the same catchwords in their political justifications? In this paper, I approach this mystery by exploring how the concept of "austerity" as a globally fashionable term in the economic crisis period has been conceptualized and used as a part of the discourses and justifications in national decision-making. In national governments, many reforms have been made to face the consequences of the recent economic crisis. Applying austerity has been a dominant idea in addressing the public debts and the economic problems. Despite the lack of a general agreement about the meaning of austerity and its variety of ideas and interpretations, it has been a fashionable and widespread word. Although the majority of the authors of previous empirical studies have analysed the advantages or drawbacks of austerity by adopting an economic perspective, in this paper, I analyse austerity as a sociopolitical concept and investigate its functions in the decision-making process. The data used consists of parliamentary floor debates in Portugal and Spain during the recent economic crisis (2008-2013). With this paper, I aim to contribute to the wider theoretical discussion about the synchronization through epistemic governance (Alasuutari & Qadir, 2014; Alasuutari, 2016), by shedding more light on how and why the nation-states react to the same signs and catchwords and introduce them into their national contexts.

Laia Pi Ferrer

University of Tampere

(2.9) PISA and the criticism against Finnish education: justifications used in the national media debate

This study examines the Finnish media debate surrounding the OECD-led Programme for International Student Assessment (PISA) during 2001-2009 and 2013-2014. The empirical focus of the study is on how debaters dissatisfied with Finnish education have justified their criticism in the context of debating PISA and how the justifications used have changed as Finland's PISA ranking has changed. In this study, it will be argued, as Finland's ranking in PISA 2012 apparently deteriorated, this lend great support to the critical arguments voiced in public in Finland. Criticism no longer needed to be based on the proclamation in public of the international success of the Finnish education system which had previously been an integral part of the PISA discussion. Instead it sufficed to note the deterioration in Finland's PISA ranking. This poorer ranking was used as a political weapon when proposing what various reforms Finland should undertake. What was an especially great help in publicising views which had previously been difficult to

present, was that the national political elite, which had long succeeded in dominating the national public PISA discussion, were unable in the face of the changed ranking to offer plausible explanations for this change in the ranking or to propose what measures should be undertaken in consequence. In other words, the obvious decline in the PISA ranking and the inability of the previously so well placed political elite to take over the public debate on the changed PISA rankings opened up negotiating space for a critical discussion on education for which there had been decidedly less room in the earlier publicity surrounding PISA.

Marjaana Rautalin
University of Tampere

(2.10) Cultural Cosmopolitanism: The Dynamic of World Culture after Globalization

Based on my work on pop-rock music and other realms, this talk proposes an outline for a sociological theorization of cultural cosmopolitanism. Given the increased use of cosmopolitanism as a major concept in various discussions of globalization, the paper seeks to assert a standpoint specifically on cultural cosmopolitanism, as a term characterizing world culture in early 21st century. In my use, cultural cosmopolitanism refers to the condition of world culture after half a century of intensified globalization. It is a world order in which cultural diversity has not disappeared but rather permuted and reconfigured, based on increased common ground and overlapping practices in the arts and everyday life. My theorization of current cultural cosmopolitanism takes its cues from two sources: Bourdieusian sociology and the perspective of world society. From the first I take the notion of homology between the never ending impulse for cultural innovation in all aspects of art and everyday life, and the ceaseless splitting of national societies into small fractions of tiny collective identities. In the quest of the latter for recognition and distinction, they find in the first a continuous provider of aesthetic objects and cultural practices for constructing nuanced differences of taste and life style. From the second I develop the idea of expressive isomorphism, namely the replication of artistic phenomena and everyday life practices across countries, in a pursuit to locally enact globally circulating models of expressivity and good life believed to embody the forefronts of modernity.

Motti Regev
The Open University of Israel

(2.11) The Global Institutionalization of Human Rights Language

Human rights has become a central phrase in the global political speech since the drafting of the Universal Declaration of Human Rights (UDHR) in 1948, but systematic study concentrating on the global institutionalization of human rights language is rare. This deficiency allows for a wide variety of understandings and disagreements about this process to flourish.

For instance, many human rights historians share an understanding that the use of the phrase has diffused from west to the rest, while others disagree. This paper starts filling the need for a better understanding of the process of global institutionalization of human rights language by concentrating on the use of the phrase human rights in the debates had in International Labour Conference from 1949 to 1989. The analysis combines quantitative text corpus analysis with qualitative close reading. The findings show that the use of human rights language has grown considerably and that the growth rates in the speeches of western and non-western delegates are highly similar. Furthermore, when we look at the way human rights are invoked, no fundamental differences are found. Instead of thinking about contemporary human rights belonging to or flowing from a certain culture, they should be regarded as a part of world culture, a view heralded by the neo-institutionalist World Society Theory. The institutionalization of human rights language is due to the universal appeal of the values incorporated in the phrase which has made it useful for actors from diverse cultural, political and ideological backgrounds in different situations.

Eetu Vento
University of Tampere

(3.1) Sociological Imagination and Emancipation in the Liquid Modernity. On Zygmunt Bauman's democratic cosmopolitanism

Dennis Smith, one of the most famous academic scholars on Zygmunt Bauman's enormous work, says that the eminent British, with Polish origins, sociologist is "an accomplished practitioner of the sociological imagination". By paraphrasing Smith's state, we would strongly argue that Zygmunt Bauman is the contemporary key-thinker of sociological imagination. Over the long course of his academic life and sociological research, Bauman steadily shed light on the emancipatory character of sociology. At the beginning in the sense of a Habermas-driven Critical Sociology against commonsense and then in the meaning of a 'Sociology of Imagination' for the sake of human emancipation, Bauman perceived sociology as a discipline that opens up the individual and collective horizons and potentialities of human understanding and action. In the ontological, epistemological and theoretical terms of Zygmunt Bauman, the sociological imagination is a radical method to "defamiliarize the familiar". So, to the extent that sociological imagination concerns first and foremost the process of defamiliarization of the established social reality, thinking sociologically in the era of late capitalism means to grasp the human world beyond the commonsensical stereotypes in different ways. In the present conference paper, we shall thoroughly explore this Baumanian 'Sociology of Imagination'; its historical context; its key-concepts; and especially its emancipatory project concerning the social circumstances of 21st century.

Workshop 3: Tackling Sociology's Methodological Nationalism

Spiros Makris
University of Macedonia - Thessaloniki

(3.2) The Jewish Cosmopolitan Thought of Karl Mannheim

This paper wants to explore the question if there is a Jewish cosmopolitan perspective on Europe? And if so, is this perspective religious, ethnic, or political? Is there such a thing as a Jewish Europe, or a Europe of Jews? Can one even speak of Jewish voices or a Jewish epistemology without reducing thought to a matter of origin and birth? Clearly, many Jewish intellectuals were concerned with moral individualism, which is both transcendental and of this world, which was not, of course, only a Jewish agenda. In their view, this was the true expression of modernity. I will explore this problem by looking at some aspects of the writings of the sociologist Karl Mannheim and his circle of Jewish students in Frankfurt where he held a chair in sociology before being expelled by the Nazis. Mannheim's cosmopolitan thinking was being accused of expressing the homelessness of an alienated mind, or in a more extreme formulation, as a symptom of European nihilism. I will try to argue that Mannheim's theory is one of the transformations undergone by many parts of the world in 1929. He knew that transformation demands a new understanding of social theory, which replaces the self-understanding of universal theories of the social and the political with a new self-understanding of descriptive-diagnostic theories. Mannheim's book signifies the expression of the crisis of its time and is the beginning of current discussions of this crisis of European unity or disunity. In that sense Mannheim could be a good departure point for current cosmopolitan theories.

