Book of Abstracts

Migration has shaped and continues to shape most contemporary societies in the Global North and the Global South. These societies, whether host countries or transit countries, such as North African states with which the EU has signed several treaties to prevent Sub-Saharan Africans from migrating to Europe, can be defined as postmigrant: they are becoming more and more diverse, which further blurs any so-called clear boundaries between different groups (Foroutan 2021). The concept of the postmigrant society does not, however, refer to any utopian vision of egalitarian and peaceful cohabitation. It characterizes a phase of intense debate and conflict around nothing less than the foundations of liberal democracy and its incarnation by the modern nation-state. While racial awareness as a topic has become increasingly present in the public sphere, diversity remains a contested moral, conceptual, and discursive terrain.

Debates over the objective and normative meanings and uses of Diversity happen across every area of society, such as (higher) education, job markets and business policies, and cultural industries. However, they are particularly heated regarding the state's judiciary and executive institutions. The early 2020s, for example, saw a transnational revival of critiques of policing and police violence in Western countries and beyond, which have channeled a significant part of transformative efforts and commitment to social justice, articulated similar intentions and desires, and (re-)created social imaginaries, all the more so for younger generations.

Social imaginaries are an integral part of social, economic, and political power structures and institutions and can contribute to social cohesion, but they can also give rise to new forms of difference and dissent (Gaonkar/Lee 2002; Taylor 2004; Alma/Vanheeswijck 2018). As dynamic phenomena, social imaginaries constantly change, which may reciprocally affect social or political processes. Individuals and groups can change these imaginaries or use them – consciously or unconsciously – for various social, economic, and political purposes. However, by creating fundamental meaning and guiding human action, social imaginaries also shape social institutions; they can stabilize or challenge power and partly determine the boundaries within which we function collectively.

This symposium aims to create a space for reflecting on the circulation of social imaginaries in the postmigrant society and between postmigrant societies, especially in Canada and Western Europe. The symposium may address, in particular, the following topics and questions:

> **State institutions**
> How is cultural and racial identity accounted for and negotiated in policing and state surveillance? What do state institutions understand by "diversity"? Can institutions such as the police and the penal system be sustainably reformed towards equality and inclusion? What potential alternatives have been and can be implemented?

> **Migration and borders**
> What new understandings of migration, asylum, movement, and displacement arise in the post-migrant, global, ecocidal, and late capitalist era? What implications do these changes entail for studying diasporas, transnationalism, and international relations? How are these developments and profound changes dealt with in different areas of society?

↪ Storytelling and social imaginaries

How do cultural expressive forms, such as literature, film, music, and media, represent, mitigate or create tensions regarding diversity, racism, migration, and, more broadly, exclusion, discrimination, and oppression? How do activists communicate the changes they call upon, and through what means? How are the social imaginaries created, told, and negotiated?

Venue

The event will take place in person at the Friedrich Schiller University Jena (Germany). The choice of Jena as the conference venue refers to the special significance that the University of Jena plays in German discourses on racism. In 2019, during the 112th annual meeting of the German Zoological Society, the "Jena Declaration" was published, in which scientists from zoology, genetics, and evolutionary biology distanced themselves from their historical predecessors at the University of Jena, in particular from Ernst Haeckel (1834-1919), who was also known as the "German Darwin" and established racist patterns of thought in the German Academia. The Jena Declaration of 2019 underlines that the concept of "race" is the result of racism and not its precondition and calls for a deletion of the term "race" from the German Constitution.

