COLONIAL TRESPASS: RETHINKING THE STATE AND THE NATION
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Discussions of the nation-state are generally based on the presumption of its emergence as a ‘pure-type’ in Europe and to be understood in modified, culturally inflected terms elsewhere. However, what scholars rarely take into consideration is that the ‘pure-type’ of the nation-state was actually, empirically, an *imperial* state with more expansive boundaries and polities. In this talk, I reconsider social scientific accounts of the emergence of the nation-state within the connected histories of colonialism and empire.

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HOW GLOBAL WAS EUROPEAN COLONIALISM
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The global ‘turn’ in historical scholarship has transformed the study of empire in recent decades. Historians now stress the multiplicity of imperialisms in the modern period and the diversity of imperial relations and practices; they also contest the analytical separation between metropole and colony, and explore the influence of the latter on the former. However, many new works on Empire also re-emphasise the prominence of the British and French Empires as archetypes of modern colonialism and/or the centrality of Africa and the Indian Ocean as the main theatres of empire; and notwithstanding global history’s attempt to challenge Eurocentrism, the assumption that the northwest region of the continent is the core of modern Europe has proven remarkably persistent.

My lecture considers how the categories of conquest and coercion limit our understanding of European imperialism and how these categories might be changed. Focusing in particular on a group of Italian scientists and migration agents who were active in mid-19th-century Latin America, it asks what the inclusion of other forms of colonialism and different colonial protagonists can tell us about the practices and impact of modern colonialism, and what it might reveal about the persistence of colonialism beyond the end of formal Empires.

Lucy Riall is Professor of the Comparative History of Europe at the EUI, and has held visiting positions at the École Normale Supérieure Paris, the Freie Universität Berlin, and the University of Freiburg. Her publications include Sicily and the Unification of Italy, 1859-1866 (Oxford, 1998); Garibaldi: Invention of a Hero (New Haven and London, 2007); Risorgimento: The History of Italy from Napoleon to Nation State (London, 2009); and Under the Volcano: Revolution in a Sicilian Town (Oxford, 2013).
RETHINKING THE ENTANGLEMENT BETWEEN BORDERS, STATE, AND COLONIALITY

An Application of the Notion of 'the Frontier' to the Rethinking of 'Borders, State and Coloniality'
- an Example from the Caribbean

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Philip Nanton is an Honorary Research Associate at the University of Birmingham and is an occasional lecturer at the Cave Hill campus of the University of the West Indies, Barbados. He has made radio documentaries on Caribbean literature and culture for the BBC. He is the joint editor of two anthologies of literary criticism and one anthology of creative writing. He is the author of the CD and book Island Voices from St. Christopher and the Barracudas (2014, Papillote Press) and a selected collection of his writing Canouan Suite and Other Pieces was also published by Papillote Press in 2016. His book Frontiers of the Caribbean will be published by Manchester University Press in 2017.

My paper defines the frontier as a liminal relationship between 'civilization' and 'wilderness'. I will suggest that rather than exhuming a limited notion of the frontier as a concern about borders, the frontier in the Caribbean context has survived and indeed thrived from earliest colonial times. I suggest that ultimately the notion offers an alternative framework for Caribbean analysis. To illustrate my argument my paper will draw on a case study based on the St. Vincent Grenadines.

Bordering the Sovereign: On the Colonial Roots of the Modern State

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Jan Smolenski is a PhD candidate at the Politics Department of the New School for Social Research. In his dissertation project "Constituent Power, Federalism, Bordering: the Principles of Democratic Spatio-Political Imaginary", Jan explores democratic potential of the spatio-political imaginary enacted in non-state federal polities and its implications for the relation between space, bordering, and democracy. His broader research interests include democratic and constitutional theory, sovereignty, federalism, borders and bordering. Before coming to the New School he studied social and political philosophy at the University of Warsaw and political science at Central European University in Budapest.