Natan Sznajder
Academic College of Tel-Aviv-Yaffo

(3.3) Trauma society. On social conflict in late modernity

The paper aims at outlining a possible sociological understanding of a typical social conflict of late modern society, usually discussed as memory politics. The sociological theory of cultural trauma (Alexander et al 2004) is a diverse amalgam of approaches typically focusing on crises of social self-identification in a container nation-state framework. The paper will argue that the social concept of trauma refers to a particular mode of group formation and conflict dynamism in societies where power struggles have been disembedded from the institutions of the nation-state system. Without institutional channels, power struggles are increasingly fought for symbolic resources, among

which human (individual) suffering is of primary importance. Social inequalities are the result of the unequal distribution of sensibilities. In the Weberian typology, the accumulation of social resources results in the formation of status groups, whose cohesion is assured by a narrative of past suffering, a "historical trauma", represented as characteristic to the group. Yet contrary to Weber's term, "trauma communities" are formed by representatives, spokespersons of groups who compete for legitimate speaking position which is assured by acquiring the victim's status.

I will discuss the relationship between the "trauma communities" (in fact, the relation between their spokespersons) by building on the concept of competitive victimization (Chaumont 1997). Groups are formed by way of social conflict that I will analyze on different analytic scales a) transnationally, the competition of victims during the European enlargement process (1991-2006), and b) nationally, after the erection of the Monument of the German Occupation in Budapest, 2014.

Máté Zombory
Centre for Social Sciences, Hungarian Academy of Sciences

Workshop 4: Decolonising Sociology

(4.1) Decolonising Disaster Management: An exploration of discourse around Relief and Recovery

The paper explores how colonial ideologies are embedded in global and state mechanisms of the "management" of disasters and in notions of "humanitarianism" At a temporal level, data suggests that disasters are on the rise globally and considerable resources are deployed to prevent and mitigate their impacts. Most of the operational strategies of disaster management are driven by powerful multilateral agencies such as the World Bank, ADB and the UN.

Exploring the relationship between development and disaster management, which has received scant attention in disaster discourse, and the idea that it is the very forms of development promoted by powerful agencies that often reproduce vulnerabilities and legitimize creation of new risks. The paper explores how approaches of disaster recovery processes are often top-down and reproduce colonial notions of the "natives" and "victims" who have to be 'mainstreamed' or "managed" in the development processes.

The way disaster are written and spoken about reveals reductionism and insensitivity towards local cultures and traditions of diverse societies. The paper also explores the notion of "hybridity" (Bhabha, 1994) in post postcolonial praxis, spaces, wherein ambiguity abrogates truth and authenticity and substantively

challenges the ideological validity of colonialism.

Janki Andharia

Jamsetji Tata School of Disaster Studies, Tata Institute of Social Sciences

(4.2) The Pan-Amazonian Social Forum as Vitapolitics

The Pan-Amazonian Social Forum (FSOPA) emerged in 2002 as a result of the World Social Forum in 2001. It arose from the notion of transnational identity developed by the indigenous peoples of the region since the 1980s. This identity will be absorbed by local social movements and instrumented by them within a sociological dichotomy of absence / emergence (Santos 2002) This identity works with the concept of ecology of subaltern knowledge developed by de Santos (2007). From this identity arises the Amazonidas that means the citizen of the Pan-Amazonian region, peripheral area of nine South American countries, encompassing the largest tropical forest in the world. It is important to emphasize that this identity does not only cover the identities of indigenous peoples, but also all the subaltern identities of the region. FSOPA represents a space for the emergence of this plural identity, fostering intercultural dialogues. Mbembe (2003) created the term to determine citizenship based on the dichotomy us / others, which arises with the Conquest of America in 1492 (Todorov, 1983), but still in force in the world system through the continuity of colonial practices, called colonialities of power, being and knowledge (Group of Modernity/ Coloniality). The FSOPA works within this prerogative with the citizenship of non-Necropolitics, with what I call the Vitapolitics. The research will work from the perspective of authors like Santos, Quijano, Bonfil Batalla, Todorov and Mbembe. The primary sources for this will be the documents produced by the eight editions of the Pan-Amazonian Social Forum.

Paula Bastone

Centre for Social Studies (CES), University of Coimbra/University of Amapá

(4.3) Bedouins of Silicon Valley: a neo-Khaldunian approach to sociology of technology

The standard narrative of the emergence, rise and decline of the Silicon Valley companies focuses on the evolution of institutions and technological waves, not the ethos of the innovators and entrepreneurs. This article argues that this type of explanation of the rise and decline of the Silicon Valley firms and institutions cannot be enough. One cannot explain the Silicon Valley merely as a technological, economic and institutional phenomenon, there actually is a space for more sociological contribution here. I will suggest that a neo-Khaldunian theory of social change would be illuminating here. These are the main questions which

should be asked: what fuels the continuous evolution of Silicon Valley? What would be a Khaldunian answer to this question? And, the single crucial question about Ibn Khaldun's social theory, which stands before any question about the eurocentrist snubbing him, is this: what is Medieval about his social theory and what is there that could get modernised? This article is an attempt to distinguish between those two Medieval and modern aspects of Ibn Khaldun's theory and use the latter to explain the Silicon Valley as a social phenomenon.

Keywords: Ibn Khaldun, Sociology of Technology, Silicon Valley, Bedouins.

Morteza Hashemi

University of Edinburgh

(4.4) Criminalization of Immigration: Rationalizing Policing between Non-Discrimination Norms and Racialized Immigration Panic

The control oriented reaction to the rise of the number of people seeking asylum in European Union in 2015 and the rise of populist anti-immigration sentiment in Europe and USA has led to both increase in internal immigration controls and to an intensification of public discourse that conflates asylum policy, irregular migration, criminality and terrorism. These developments give rise to a concern that surveillance practices of police forces will increase ethnic profiling and that the principle of non-discrimination is threatened.

The paper analyses the rationalizations that the Finnish police force uses in legitimizing the practices of internal immigration controls, and in selecting the persons that are targeted in the immigration checks. The research is made as a part of the research project "Stopped – Spaces, Meanings and Practices of Ethnic Profiling" that examines the forms and practices of ethnic profiling by the police in Finland. The data used in this paper consists of semi-structured interviews (N=31) with the representatives of the police.

The paper argues that limiting police discretion in the context of immigration policing depends on the ways the police as an institution, and the policemen as professionals, react to different moral, juridical and political pressures concerning discrimination and immigration policy goals set by the government.