09.30 – 10.30 **panel ①**

<div align="right">Chair: Fergal Lenehan</div>

Postmigrant Social Imaginaries: Reflecting on Theoretical and Methodological Aspects

Christoph Vatter (Jena): Postmigrant Society and Social Imaginaries as Travelling Concepts

The concepts of post-migration and post-migrant society emerged in the context of German theater production in Berlin before finding their way into international research contexts. The concept of the imaginaire is firmly established in the French-speaking world, especially in literary studies, while in the German-speaking context, for example, it is primarily located in the social sciences. This paper aims to shed light on the central concepts of the workshop as „traveling concepts" between different cultural and linguistic areas, especially Canada and Europe, as well as between disciplines. It will raise questions about semantic shifts, but also discuss the viability of cultural transfer of these concepts. In this context, the paper will also provide an overview of immigration societies in Canada and Germany as central points of reference for the workshop.

Charlotte Kaiser (Jena): Take it to the Academia. Postmigration's (Dis)Continuities in Travelling from Activism to Research

When Shermin Langhoff first claimed the shift from a so-called migrant theatre to postmigrant theatre in the 2000s, she did not conceive this idea as a concept to be implemented in various research from Social Sciences to Literary Studies (Donath and Langhoff 2011). Her claim arose from the need to break with given labels and above all with the idea of a theatre by migrants for migrants and the implementation of quotas as a solution for social marginalization. Postmigrant theatre then became a subversive, empowering, and successful prac-

tice within the arts. Only a few years later, postmigration entered academia and evolved in different disciplines and contexts. As an academic concept, it designates a postmigrant generation (Yildiz 2013), forms a postmigrant research paradigm (Bojadžijev and Römhild 2014; Römhild 2021), and reveals a holistic vision and analysis of the postmigrant society (Foroutan 2021).

In this presentation, I will trace the evolution of the concept from postmigration as political art to its academic usage. In particular, I will shed light on the paradigmatic shifts the concept was shaped by. I will interrogate the appropriative dynamics that come into play when taking a concept out of political practice and into knowledge production. With this, I will address criticism against research concerning postmigration from the activist field and scholars' responses. Finally, this presentation will attempt to give a broader picture of the notion of postmigration and its diverse applications, thereby contributing to the still controversial question of the definition of this concept, caught between different social and political spheres.

11.00 – 12.30 panel ②   Chair: Julien Bobineau

Intersectionalities: Queerness, Religious Minorities and Transnational Imaginaries

Reem Alameddine (Montréal): Expériences plurielles et intersectionnelles des personnes musulmanes migrantes LGBTQ2S+ en contexte québécois

Alors que dans la société québécoise les personnes musulmanes sont perçues comme des figures de l'altérité (Antonius, 2008), les personnes musulmanes migrantes LGBTQ2S+ vivent des expériences uniques et de défis complexes et considérables comme leurs réalités sont invisibilisées par l'intersection de plusieurs axes d'oppression, tels que le genre, l'orientation sexuelle, le statut migratoire, l'ethnicité et la religion. En effet, elles sont contraintes de se conformer aux représentations sociales et médiatiques stéréotypées sur les personnes musulmanes, qui sont perçues comme adoptant un mode de vie contraire aux valeurs occidentales et libérales (Leroux, 2013). Parallèlement, une perception antinomique de la religion musulmane et des orientations non hétérosexuelles subsiste dans le discours collectif québécois. D'ailleurs, pour les personnes musulmanes migrantes LGBTQ2S+ vivant au Québec, elles rencontrent des défis spécifiques qu'elles ne rencontraient pas dans leur pays d'origine, tels que la prédominance de scripts culturels et de scripts sexuels qui véhiculent des valeurs contraires aux leurs ainsi que des valeurs individualistes. De plus, certains changements peuvent s'opérer en matière de sexualité à la suite d'un processus migratoire chez ces personnes. En raison de l'absence de scripts culturels et sexuels dans lesquels elles peuvent se reconnaitre, ces personnes cherchent des points de repère au sein des sociétés, des communautés musulmanes et des communautés LGBTQ2S+ afin de négocier leurs identités multiples et être elleux-mêmes. Elles vont mobiliser plusieurs stratégies d'adaptation et de résistance au niveau personnel et interpersonnel pour réclamer des changements et négocier leurs identités plurielles. Ainsi, dans une visée transformatrice et émancipatrice, l'objectif de cette présentation sera de mettre en lumière les façons dont s'articulent les rapports entre l'orientation sexuelle, le genre, l'ethnicité ainsi que la religion en contexte occidental.