According to the dominant narrative, the political form of the modern State is a more or less natural outcome of the endogenous developments of modern Europe. European rulers progressively accumulated power and monopolized violence within increasingly well defined territories understood as mutually exclusive jurisdictions. Within this narrative, statehood of non-European political communities is considered an effect of decolonization, and in this sense the State is fundamentally at odds with imperialism and colonialism. In contrast to this narrative, I argue in this paper that the development of the modern State is intimately connected to colonialism and imperialism. The goal of this paper is to historicize the State and state sovereignty and their relation to statist bordering principles, in order to show how the three come together to compose the dominant unit of the modern political imaginary. In carrying out this task I aim to demonstrate two interrelated things. The first one is the centrality of bordering for the formation of the modern State: The State and state sovereignty would not have emerged without specific bordering principles. The second one is to point to the importance of the colonial encounter and colonialism in the development of the modern State, the doctrine of sovereignty and the development of the statist bordering principles. I will argue that exploring this affinity allows us to comprehend the historical particularity of the modern State and opens up a space for considerations of other, non-statist political and spatial imaginaries.
NEW LOCATIONS OF DECOLONIZATION

Outre-mer and European Network: Switzerland’s Role in Decolonization

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Marisa Fois is lecturer (Maître assistante) at the University of Geneva. She holds a Ph.D. in African History and International Relations at the University of Cagliari, and she has been Visiting Fellow at the Graduate Institute, Geneva and researcher at the University of Cagliari and at the Centre d’Etudes des Mondes Africains of Aix-en-Provence. Her research interests include postcolonialism, minorities, politics and identity in North Africa. She is currently working on a project about Algerian decolonization and Switzerland.

Although Switzerland has never been a colonial power, it has nevertheless played a part in colonization: Swiss emigrants became settlers and landowners, evangelised in various African countries, established businesses and industries, and lived overseas for several generations. The migration flows following the independence of former colonies had effects across Europe, and Switzerland’s identity was redefined by overseas Swiss. The country was confronted with many questions regarding the return of migrants and their descendants, assistance with protecting their properties and pensions. Generations of overseas Swiss requested the protection of their social, economic and political interests, claimed a place in Swiss society and sought social assistance. In response, Association des Suisses spoliés d’Algérie ou d’outre-mer (ASSAOM) was founded and become part of Confédération européenne des spoliés d’outre-mer (CESOM) with several other countries, like Italy, France, the Netherlands, Luxembourg, Belgium and Greece. This paper focuses on the case of the European network of associations born during the decolonization period and, in particular, on ASSAOM’s role in CESOM. The aim of the analysis – based on Swiss, French, Italian and Algerian primary and secondary historical sources – is to read the history of these associations through a transnational historical perspective and, at the same time, investigate the associated ideas of identity and society.

The Topicality of the Fifties Regime for European Internal Colonialism

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Claudia Bernardi (Ph.D. Euro-American Studies) is lecturer in Latin American History at Università degli studi Roma Tre, and postdoctoral fellow of the Weatherhead Initiative on Global History at Harvard University. She is currently finalizing her first monograph entitled “La fabbrica della mobilità. Storia della frontiera e dei migranti messicani negli Stati Uniti (1836-1964)”, and she is working on a new research project about the global history of labor mobility that has been funded by Harvard University and Europa Institut of Universität Basel.