Markus Himanen

CEREN, Swedish School of Social Science, University of Helsinki

(4.5) State violence or state crime? Critical perspectives on European migration control

The talk reflects upon the usefulness of two critical frameworks for a sociological analysis of the European deportation regime (De Genova & Peutz 2010) and

„crimmigration“ policies (Aas / Bosworth 2013): 1) The concept of state violence through which Marxist, Critical Race Theory and scholar-activist research has analysed criminal / immigration law, criminal justice and immigration control systems particularly in the US (e.g. Gilmore 2007; Loyd et al 2012), 2) the concept of state crime developed in counter-colonial criminology (Agozino 2003). The latter is less well known, but resonates with diasporic activist movements that use slogans such as „Deportation is a crime“. I relate both to cases from my ongoing doctoral research on the temporary suspension of deportation in Germany (Duldung).

Aino Korvensyrjä
University of Helsinki

(4.6) Reinterpreting Genocide in Domestic Courts Argentina and Romania in Global Perspective

The paper discusses challenges in teaching and pedagogy in such sociology that actively tries to de-center Europe and interrogate rather than assume global relations of power. The study that the paper draws from examines student discussions in the on-line forum moodle, where students consistently write about a “we”, and gesture towards an anxious yet self-evident belonging to “the West”, raising a number of questions of what such rhetorical tools generate. My analysis suggests that there is a pattern in how the students from both the global North and South are invited to situate themselves in the framework of post-colonial theory and development, leading easily to simplified understandings of positionality. Decolonizing curriculum requires pedagogical work that is discipline specific. The paper attempts to point at some of the problems that sociology is especially prone to evade rather than deal with, and suggests ways forward.

Elina Oinas
Swedish School of Social Science, University of Helsinki

(4.7) Sociological imagination through subalternity and with subalterns: towards several alternatives global sociologies for the postcolonial age

The relation between subalternity and the sociological imagination is pivotal within Postcolonial Sociology's debates. Engaging with Gayatri Spivak's (but not Antonio Gramsci's) theoretical insights on subalternity, and through the subaltern question, Postcolonial sociologists have sought to reintegrate the problem of colonialism and its legacies within sociological theories. Focusing on subaltern histories, which are both constitutive and excluded from sociological theories of (post)modernity, Postcolonial sociologists call for a reconstruction of theories for our postcolonial age. Thus, they consider the relation between subalternity and the sociological imagination as epistemological.

This paper discusses the relation between subalternity and the sociological imagination also as a social practice. Considering Spivak's political engagements with some Adivasi tribes in West Bengal (the practical-political dimension of Spivak's subalternity), I will address both the problem of constructing a sociological imagination through subalternity, and its organization with subalterns. Particularly, I will examine the relations between the sociological imagination within Spivak's conception of 'Planetarity' and the creation/socialization of 'planetary imaginaries' within those Adivasi tribes.

Therefore, this paper contributes to discussions on the role of subalternity in the sociological imagination within and outside of Postcolonial Sociology, towards alternative global sociologies. This involves reconsidering the categories that, within those debates, refer to the construction of a sociological imagination through subalternity and with subalterns. Overall, this paper addresses the politics of knowledge production with subalterns within social struggles, further connecting Gramscian perspectives to alternative global sociologies. This involves discussing the problematic reintegration of 'spontaneous' subaltern imaginaries within intellectuals' theories, without a pre-established theoretical/ideological 'direction'.

Piermarco Piu
University of Warwick

(4.8) The role and ethics of research and work on welfare professions in the light of global sociological critique in the Era of global oligarch Fascism

This paper considers the role and ethics of research and work on welfare professions by bringing together the task of decolonisation settled by global sociology and the changing societal, economic, political and moral landscape in line of structuring global oligarch Fascism. The burning question are: what knowledges, reasoning, practices and ethics apply and could be initiated in this situation and on which levels the foci of critique, actions and resistance should be targeted to? How to promote alternative, decolonial thinking when “alternative facts” are becoming new ruling truths? What is the role of tackling discrimination inside of welfare institutions when the public institutions are either closed down or restructured to serve, not anymore the nation state or markets but global elite and its oligarch Fascist leaders? When the basis of welfare professional ethics is not in “public good”, “market's good” or “people's good” but in commitment to Fascist leaders?

The paper suggests that resistance within the current developments requires epistemic, structural and practical levels inside and outside of institutions and professional work. That prevails awareness about

social epistemologies and endemic inequalities built in the ideas of nation state, public institutions, welfare services, professional work and knowledge construction itself. In the new order, markets and the state do not oppose each other, instead capitalism and white nationalism create together the new global order. Herein institutions and legislation may become fortresses against Fascist regime while simple trust to and unproblematized questioning of institutions by professionals and the general public can also work as tools of strengthening the Fascist regime.

Anna-Leena Riitaola

CEREN, Swedish School of Social Science, University of Helsinki

(4.9) The perspective of the other: A new Arab narration around “The stranger” of Albert Camus

Starting from the notion of legal and cultural pluralism and from a comparative narrative (French and Arab) applied to the Meursault’s literary case, the paper intends to offer and develop a common understanding based on transdisciplinary contributions to sociology. In 1942 the famous French philosopher Albert Camus, wrote the novel “The stranger”, a classic of 20th-century European literature. The story is in two parts, before and after the murder more, the victim remains unnamed in the entire novel, until today. Only in 2014, the Algerian considered of “an Arab”, a first-person narrative, a stream of consciousness with no sign of repentance, and journalist Kamel Daoud, in a dialogue at distance with Camus, picked that voice up, publishing “The Meursault Investigation”, the same story from the perspective of the brother of the Arab victim, claiming the right to one’s own identity. This novel arrives as an emotional and cultural reaction after the events of the so-called Arab Spring, documented by the author as a correspondent of the newspaper *Le quotidien d’Oran*.

The sociological analysis combines individual, collective and ecological dimensions, navigating from symbolic radical interactionism to micro-sociology, from penal law to cultural and urban planning. The approach to this subject wants to explore in an imaginative way the challenges of our contemporary life, as European citizens, invested by the recent new migratory phenomenon through the Mediterranean. How to build an open society able to take into consideration the diversity as a value? How to embrace other culture in the dominant system?

Giuseppina Rossi

University of Milano-Bicocca

(4.10) Legitimizing Life: Adoption as Post-colonial Technoscience

If we look at international adoption today, we see that the practice is entangled in various institutions and histories. Apart from a form of family-making,

it is also the subject of scientific inquiry. There is growing interest in adoption from the life sciences because of the issues that adoption raises with respect to child development, attachment, nature and culture, genetics and epigenetics. My paper starts from the premise that the phenomenon of Western legal adoption should be understood as a project of modernity in which scientific rationales, international cooperation, and humanist moralities combine to lend weight to a modern ontological understanding of Euro-American kinship. Influenced by directions in postcolonial sociology that takes as a central problematic the project of modernity, I demonstrate that while the globalization of legal adoption introduces Euro-American kinship knowledge to other parts of the world the current practice also contributes to disrupting modern ontologies. By examining the dynamic relationship between capitalism, science, and humanitarianism in the legitimation work of transnational adoption I develop the argument that adoption knowledge functions as postcolonial technoscience. Such a framework allows us to see how technoscientific legitimations of a globalizing practice are rearticulating colonial and orientalist logics of race and civilization. Yet, as I will show, it also lets us see beyond the biopolitical project and into alternative ways of making kin.