Marianne Chbat, Ahmed Hamila, Edward Lee (Montréal): Homonationalisme québécois. Minorités sexuelles contre minorités religieuses.

Les débats entourant les accommodements raisonnables, la Charte des valeurs et le projet de loi 21 sur la laïcité de l'état québécois, ont concouru à la stigmatisation de plusieurs personnes migrantes et/ou racisées, notamment des personnes musulmanes et arabophones, en plus de polariser les identités culturelles et religieuses (Benhadjoudja, 2017; Bilge, 2010; Chehaitly, Rahman et Chbat, 2021; Gingras-Dubé, 2020). Il se dégage indéniablement de ces débats politiques, de ces projets de loi et des représentations médiatiques, un discours qui oppose une identité/culture occidentale à une identité/culture orientale. La première étant généralement présentée comme un lieu potentiel d'émancipation et de protection de toutes les minorités, alors que la seconde semble figée dans un prémodernisme qui empêche les minorités sexuelles et de genre de jouir d'une liberté complète (Bilge, 2010; Chehaitly et al., 2021). En nous appuyant sur les travaux de Gingras-Dubé (2020), de Benhadjoudja (2017) et de Bilge (2010), cette présentation mettra en lumière les façons dont les débats politiques et les représentations médiatiques des 15 dernières années participent à la construction d'un discours homonationaliste libéral qui en plus de concourir à la stigmatisation des personnes racisées, notamment musulmanes, présente aujourd'hui les personnes trans et non-binaires comme une menace à la nation (Gingras-Dubé et Chbat, soumis). Cette communication présentera également les façons dont les discours et les représentations sur la diversité et l'immigration continuent d'associer la religion à des droits individuels, alors que les revendications liées au genre et à la sexualité s'appuient sur des droits collectifs. Une distinction hiérarchique des luttes (liberté religieuse vs égalité des genres et des sexualités) se dégage du discours homonationaliste actuel et participe directement à la stigmatisation des personnes racisées, notamment musulmanes. Finalement, cette présentation abordera quelques enjeux liés à la notion de positionnalité en recherche. Des réflexions entourant la captation de la parole, de l'usage et de la diffusion des savoirs et des expériences des personnes minorisées, ainsi que de la production d'un savoir dominant au sein du milieu universitaire seront également abordés (Alcoff, 1991; Chbat, 2021, Harding, 1990; Spivak, 2010).

Seyma Aksoy (Jena): An example of social imaginaries in a transnational perspective – Ali Haydar Taner: A Turkish student at Friedrich Schiller University in the early 20th century

This research was conducted within the framework of an intergovernmental agreement between the German Empire and the Ottoman Empire, which aimed to enable Turkish students to study pedagogy at German universities so that they could use their knowledge in the interests of the Porte (Erdogan, 2016). Ali Haydar Taner, one of these students, studied pedagogy at Friedrich Schiller University of Jena between 1907-1910 (Property of the Jena University Archives, no:540). After returning home, he held administrative positions in the Turkish education system (Sorguc & Cırıtlı, 1987). In order to deepen the phenomenon of sending students abroad, which is mostly examined through the concept of modernization in the literature, it is aimed to address the issue on the axis of social imaginaries. The Turkish actor's higher education experience will be taken as an institutional backdrop (Gaonkar, 2002) and the knowledge network he developed with his German professors and his work after returning home will be analyzed on a fluid basis. Within the framework of Taylor's social imaginary approach (Taylor, 2001), the research will examine the case study in its historical perspective. The study will be conducted through document analysis (Bailey, 1982), one of the qualitative research methods. The interaction between Turkish actors and their German teachers will be analyzed through social network analysis (Prell, 2015). The

publications of the Turkish actor and the German teachers as well as Turkish-German archival documents are used as sources for the study. As a result of the study, it was concluded that the Turkish actor created a knowledge network with German teachers in the institutional environment and transferred this pedagogical knowledge to his country. This situation will be discussed with a focus on the concept of social imaginaries, taking into account the processes of adaptation and utilization of knowledge.