The disrupting “refugee crisis” now experienced along the borders of Southern and Eastern Europe has been called the largest one after the Second World War, and it has brought to the fore once more the strategic role played by “peripheral” countries and, more importantly, the historical role of migration in the same political and ideological creation of Europe. Indeed, after the Second World War, the 1951 UNHCR Convention on the Status of Refugees created the genuine figure of the refugee, aside the “economic” migrant whose movements have been regulated through the so-called guest worker programs initiated in the 50s. This gesture divaricated the condition of migrants, assigning lower social status and discriminative representation to each of these two figures: on one side, the refugee as a victim deserving humanitarian help, but condemned to economic and social immobility; on the other, the guest worker as job stealer and foreign subject liable to be removed at anytime.
The 1950s were a constituent moment in the regulation, representational practices, and management of migrant’s movements between the Southern and Eastern peripheries of Europe and its very core. Moving from the analyses of Tomas Almaguer, Robert Blauner, and decolonial scholars, this working paper investigates the conundrum of the concept of colonialism through the analyses of migration as the driver of an “internal colonization” of Europe, in which the EU population has been socially hierarchized, differentially racialized, and still transnationally connected.

Investigating ‘Peripheral Experiences’: Decolonization and Linguistic Struggles in South Asia

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Rehnuma Sazzad is a Research Associate at the Centre for Cultural, Literary and Postcolonial Studies (CCLPS) at SOAS and an Associate Fellow at the Institute of Commonwealth Studies in the University of London. Her monograph, Edward Said’s Concept of Exile: Identity and Cultural Migration in the Middle East, is going to be published soon. She has published book chapters and articles on contemporary culture in Interventions: International Journal of Postcolonial Studies, Interdisciplinary Literary Studies and Middle Eastern Studies. She was awarded a PhD in Literary and Cultural Studies from Nottingham Trent University and an MA from the University of Manchester.

My paper proposes to reflect on some of the complexities of decolonization in South Asia through examining the adoption of state languages in India, Sri Lanka, and Pakistan. As the British left the sub-continent, Hindi was claimed to have succeeded English as a common language of India. However, most of the people in Kashmir viewed Koshur, an Indo-Aryan language, as their native language, whereas Kashmiri Muslims remained comfortable with Urdu. Understandably, it was quite challenging for the Kashmiris to create an instant cultural identification with the rest of India. In Sri Lanka too, the imposition of Sinhala spoken by the Sinhalese majority on the minority Tamil population led to a gradual deterioration of their ethnic relations. This resulted into violent conflicts that have continued since the 1960s, and developed into a Civil War in the 1980s, when an insurgent Tamil group wanted to obtain an independent state for their people. Similarly, within five years of the establishment of an implausible state called, Pakistan, the Eastern and the Western wings of which were divided by the vast Indian territory, the triumphant feeling of independence started to evaporate among the Bengali inhabitants of the East; for the Urdu/Bengali divide alienated them from the nation building process.

I argue that the dichotomy of languages trespassed the borders in propagating marginalization after decolonization. Following Gayatri Spivak’s notion of ‘privileged explanations,’ therefore, I demonstrate how the South Asian decolonization contained the historical roots of conflicts through linguistic policies that created binary oppositions among diverse ethnicities.
AT THE MARGINS OF EUROPE: SOCIAL AND GEOGRAPHICAL DISPLACEMENTS

Postcolonialism and Migration Management in the Spanish Enclave of Melilla, a European Union Periphery
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Nina Sahraoui is Research Associate at the Robert Schuman Centre for Advanced Studies at the European University Institute for the ERC-funded project EU Border Care on the politics of maternity care among undocumented migrants on the EU’s peripheries.
Nina received her PhD at London Metropolitan University after having completed a three-year Marie Curie fellowship. Her doctoral research focused on a gendered political economy analysis of the articulation of migration, care and employment regimes through the study of migrant workers’ experiences in old-age care in London, Paris and Madrid. Particularly interested in the use of visuals, Nina worked on several short films with research participants.

Melilla, a Spanish enclave in the North of Africa, is along with Ceuta, the other Spanish enclave in the region, the only territorial border of the European Union with the African continent. This paper analyses how EU, national, and local migration policies are intertwined and how the peripheral position of this territory allows for a state of ‘exceptionality’ in terms of migration management. Situated geographically between a Northern Moroccan region, the Rif, which used to be part of the Spanish Protectorate during the colonial period and the Mediterranean Sea, Melilla is today a European Union enclave for migrants on their journey to Europe. The military history of Melilla shapes to date the social fabric of the autonomous city and impacts its politics. Its geographical situation offer governmental and local authorities increased power in the management of migration flows in that migrants are in many ways trapped in the enclave. This paper analyses how Melilla is simultaneously at the heart of EU migration management and a periphery in terms of imagined community, geography and legal norms.