Sonja van Wichelen

Department of Sociology and Social Policy, University of Sydney

(4.11) Understanding Mental Health Issues Among Kurdish Refugees in Finland: A Life Story Approach

Background: Several studies have shown that migration and refugee processes are highly stressful scenarios that often lead to culture shocks and mental health problems. It is important to understand and address mental health problems of Kurdish people after severe stressful experiences. Kurdish refugees who are living in Finland are suffering from different mental health disorders, according to the researchers of National Institute of Health and Welfare (THL 2014) in Finland.

Aims: This research aims to understand Kurdish migration and refugees in Finland, their ability to integrate and adapt to new environments. It aims to explore major cultural issues Kurdish immigrants face in their everyday life as well as gain a better understanding of limitations and difficulties in learning a new language and adapting to new processes. In addition, the purpose of this research is to understand the level of mental health literacy amongst Kurdish immigrants in Finland. This study will focus on Kurdish women and men born in Iraq, Iran, Syria and Turkey. All the participants have immigrated to Finland in the last twenty years. The purpose of this project is to explore the experiences of Kurdish refugees during the migration process and explore how it impacts their mental health. This is with an aim to investigating about how pre-migration and post-migration have

factors impact on the mental health and well-being of Kurdish refugees in Finland.

Method: The study will provide life stories of 15 Kurdish refugees 10 men and 5 women who came to the Finland in the last twenty years. Qualitative data collection will play an important role in providing useful information to understand the processes behind people's perception of their mental health and wellbeing. I use framework analysis for my research data.

Results and Discussion: So far, I have carried out eight life story interviews. Participants have commonly focused on migrant and refugee issues such as challenges to settling in Finland. The Kurdish refugees and migrants are vulnerable to disorders of both mental health and, physical health.

Afrouz Zibaei
Manchester Metropolitan University

Workshop 5: Social Capital in Transnational and Diaspora Communities

(5.1) Transnational protection of labour rights in Europe: what are the challenges and the opportunities?

My presentation is based on the results from the research project 'Protecting Mobility through Improving Labour Rights Enforcement in Europe (PROMO)', which included researchers from the following countries: the Czech Republic, Austria, Finland, Estonia, Italy and Norway. The project received financial support from the EU Programme for Employment and Social Innovation (2014-2020).

Posting of workers from the poorer EU-countries to the more affluent EU-countries has received much attention. While posting of workers opens up possibilities for companies and workers, severe problems related to the posted workers' poor working conditions have been documented around Europe. Cross-border posting of workers brings challenges not only to workers but also to national authorities, because the authorities' everyday work is by large bound to the national context. The social dumping associated with transnationally mobile workers' working conditions has increased right-wing populism in Europe and decreased popular support for the EU. These problems have been noticed also at the top-level EU-decision-making, as evidenced by the European Commission President Jean-Claude Juncker's proposal to establish a European Labour Authority (ELA), with the goal to protect labour rights. The most effective way to tackle the challenges would be a comprehensive transnational approach between national authorities. In my presentation I analyse – on the basis of the findings from the aforementioned countries – (1) the challenges that the national authorities encounter in overseeing and protecting the posted workers'

working conditions, (2) emerging transnational initiatives to tackle the problems.

Rolle Alho
CEREN, Swedish School of Social Science, University of Helsinki

(5.2) The role of social capital and transnational networks in immigration and in the search for a job: the case study of Indian Punjabis in Italy.

Transnational ethnic networks and social capital as related concepts are generally considered positive resources for migrants. Less often, the research also considers their mechanisms of constitution, the internal functioning as well as the potential negative effects in terms of collective control and exploitation (Cranford, 2005; Portes, 1995; 1998).

Starting from these considerations, the paper focuses on the case study of the Indian Punjabi community in northern Italy, illustrating the importance of transnational ethnic and kin-networks to migrate, to settle down and to find a job. The paper also explores the role of the ethnic broker (Boissevain, 1995), who controls information and economic opportunities available, acting like a sort of "gatekeeper" between his network and Italian society. Based on ethnographic field work (25 semi-structured interviews and 6 months of observant participation to Punjabis living in Emilia-Romagna and Lombardy, northern Italy, and to Italian employers), the paper analyses how kin-networks are re-created and re-defined (Li, 2016), the characteristics of their internal reciprocity, the types of resources exchanged and of existing power relationships among members (Mand, 2006). It also studies the possible positive and negative consequences of networks and of social capital in the long term for insiders and outsiders (enforceable trust vs costs of sociability) and for the local labor market (Sanders and Nee, 1987, Portes and Sensenbrenner, 1993).

Barbara Bertolani
Independent Scholar

(5.3) The transfer of social capital beyond the acquisition of a PhD degree: Narratives of boundary-making and upward mobility amidst doctoral students of an international university in Switzerland

Through a qualitative analysis of biographical interviews with eighteen doctoral students of an international university in Switzerland, I explore the ways in which geographic origin, regional knowledge, linguistic capital and past work experiences serve as markers of mobilisable social capital that conditions admission as a student into a 'good school.' Looking at enrollment at an international university as a proxy for integration

into the host country, I track down the origins of their pre-existing social and cultural capital – from systemic modes of capital distribution along the lines of class, gender and nationality to the individual rationales and occasional opportunities behind the choice of a country and university for international education. Anticipating the barriers that post-PhD integration into a global academic labor market entails, I discuss the individual calculations behind social capital transference as well as students' reflections on early-migration processes, serial migration or returnee strategies. I argue that established interpersonal relations in situ allow for the transfer of social capital within the student body, composed of scholarship-holders and student-consumers, through two reified channels. Either graduate students qua members of clearly bounded national elites or "social climbers" expand their social capital in strategies of immediate class recognition/empathy or graduate students position themselves antagonistically to peer-embodiments of the narratives of meritocracy, efficiency and capital accumulation. These differences in socialization strategies within the imagined student body build off previous class-, ethnic-racial national or gender self-positioning and shape the social world of an international university that attempts to pursue a politics of international economic redistribution.

Annelise Erismann
Centre en études genre, Institut des Sciences Sociales, Université de Lausanne

(5.4) Transnationalism in the acts of citizenship of youth of migrant origin

This paper analyses five life stories of young individuals of migrant origin (from different ethnic/ linguistic backgrounds) who are active in civic and/ or political forums in Finland. The aim is to analyse the civic and political activities from the transnational point of view with the help of the concept acts of citizenship (Isin 2009; Isin & Nielsen 2008), which is defined as "those acts that transform forms (orientations, strategies, technologies) and modes (citizens, strangers, outsiders, aliens) of being political by bringing into being new actors as activist citizens (claimants of rights and responsibilities) through creating new sites and scales of struggle" (Isin 2008, 39). The acts of citizenship are distinct, but at the same time related to the status of citizenship, and can help analyzing migrant youth involvement – whether within political and civic institutions or outside the formal institutions – as creating new possibilities and shifting established practices, status and order (Isin & Nielsen 2008, 10). The paper will discuss how transnationalism is visible in the acts of citizenship by the youth and analyse how transnational ties, relationships and attachments relate to social capital of young people of migrant origin. The paper is based on the method of life course interviewing and five participants of the study have been interviewed twice with the aim of constructing their life stories together.