13.30 – 15.30 panel ③
Chair: Milene Mendes de Oliveira

The Private is Public: Negotiating the Diversity of Postmigratory Experiences

Philippe Néméh-Nombré: „A Small Beginning" – Chronicling Black Flight and Abolition in Montreal, Lessons from the 60s

Despite its short life, which ended in November 1970, Uhuru, a newspaper that ran in 1969 and 1970, established itself as a vehicle par excellence for formalizing Black revolutionary thought and praxis in Montreal. Yet, while historiography often refers to Uhuru as a driving force of Montreal's Black radical 1960s and 1970s and rightly notes its importance locally and internationally, the critiques and interruptions of anti-Blackness and capitalism that the paper develops in the Montreal context remain understudied, and even more so when it comes to space and place. This paper begins by briefly situating the long duration of anti-blackness leading up to the 1960s. It then situates the birth and production of Uhuru in 1960s Montreal's Black political life. Based on the Uhuru's editorials, the remainder of this paper is then twofold. It identifies, first, an analysis of the codependent relationship between capitalism and anti-Blackness in Montreal and, in particular, of its geographical organization. Second, it analyzes the "Black House" project promoted by the editorial committee, a political, social, cultural, and economic project against and in excess of the anti-Blackness/capitalism nexus. It reads it as Black poetics of space pulling together fugitivity and abolition in planning the possibility of a Black being-in-the-world, and more precisely in Montreal.

Sungsoo Hong (Jena): Paradoxes and Negotiation Processes in a Post-Migrant Society

Our society is transitioning towards a post-migrant society where belonging, identities, participation and equal opportunities are being renegotiated in order to enable a new social cohesion (Foroutan, 2019). These negotiation processes occur at individual, interpersonal and public levels and may not always be reconciled without tension and conflict. The concept of paradox is a useful tool for analyzing the complex phenomena and negotiation processes in a post-migrant society. Paradox refers to the coexistence of contradictory elements within the same process (Hartmann, 2002, p. 237). This concept proves to be heuristically valuable for the empirical, reconstructive breakdown of typical contemporary phenomena (Honneth & Sutterlüty, 2022, p. 16), especially in order to clarify contradictory and opposing developments in the present and to analytically grasp their complex interrelations.

Since 2015, the perception of cultural and religious diversity has increased significantly due to the large refugee and migration movements. This has been observed even in the former East Germany, where the idea of a homogeneous society prevailed. Negotiation processes

were necessary for both migrants and the majority society to navigate experiences of difference and find their place in a diversifying society.

In the upcoming presentation, I will try to reconstruct the negotiation processes in Thuringia based on regional reporting from 2015 to 2023. The aim is to clarify the development towards a post-migrant society and the associated paradoxes in the regional context.

Julien Bobineau (Jena): Social Imaginaries of 'the Other' in German Police Institutions. Dynamics, Challenges and Opportunities of Diversity concepts in the Post-Migrant Age

The German police force is diverse – at least in terms of its structural organisation. A total of 16 different police authorities in 16 federal states and one federal authority make up the very diverse police apparatus in Germany. However, as soon as one takes a closer look at the personnel of the state and federal police forces in terms of diversity and inclusion, one quickly realises that there are considerable challenges: no well-founded figures are collected on the gender, nationality, ethnicity or disability of police officers, nor do the various police authorities appear to integrate diversity concepts into their personnel strategies. In view of the post-migrant transformation and the growing shortage of skilled labour, the failure to specifically address certain target groups is leading to falling numbers of applicants, more dismissals and a dwindling image of the police as an attractive employer. But what is the reason for this and what are the consequences of the observable ignorance of diversity and inclusion concepts in the police force in Germany?