While the triple fence of Ceuta and Melilla make it regularly to international news, migration management in the light of the city’s peripheral and postcolonial status remain under-researched. This paper provides insights into the daily practice of migration management in Melilla as it is based on a three-months ethnographic fieldwork including participant observation and semi-structured interviews with local and international NGOs, government run centres and local authorities, as well as on a discourse analysis of the local press where migration related news are featured everyday.

Postcolonial Brokerage in the Migration Sector
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Sara de Jong is a Research Fellow in the Strategic Research Area Citizenship & Governance at the Open University. Before joining the Open University, Sara de Jong was a Marie Curie Research Fellow at the Department of Development Studies at the University of Vienna with her research project ‘Employing the Cultural Broker in the Governance of Migration and Integration’. Her research interests include brokerage in post-colonial times, migration and diversity management, and the politics of NGOs.

This paper will address how brokerage or mediation between communities, which has a long history in colonial and settler societies, plays out in post-colonial migration regimes. In particular, I look at the position and role of staff members in the migration social sector, who identify as having the same migratory and/or ethnic background to their so-called clients; for instance, a case workers with refugee status who supports asylum seekers. The research is based on interviews in three countries with different colonial and imperial histories: the UK, Austria and the Netherlands. The analysis of this contemporary case will be informed by postcolonial and Chicana feminist critiques
of the ‘native informant’ and ‘bridge’ as well as on more descriptive historical case studies from ethnohistory on colonial go-betweens. I will show the relevance of these critiques also for the case of Austria, a country which until recently refused to see itself as an immigrant country and which until today disassociates itself from other colonial empires. The paper will demonstrate that the traces of the Austrian-Hungarian Empire can be found, among other places, in its migration sector and the way it understands sameness, difference and boundary crossing.
The Borders of Authenticity: Can they be Trespassed?

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Daniela Vicherat Mattar is Assistant Professor of Sociology at Leiden University College. She convenes and teaches courses on diversity, social and political theory, citizenship, gender and the ethics of care. She is interested in the uses of theory in everyday life and how large socio-political processes, such as democratization or migration, affect and shape public spaces in contemporary cities in Europe and Latin America. Her research focuses on the processes of border making, in terms of identity politics and the politics of belonging, as well as their concrete manifestation in urban forms like walls and murals.

In this presentation I want to tell the story of a border defined by a river, the Bio-Bío river in southern Chile. I will use the river to illustrate what I understand to be the challenges of the “authenticity border”, namely where and what constitute the line resisting to be trespassed. In southern Chile, the Bio-Bío river used to be a visible colonial border. Until the formation of the Chilean state in 1810, the river clearly divided the territory: to the south of it, it belonged to the Mapuche peoples, whereas to the north, it belonged to the Spaniard colonizers. With the process of independence and the creation of the Chilean state, this visible and contested border changed abruptly. The territory south of the Bio-Bío river became Chilean, as it happen to its mestizo colonizers. In this paper I would like to suggest however that the border did not fully disappeared with this breaking event. In fact, the persistence of the Mapuche question is an illustration of this. The border went through a singular geopolitical, ontological and epistemological dislocation. These transformations require to be analytically considered in connection to one-another. Building on a brief historical account on how the river has acted as a crucial colonial and post-colonial border for more than two centuries, my aim is to reflect about the ‘problem of authenticity’. The enduring confrontation between the Mapuche peoples and the Chilean state, make visible the need to problematize the question about those borders that can, and those that cannot, be trespassed.