Päivi Pirkkalainen
University of Jyväskylä

(5.5) Mosques in a Transcultural Europe: an enterprise of compromises

The research will examine how competing narratives in a 'transcultural space' blend to form new realities. The proposed Islamic Oasis Complex in Helsinki is used as a case study. Discourse both in support and opposition of the project will be analyzed via the bottom-up approach of epistemic governance. An attempt will be made to map a comprehensive collection of imageries that direct opinions on either side. The analysis will have an actor-centered approach, highlighting how the contributions made at this level influences the general narratives. It will also touch upon how the secular extreme and the religious extreme interact in a democratic setting, hoping to reveal impacts on each due to the engagement. It will also put to test the general understanding of democratic rights cited by each extreme in their conversations. Overall, the study hopes to reveal the impact of the general discourse on a) the democratic policy making infrastructure of Finland, b) the composition of the Finnish-Muslim identity in both short-run and long-run.

Muhammad Ahsan Qureshi
University of Tampere

(5.6) Transnational Social Protection as a Livelihood Strategy for Migrants and their Left Behind Family Members

Remittances are among the most significant forms of transnational social protection, followed by transnational caregiving (Baldassar and Merla 2014; Boccagni 2015; 2017). This paper explores the significance of transnational social protection both for Filipino labour migrants living in Finland and for their family members left behind. A comparison of data in both sending and receiving countries shows how remittances and caregiving practices function as a form of informal social protection for several transnational family members. It argues that transnational social protection can function as livelihood strategy for the families without few other incomes. The paper shows how social capital becomes a crucial asset next to the economic one. The family members left behind can express their gratitude towards the migrants who send them financial support by bonding social capital in form of trust (such as caregiving of children and aged family members), solidarity (emotional support) and social ties (maintenance of close and frequent virtual ties). The study builds on participant observations

Sanna Saksela-Bergholm
CEREN & MIDI, Swedish School of Social Science, University of Helsinki

(5.7) The Role of Immigrant Associations in the First-Generation Turkish Migrants' Life in Germany

The pre-migratory background, timing and rhythm of the flow, and mechanisms of migration strongly

affect arrivals' adaptation to new social environment. Social skills acquired during primary socialisation process can become non-functional after immigration. Consequently, migration process stimulates associational activity in different forms such as religious, hometown, and mutual aid associations. The first-generation Turkish migrants were categorised as guest workers for their early years in Germany and this temporary status created a vague social situation. For adapting to the new social structure, they built their own immigrant associations. This presentation claim that the immigrant associations function as a mediation mechanism between state, host society and migrant groups and protect individuals from anonymity of urban life and alienation caused by migration. The study aims to analyse the role of the immigrant associations as (1) social network, (2) social participation and (3) social support resources. In April 2016, a qualitative research was conducted in Frankfurt, Cologne and Berlin. There were 18 healthy, first generation migrant in the study group. Interviews were made at immigrant associations, community centres, coffeeshouses, mosque lounges and, participants' houses. Semi-structured questionnaire form was used. All interviews were tape-recorded and transcribed. The average age is 74,5 and interview duration is 39 minutes. According to findings, immigrant associations remain important as a part of social capital in the ageing process and have a key role as providing a place to socialise and to experience social embeddedness outside of family. When it comes to social support, family is the main resource.

Murat Şentürk & Ferhan Saniye Palaz
*Istanbul University, Faculty of Letters,
Sociology Department*

(5.8) Transnationalism as a social resource among the second generation

Transnational practices, ties and mobilities can be(come) a social resource for diaspora communities. Such social capital can be employed by diasporans to organize (trans)national social/political action and to mobilise towards the 'homeland'. But what kind of cultural and social capital do migrants' children, that is the second generation, have at disposal? Do they mobilise such capital towards their parents' society of departure, and if they do, how? To what extent is it transferable?

I will present insights from an on-going comparative study that focuses on the mobilisation of second-generation Kurds in Finland and in France in the context of the Syrian civil war and the political unrest in Turkey. Drawing from the transnational frame and sociological theorisation on social capital, I will discuss second-generation Kurds' transnational practices, ties and (im)mobilities, and how they capitalize upon such resources to engage in the political and civic spheres of both their countries of

birth as well as their parents' 'homeland'.

Mari Toivanen
*Migration and Diaspora Studies Research Group
(MIDI)/CEREN, Swedish School of Social Science,
University of Helsinki & University of Turku*

(5.9) Social Resources in Migration Policy of Modern Russia

My paper is devoted to the social resources in migration policy in modern Russia. Recent flows of migrants from the countries of the Near Abroad have especially increased, which, naturally, has actualized for Russia the problems of their adaptation to new reality. Interest in this topic has increased in the media and public opinion. The migration topic was raised in the Russian media more than 400 thousands in a year. This was discussed as part of European migration processes and refugee incidents. The aim of my research is to reflect the role of the social resources in the inclusion of new migrants in various spheres of society: economic, social, cultural, confessional, political and so on. However, the attitude towards migrants from the side of Russian citizens remains ambiguous. Public opinion is one of the social resources that must be taken into account. Especially, when adopting various legislative acts with respect to migrants, as well as in the practice of their inclusion to the new living conditions and their admission to the social resources of the host society. Therefore, the study analyzes the public opinion of Russian citizens towards migrants themselves, as well as to decisions and actions linked with them: obtaining citizenship, controlling their entry and exit from the territory of Russia, obtaining rights to housing, land, education, health care and the like. The results are based on the materials of the personal case study of this theme and some surveys conducted by poll centers. It is actually not only for Russia but also for the other countries.

Key concepts: Migration, politics and practices towards migrants in Russia, social resources, public opinion.

Larisa Vdovichenko
Russian State University for the Humanities

(5.10) The mobilisability and transferability of transnational resources: The case of Turkish migrant entrepreneurs in Finland

The paper presents results from research on migrant entrepreneurs from Turkey in Finland. Previous research on migrant entrepreneurship indicates that transnational ties may play a role in the running of migrant businesses. This paper argues that there is reason for research to be more precise about the role of transnationalism among migrant businesses. I argue that there is a need to analytically make a distinction between the transferability and the mobilisability of transnational resources. The

distinction between the two concepts makes it possible to analyse the utilisation of transnational resources more specifically than a simple descriptive study of transnational ties allows. To solely focus on the existence of transnationalism might overlook the fact that not all ties and resources necessarily can be utilised by migrants in a given social context characterised by unequal power relations. My research results suggest that a consideration of broader networks of power, including changing migration policies in a global context, provides a key to understand how transnational social resources can be utilised among migrant entrepreneurs in Finland.