This contribution uses the example of Bavaria to examine the police's perception of post-migrant societies. Firstly, it will focus on the current Bavarian police recruiting campaign ˝Mit Sicherheit anders˝. Various factors that make it difficult to accept post-migrant realities in the police force will then be discussed. Finally, the presentation will look at the connection between post-migrant perceptions in external and internal relations and will lead into the discussion with possible solutions.

Naomie-Jade Ladry (Montréal): Perspectives des familles ayant des enfants mineur·e·s trans et non binaires qui ont migré au Canada: exploration de la pluralité des expériences

La décision de migrer est influencée par une multitude de facteurs, tels que le bien-être familial, l'accès à l'emploi, les catastrophes environnementales, le climat politique, les lois répressives envers la diversité de genre, etc. (Beaudry, 2018 ; Lee et al., 2021). Les familles qui ont un·e enfant de la diversité des genres, par exemple trans et non binaires (TNB), font face à de nombreuses inquiétudes et préoccupations concernant la sécurité de leurs enfants. Alors que le soutien parental joue un rôle essentiel dans l'amélioration de la qualité de vie des jeunes TNB, la stigmatisation persistante peut conduire certaines familles à maintenir stratégiquement un certain niveau de prudence concernant l'identité de genre de leur enfant. Ainsi, la migration peut être une option pour échapper à ces difficultés et accéder à des services respectueux et adaptés. Toutefois, la migration et l'arrivée dans le pays d'accueil présentent ses propres ensembles de défis, notamment un sentiment de deuil, de solitude et de vulnérabilité (Lee, 2015).

Jusqu'à présent, aucune étude n'a exploré les récits des familles ayant des enfants mineur·e·s TNB qui ont migré au Canada en adoptant une approche phénoménologique. Cette lacune souligne l'importance cruciale de cette étude, surtout dans le contexte actuel où les discours haineux contre les personnes trans sont en hausse, souvent présentés comme une menace présumée pour la famille (Pullen Sansfaçon et al., 2020). En s'appuyant sur les témoignages des familles recrutées dans le cadre de mon projet de thèse, cette présentation mettra de l'avant les facteurs qui influencent leurs décisions de migrer, les dimensions

sociales et individuelles qui facilitent ou entravent leur parcours migratoire, leurs expérien-ces et le sens qu'elles leur donnent. En outre, cette présentation partagera les facteurs qui ont contribué aux processus d'intégration de ces familles dans leur nouveau pays d'accueil, renforçant leur autonomie et leur empowerment.

16.00 – 17.30 panel ④

Storytelling and Social Imagining: Envisioning a Postmigrant Future

Yolanda López García (Chemnitz): #Storytime! Imaginaries of Coloniality and Migration in Social Media
The everyday experiences of people with migration biographies in Europe are disseminated through social media. For example, through the accounts of content creators on TikTok or Instagram. Either via humorous sketches, storytelling in the form of #POV (Point of View) or #storytime, or by promoting various creative products such as comics. This paper reflects on imaginaries of coloniality and migration in social media by analyzing the case of three con-tent creators based in Germany. Two of them self-identify as migrants, one of them is from Venezuela and the other from Vietnam. The third is the daughter of Vietnamese parents who migrated to Germany. The common denominator of these creators is that they contri-bute to making visible issues such as everyday racism, otherness, prejudice, exoticism and their everyday practices that can be understood as cultural, to name but a few. Through a qualitative netnographic analysis at the micro level, this research examines what role this type of content plays in the reconfiguration of social imaginaries about migration. Which elements correspond to imaginaries of coloniality, and how can this content contribute to a critical reflection on racism and prejudice, or have the opposite effect and reinforce ste-reotypes? Finally, this study invites reflection on the role that content creators can play in shaping social imaginaries in a postdigital field of action and their potential to contribute to social transformation. Can these narratives provoke critical reflection and contribute to the understanding of other perspectives? What impact do content creators have on the liberal conception of the Internet as a transformative space and on the construction of emerging imaginaries where diversity and respect become dominant?