China’s (De)colonial Experience: Migration, Social Exclusion, Gentrification and Exploitation of Resources in Xinjiang

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Chiara Olivieri is a PhD student working at the University of Granada —Spain—, in the Department of Contemporary History and Institute of Migrations of the UGR. Prior to beginning the PhD program, Chiara graduated in Sinologic Studies and Islamic Studies at the University of Granada; she received her Master degree in Oriental Asian Studies. She is now member of the I+D Project called “Procesos emergentes y agencias del común: praxis de la investigación social colaborativa y nuevas formas de subjietivación política”. She joined several international Congress presenting conferences about her topic of study: “Sino-Muslim Identities”.

Antonio Ortega Santos is Coordinator of International Network Saberes Instituyentes (Ins-Knows) with Universidad Nacional Autónoma de México, UABCS, Universidad de Querétaro, Universidad Veracruzana, UNICAUCA and SUNY Old Westbury New York. His research profile has been focusing on environmental history and conflicts for natural resources with special application to Latin American Projects (México, Colombia) and Asian field of interest from this perspective: migrations, environmental sustainability and identities, due to being teaching staff of Master degree in Oriental Asian Studies. He is member of the I+D Project called “Procesos emergentes y agencias del común: praxis de la investigación social colaborativa y nuevas formas de subjietivación política”.

ENDOGENOUS BORDERS: ENDURING COLONIAL LEGACIES
Since the inclusion of the Uyghur Autonomous Region of Xinjiang in the People's Republic of China (1949), the Government has acted a number of mechanisms of colonial matrix in the area: our proposal is to give voice to a number of actors/subjects who have been relegated, until now, to the non-scientific field of "memories" for its anti-nationalist character. The China’s identity diversity represents an actor we have to dignify, visibilise and we need to give a single voice to it, on an epistemological framework -the Epistemologies of the South one- to break the academic canons and publicity imaginary proposed by the Chinese Nation-State, governed by a system of coloniality of power, knowledge and being that continues to be the result of a domination project of political and economic nature. Fleeing the social and environmental determinism, likewise, Environmental History offers us a critique look of these socio-methabolic relationships between natural resources and appropriation, production and reproduction processes (oasis identities), that human societies have featured over time. Looking towards the environmental history of China puts us on the stage of the necessary "nakedness" of this dominant perspective, proceeding to decolonise our eyes and our research proposals. Thus, we analyse the characteristics of these mechanisms of domination of resources put up by China in Xinjiang, and the consequent impact that these policies have generated in the indigenous population, territory and the relationship between both of them.

White Trash and Mizrahi Studies: Reframing Postcolonial Analysis of Mizrahim in Israel
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I am a social historian of 19th and 20th century Palestine. My PhD dissertation “Changing Attitudes towards the Poor in the Sephardi Community of Jerusalem1841-1880,” (2011) was concerned with the negotiations of women and the poor with the great powers around them: the community, colonialism, and the Empire. My published work combines the approaches prevalent in Sephardi and Mizrahi Studies with questions of modernity, colonialism, and offers new ways of understanding the role of women and the poor in defining communal and cultural borders and exchange. I teach in Gender, Middle East History and Jewish History university departments as an adjunct professor.