Keywords: migrant businesses, transnational migration, transnational resources, ethnic economies, social capital.

Östen Wahlbeck

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Workshop 6: The Cosmopolitan Imaginary: Communicating and Consuming the Global

(6.1) Self-Identity Types for Academic Wanderers: 21st Century International Students

The analysis of 50 autoethnographical essays written by a group of international master students makes it possible to reconstruct the social, economic and cultural background against which their decision to study and live abroad took place. The narratives were prompted by an in-depth interview divided into three sections addressing the basic phases of travel (departure–transition–arrival). The autobiographical accounts in the departure section (family, friends, hometown, nation, high school, university) reveal a sort of push-pull identity dynamic triggering the desire to travel, live and study somewhere else, away from home. In the attempt to portray students' orientations towards their particular home-worlds and the wider cosmopolitan elsewhere, I sketched out a series of Self-Identity types connected to mobility experiences. For example, the "Fated", where all the biographical premises are pushing-pulling towards the status of international student. As one student writes "I almost had no choice but to study abroad". Then the "Academic", who is fascinated by the idea of becoming a worldly intellectual – The Wandering Scholars of the 21st Century – and sees the PhD as a natural step – The Discreet Charm of the Academy, as Luis Buñuel might have put it. For the "Globetrotter" being mobile is an end in itself: the goal is the next city- country. The "Lover" is abroad simply because of the partner. The "Explorer" cultivates a genuine desire to discover and understand new places and people, always looking for new cultural challenges. The "Runaway" is escaping abroad for political or

existential reasons: they feel strangers at home. The "Maverick" comes from a lower-class family and does not share the highest common denominator of international students: an upper, upper-middle class family with high cultural capital.

Keywords: academic mobility, international students, autoethnography, self-identity, narratives, types.

Pierluca Birindelli

Department of Social Research, University of Helsinki

(6.2) Global brands, corporate social responsibility, and consumerist cosmopolitanisms

Global brands, from Starbucks to Swarovski, have become important sites for the articulation and performance of corporate social responsibility (CSR). While CSR takes many forms, in the case of global brands, such as Starbucks, it often involves a philosophy of caring for globally dispersed communities and environments involved in production processes. In the case of Global Media brands, such as MTV, the notion of caring extends across its platforms to reach global audiences with HIV education. As such, CSR closely resembles and can be understood as forwarding a particular kind of cosmopolitanism premised on global awareness and a philosophy of world citizenship.

This paper will explore how global brands facilitate the expression of everyday, cosmopolitan cultures through their growing involvement with aspects of corporate social responsibility. It will examine how CSR programs and practices contribute to a reconfiguration of global brands as global citizens, and how CSR, deeply entangled with brands, is extended to consumers. In particular, brands establish cosmopolitan 'frames of action' – suggesting particular ways of being, feeling, and acting as responsible global citizens. The paper will offer a critical analysis of how consumers are encouraged to express cosmopolitan identities and sensibilities drawing on the frames afforded by global brands. Although brand-based cosmopolitanisms can be critiqued as superficial, commodified expressions of global awareness and concern, this paper argues that brand-based consumerist cosmopolitanisms are more complex as they emerge through entanglements of brands, CSR, and consumer's existing cultural and cosmopolitan dispositions, which intersect with a range of social factors including class, ethnicity and gender.

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(6.3) The Cosmopolitan Imagination in Global Dialogue: Challenges posed by the Anthropocene

The temporal direction of accelerating rates of pollution and their cumulative effects on health and global environmental living conditions create

problems of asymmetry in relations of power between generations yet, at present, no one is assigned the task of addressing such inequalities (UNICEF, 2010; UN, 2013). This brings to the fore fundamental issues regarding status inequalities and unfair exclusions. For concerned youth, the core issue is whether existing democratic traditions can be used to address such challenges and ideals of equality, freedom and right better utilized to deal with inequalities expanding both regionally and inter-generationally. Youth campaigners creatively explore the relevance of the 'cosmopolitan imagination' (Delanty, 2009) to an imagining of more democratic Anthropocene futures (e.g., notions of global atmospheric justice; inter-generational solidarity). Various ontological assumptions as to who is legitimately entitled to make claims to justice in this era of deepening climate problems (e.g., individuals, communities, generations) is subject to dispute, as is the question of to whom should justice considerations be extended (bounded political communities or wider transnational ones) and in what settings can questions of climate justice be intelligibly raised (e.g., conventional political and legal settings or new communication contexts)? For those who seek answers to these questions, the realization is that the prevailing language of justice (typically state bound) only partially addresses these issues. Deteriorating environmental conditions drive societal processes of cosmopolitanization not only in terms of awakening amongst communities a stark need for more far-reaching cooperative measures (Beck & Sznaider 2006; Beck 2016), but also a need to rethink justice in deeper terms (spatially, temporally, and inter-generationally).

Tracey Skillington
University College Cork

Workshop 7: Transnationalism in the context of crisis and/or contestation

(7.1) Multiple Cartographies of Transnationalism: Mapping the Memory of Soviet Repression in Belarus

Using the case study of memory of political repression in the post-Soviet Belarus, the paper will discuss the limitations of the methodological nationalism in studying the social memory and the formation of transnational memory representations. It will examine how agencies and actors of various types – national and local activists, religious organisations, international foundations, and foreign states - interact and compete in fostering anti-Communist agenda in the Belarusian society and what are the effects of this complex interplay.

Memory of political repression in the former Communist states is most often discussed from the perspective of new nationalist narratives that transform the issue of crimes committed by the Communist states into the story of national oppression. These narratives of collective martyrdom produced by new post-Communist elites became crucial for the construction of anti-Communist national identities. Using the case of Kurapaty, the site of mass executions during the Stalin's purges (1937-1939) located on the outskirts of Minsk, the paper will examine how different memory actors in Belarus locate their national memorialisation agenda within different and often conflicting transnational frameworks – European, Eastern European, post-Soviet, Eurasian. Essentially, it is not the "content" of the social memory – the political violence committed by the Soviet state – has been challenged in these clashes, but the forms of transnationalism encrypted in the memory representations. The paper argues that transnational memory framework not necessarily constitute the alternative to the nation, but may be used for its reinforcement or for re-shaping of the nation's geopolitical identity.

Nelly Bekus
University of Exeter

(7.2) Imagination and migration in the context of Brexit

Transnational migration is a process, which includes both physical and mental mobility. One thinks and dreams about migration and one's life in the destination prior to making the actual move – a process which we have called cognitive migration (Koikkalainen & Kyle 2015) – and then continues to engage with those left behind after having made the actual move. This mental relationship to far-away places and various transnational social fields is a key dimension of many immigrant lives. Namely, it's not enough to merely acknowledge the role of a kind of 'sociological imagination' in a migrant's life, connecting private lives to abstract realities beyond immediate perception or the now, but also to explore how imagination influences the choices people make when the parameters of mobility change. Based on an ongoing research project on Finns living in London, this presentation uses Brexit, the natural experiment currently underway in Europe, as a case for 'a new sociological imagination' (Pyyhtinen 2016). In this context issues at the macro (the politics of Brexit) and micro (intra-EU migrants) levels are not studied separately, but rather as interlinked processes unfolding in rich and unpredictable ways as those living in London ponder their lives if and when the UK leaves the European Union.