Mareike Schütt (Jena): The sustainable and inclusive Solarpunk imaginary
Environmental and social justice are critical aspects of sustainable development and future-proof societies. This scientific paper explores the concept of Solarpunk, an emerging lite-rary and social movement aiming to address environmental and social inequalities through envisioning solutions that are both sustainable and inclusive. Through a multidisciplinary analysis, this study examines the overlap and interrelations (intersectionality) of Solarpunk with environmental and social justice, highlighting its potential to accelerate sustainable development and social equality. The paper begins by establishing a foundation of envi-ronmental and social injustices, emphasizing how they are intertwined and exacerbate one another. It then introduces the Solarpunk movement and its key principles, such as decen-tralized renewable energy, eco-conscious urban planning, and community empowerment. By evaluating Solarpunk's impact on environmental resilience and social equity, this re-search uncovers its potential as a catalyst for genuine change. Drawing from a wide range of literature, the paper investigates case studies and real-world applications of Solarpunk

principles in urban and rural settings. It analyzes how Solarpunk initiatives address issues such as access to clean energy, waste management, green infrastructure, and collective decision-making while promoting inclusivity and diversity. Moreover, this study explores the challenges and limitations faced by Solarpunk in achieving its objectives. It examines the critiques of Solarpunk, including accusations of techno-utopianism, the potential for elitism, and the need for equitable distribution of resources. By identifying these criticisms, the research aims to foster critical discourse and identify areas for improvement. Lastly, the paper concludes by synthesizing the findings and proposing recommendations for further research and practical implementation of Solarpunk principles to advance environmental and social justice. It emphasizes the importance of collaborative efforts between policymakers, grassroots organizations, and communities in order to build inclusive and resilient societies based on Solarpunk ideals.

Sven-Daniel Gettys (Rosenheim) & Michael Kriegel (Darmstadt): The implementation of storytelling in an intercultural approach of future skills education"
How can storytelling become an option to prevent prejudices and discrimination against minorities? Is it possible to use intercultural communication as a mean to promote future skills as key factors which are useful for the transition in societal and working environments? The aim of the paper is to show how minorities encounter underlying discrimination and how storytelling can be used as a mean to communicate and fight racial prejudices on the one hand and how it works to educate students in the field of interculturality as a future skill.
In two case studies, we will present our approach of „intercultural storytelling" (a compositum of „intercultural communication" and modern concepts of „storytelling")

> **1.** „Montréal 4 Entrepreneurship" is a cooperation project that contains the carrefour jeunesse emploi (CJE) and the University UQAM in Quebec, and the Universities of Passau, Regensburg and Rosenheim in Bavaria. It includes an exchange and qualification program with the objective to foster competencies in the fields of entrepreneurship, social innovation and interculturality. A modular teaching and learning program with bi-national summer schools, idea workshops and courses lead to social and intercultural interactions based on creativity and innovativeness. By this, students are empowered to develop future skills for the transition process in society and economy and understand foreign positions in a better way.

> **2.** The award winning video project: „Es sollte der große Tag werden und endet in einer riesigen …" is a transmedia storytelling project. Four young people from Germany's soccer capital and EM 2024 venue Dortmund tell their stories (young players, stadium employees, fans, security). They are all united by their enthusiasm for soccer, but also by their experiences with discrimination and racism. Partners of the project are Borussia Dortmund and the Bundeszentrale für politische Bildung. The objective is to address young people and to sensitize them to these issues.