This paper aims to contribute to colonial history and postcolonial theory from the perspective of the poor periphery of the colonial power by looking at the case of Mizrahim in Israel. “Mizrahim” refers, for the most part, to the Jews of Islamic and Arab countries living in Israel. Beginning with Ella Shoat’s groundbreaking work in the 1980’s an extensive body of work has emerged that is dedicated to deciphering, describing and disputing the power structure within which Mizrahim were economically, politically and culturally marginalized. Most of this research used Orientalism (ascriptibing to Mizrahim the term Arab-Jew to challenge European Zionist definition of Jewishness) or Race (referring to Mizrahim as blacks) as a theoretical framework. In these studies, poverty was often considered a byproduct of racial and cultural mechanisms of marginalization. Zionism was portrayed as the colonial power, while the Mizrahi struggle was assigned the role of the postcolonial radical underdog that would subvert binary dichotomies and oppressive structures. In this paper I wish to expand and reframe postcolonial theory to include poverty as a colonial element, rather than a side-effect of colonial racism or Orientalism, offering the construction of the category of white trash as a comparative point. Traced back to British colonial policy of “exporting” what they saw as human waste to the new, least fertile colonies in America, white trash, as Nancy Isenberg has recently shown, contest our understanding of race and class. Being white – part of the “right race”, and yet very distinctly disparaged as trash. I suggest that the history of Mizrahim, often considered as second grade Jews, is inextricably tied to colonial history of poverty.
QUESTIONING THE BORDERS OF GENDER AND SEXUALITY

‘I thought it Would Have Been a Perfect World’. Postcolonial Geographies of Home and Belonging
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Angelica Pesarini is Postdoctoral fellows at the University of Leeds. She was awarded a PhD in Sociology in 2015 from the Centre for Interdisciplinary Gender Studies at the University of Leeds. Angelica’s work investigates the visual racialising practices located at the intersection of ‘race’, gender and identity in colonial and postcolonial times, with a specific focus on Italy.

In her current research, Angelica examines phenomenological experiences of Black ‘mixed race’ embodiment lived by two generations of women born from a White Italian and a Black East-African parent in the former Italian colonies in East African (Eritrea, Somalia and Ethiopia).

This paper shows the complexities of identification processes for some mixed race women born from a Black African mother and a White Italian father in the former Italian colonies in East Africa, and who migrated to Italy in the 1970’s.

The analysis of stereotyping practices used during the colonial and fascist regime highlights the construction of Italy as a ‘racial nation’ (Spickard and Nandi, 2012) whose identity seems to be based around an unspoken idea of ‘normative whiteness’ (Giuliani and Lombardi Diop 2012), in opposition to an ambivalent African otherness. Within this regime, the visual is intimately connected to discourses on ‘race’ passing through the reading of visual signs inscribed on the racialised and gendered body of the postcolonial subject.

Therefore this paper, which draws data from my research, aims to investigate the negotiations and strategies enacted by participants in order to respond to the negative positioning of their body, as ‘dissonant’ and ‘out of place’ (Puwar, 2004; Mehtani, 2001), and how monolithic constructions of belongingness and national identity may be challenged, contested and subverted. This can trigger new conceptualisations on alternative forms of belongings showing how formation of subjectivities, based on discriminatory states, can be turned into tools of resistance capable of challenging hegemonic structures of power.

Questioning the Third Gender: When Transsexual Natives and Brazilian Travestility Arrive in Europe
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Brazilian travestis sex workers are a sui generis group not affiliated to determinist discourses on western sex/gender correspondences and represents generally a vulnerable group suffering with an active production of their non-existence inside hetero and homonormative contexts, leading them to a struggle for their visibility.

In their struggle to shape their bodies to express femininity as well as living with the supposed contradiction to keep their genitalia intact, travestis spend their lives moving (out), from their hometowns to larger brazilian cities, from Brazil to Europe, where each new place represents the dream of a perfect body and acceptance, if São Paulo is High School, Europe is University, one of them says.
The dream of becoming an europeia faces new forms of violence and new strategies of surviving: being an undocumented immigrant, a strange language, new working rules and sometimes debts due to human trafficking. This new context shapes new form of identity struggles: being read as a transsexual woman (not a travesti) and being an oversexualized Brazilian body. Considering this, the purpose of the paper is to present Brazilian travestis as a privileged postcolonial subject, queering postcolonial studies and postcolonizing queer main issues, by analizing borders of gender, identities, sexualities and desires. The paper is based on a field study with Brazilian travestis held in Barcelona (Spain) and Oporto (Portugal).