Saara Koikkalainen
University of Lapland

(7.3) Gay Imperialism or homotransnationalism? Contested Queerness in the Stop Murder Music (Canada-Jamaica) Campaign.

This paper is situated at the intersection of critical race and queer/sexualities scholarship, employing a transnational analytical perspective to address the question: what are the racialized effects of an increasingly globalized queer activism. The author critically investigates the Stop Murder Music (SMM) campaign in Canada (2004), which aims to censor explicitly homophobic Jamaican dancehall music and artists. The paper draws on concepts such as homonationalism (Puar, 2007), gay imperialism (Massad, 2002) and homotransnationalism (Bacchetta and Haritaworn, 2011) to problematize and re-situate the campaign as a mainstream Canadian LGBTQ liberationist discourse of Western governmentality. A discourse analysis of related newspaper articles, weblog discussions and campaign paraphernalia will highlight the socio-historical construction of the 'Jamaicanization' (i.e. racialization) of homophobia in the Canadian and Western contexts. The analysis will also complicate understandings of queer diasporic/transnational activism by highlighting how racialized constituencies within the margins of the Canadian LGBTQ community and queer Jamaicans simultaneously refuse/unsettle and enact/bolster Canadian homonationalist projects through the SMM campaign. Specifically, the

paper will investigate questions of agency that surround the figure of the queer Jamaican refugee within the campaign, caught between the Canadian state's increasingly homonationalist refugee apparatus and projected discourses about 'political homophobia' in postcolonial Jamaica. As such, this paper further contemplates whether Canadian-based queer diasporic activism operates as a vehicle for inclusion and assimilation into the LGBTQ mainstream or whether queer transnational politics might productively challenge the limits of both Canadian and Jamaican nationalisms. The analysis opens up difficult, but provoking questions about how race matters to a transnational queer perspective.

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York University, Toronto



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APPENDIX: MAPS OF THE MAIN BUILDING



UNIVERSITY OF HELSINKI MAIN BUILDING (Fabianinkatu 33)

Access to Unioninkatu side (Senate Square entrance) via 2nd floor

1st FLOOR

- A** Admissions Services (1008a), 1st floor
- C** Career Services, 1st floor
- I** Information – Porter services 1st floor, also 2nd floor Senate Square entrance
- M** International Exchange Services, 1st floor
- M** Meeting rooms
- P** Kristiina ja Emma-Irene, 1st floor
- P** Porter services, 1st floor
- P** Head porter (1131), 1st floor
- Q** Quiet room (1100 a), Senate Square entrance
- R** Restaurants
- R** Student café UniCafe, 1st floor
- R** Student cafeteria UniCafe, 1st floor
- T** Registry and Records Management (1054), 1st floor
- T** Toilets on each floor, accessible toilet on the 1st floor
- U** UniCafe, see Restaurant
- U** University chaplain (1152), 1st floor
- W** WC on each floor, accessible toilet on the 1st floor



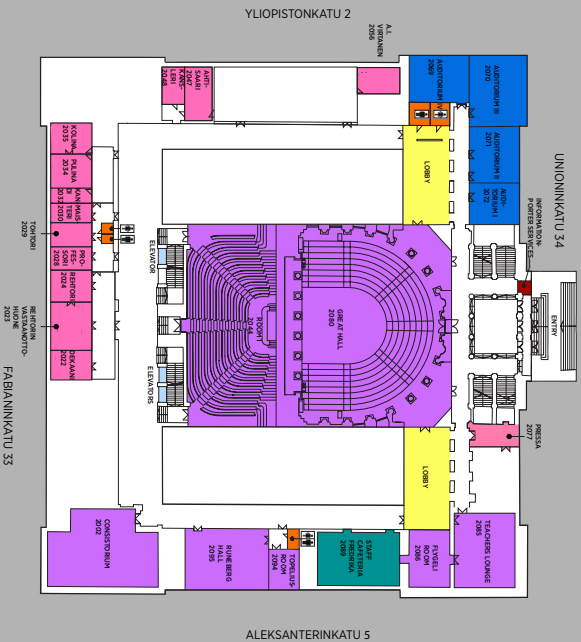


UNIVERSITY OF HELSINKI
MAIN BUILDING
(Fabianinkatu 33)

Access to the entrance side (Senate Square entrance) via 2nd floor

2nd FLOOR

- A** Auditoriums
- B** Auditoriums I-XVI (2072-4071), Senate Square entrance
- C** Consistorium (2002), 2nd floor
- G** Great Hall (2080), Senate Square entrance
- I** Information - Porter services 1st floor, also 2nd floor Senate Square entrance
- L** Lecture rooms
- M** Room 1 (2044), 2nd floor
- N** (2021-2056), 2nd floor
- R** Restaurants
- S** Staff cafeteria Friedrika, 2nd floor
- T** Runeberg Hall (2095), 2nd floor
- T** Teachers' Lounge (2085), Senate Square entrance
- U** Topellus Room (2094), 2nd floor
- V** Toilets on each floor, accessible toilet on the 1st floor
- W** W/C on each floor, accessible toilet on the 1st floor



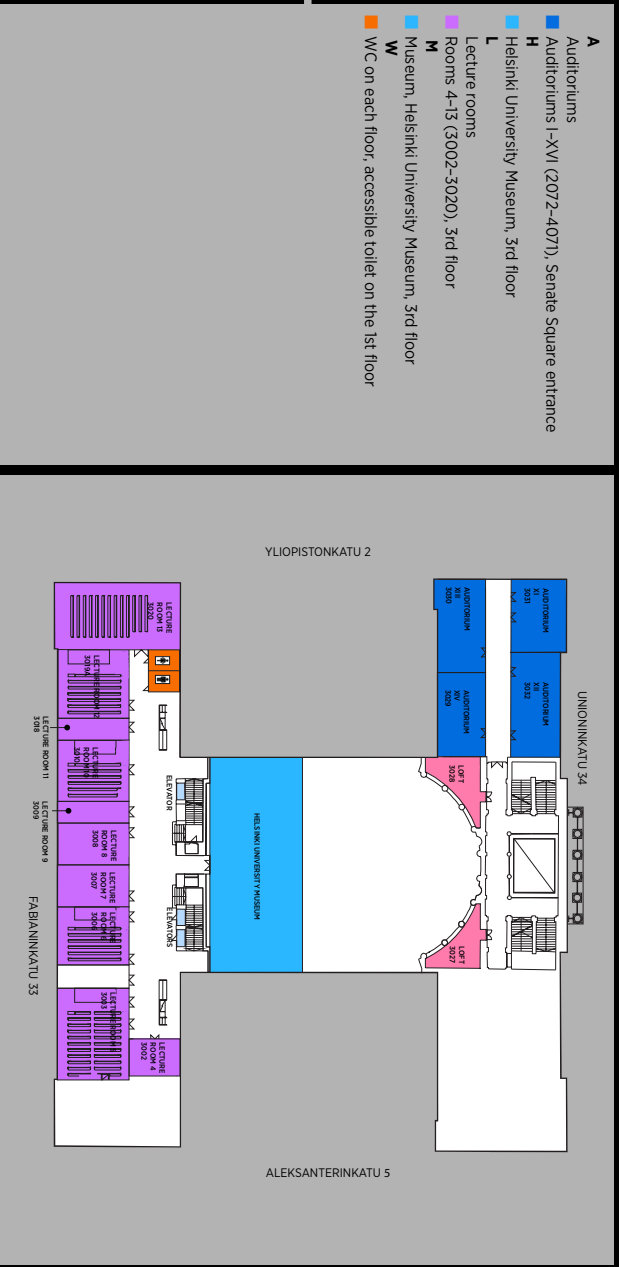


UNIVERSITY OF HELSINKI MAIN BUILDING (Fabianinkatu 33)

Access to Unioninkatu side (Senate Square entrance) via 2nd floor

3rd FLOOR

- A** Auditoriums
- H** Auditoriums I-XVI (2072-4071), Senate Square entrance
- H** Helsinki University Museum, 3rd floor
- L** Lecture rooms
- M** Rooms 4-13 (3002-3020), 3rd floor
- M** Museum, Helsinki University Museum, 3rd floor
- W** WC on each floor; accessible toilet on the 1st floor



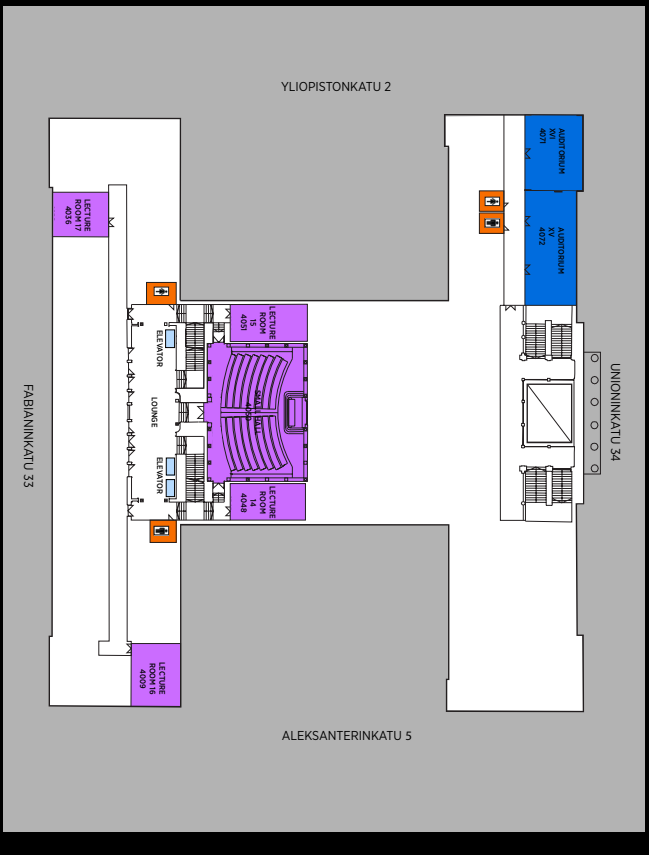


UNIVERSITY OF HELSINKI MAIN BUILDING (Fabianinkatu 33)

Access to Unioninkatu side (Senate Square entrance) via 2nd floor

4th FLOOR

- A** Auditoriums
- D** Auditoriums 1–XVI (2072–4071), Senate Square entrance
- L** Department of Finnish, Finno-Ugrian and Scandinavian Studies, 4th and 5th floor
- L** Lecture rooms
- S** Rooms 14–17 (4048–4056), 4th floor
- T** Small Hall (4050), 4th floor
- T** Toilets on each floor, accessible toilet on the 1st floor
- W** WC on each floor, accessible toilet on the 1st floor



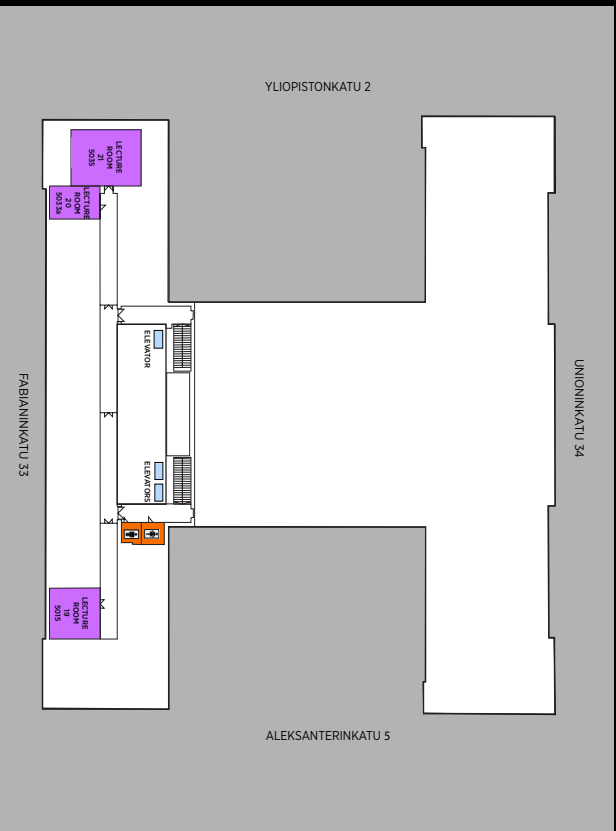
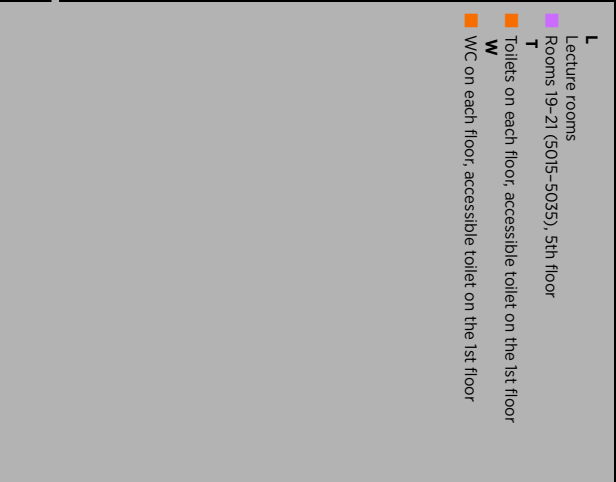


UNIVERSITY OF HELSINKI MAIN BUILDING (Fabianinkatu 33)

Access to Unohetuusdehti (Senate Square entrance) via 2nd floor

- L** Lecture rooms
- R** Rooms 19-21 (5015-5035), 5th floor
- T** Toilets on each floor, accessible toilet on the 1st floor
- W** WC on each floor, accessible toilet on the 1st floor

5th
FLOOR





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