



# Workshop on Post-Deportation

**Date: 7 May 2015, 13.00 – 17.00**

**Venue: Spelbomskan Aula Magna, Stockholm University**

**13.00 – 13.05**

**Introduction**

**13.05 – 14.15**

**Sine Plambech, Danish Institute for International Studies, Copenhagen**  
*God Brought You Home - The Moral Economy of Deportation in the Lives of Nigerian Sex Worker Migrants*

**Clara Lecadet, Ecole des Hautes Etudes en Sciences Sociales, Paris**  
*Post-Deportation Movements: The Politicization of Expellees in Africa*

**14.15 – 14.30 Coffee Break**

**14.30 – 16.15**

**Michael Collyer, University of Sussex**

*Return migrants into entrepreneurs? The impact of development initiatives on decisions to (re)migrate in AVR programmes to Sri Lanka.*

**Johan Lindquist, Stockholm University**  
*The Cultural Logic of Post-Deportation in Indonesia*

**Karin Norman, Stockholm University**  
*Forced to leave, forced to return - Making a life in Kosovo*

**16.15 – 16.30 Coffee Break**

**16.30 – 17.00**

**Film Screening: *Becky's Journey* (2014, 24 min) By Sine Plambech**

**Department of Social Anthropology**

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## **Abstracts**

### **Clara Lecadet**

*Post-Deportation Movements: The Politicization of Expellees in Africa*

This presentation aims to highlight the existence of an anti-deportation movement initiated by expelled migrants in Africa. Since the pioneering initiative of the Malian Expelled Migrants' Association ("Association Malienne des Expulsés") created in 1996 in Bamako, expelled migrants turned deportations into a key-issue in the Malian political debate and raised new concerns about the treatment and the rights of expellees, about their arrival conditions and their protection by their state of origin. The diffusion of their protest and the creation of other expellees' associations in Mali, Togo, or Cameroon, raised the question not only of a possible common protest movement among expellees in Africa, but also of the constraints and limits on their mobilization.

### **Sine Plambech**

*God Brought You Home - The Moral Economy of Deportation in the Lives of Nigerian Sex Worker Migrants*

Set in Nigeria among deported sex worker migrants and the institutions that seek to intervene in their migration, this paper explores the moral economy of deportation. While deportation primarily has been analyzed from a Global North perspective and as a technology of migration governance imposed upon migrants and their nation states, this paper illuminates the very active role of the Global South, in this case Nigeria, in this process. Among Nigerian anti-trafficking institutions as well as among the deported women, deportation emerges as something more than a mere technology of EU migration control. The paper discusses how invoking the powerful languages of God, morality and nation-building, deportation and reintegration of sex worker migrants emerge as sites for reconfiguring, circumscribing and actively practicing what it means to be a legitimate Nigerian citizen.

### **Michael Collyer**

*Return migrants into entrepreneurs? The impact of development initiatives on decisions to (re)migrate in AVR programmes to Sri Lanka.*

Over the last decade or so, a new wave of Assisted Voluntary Return (AVR) programmes have spread across Europe and further afield, now forming a key element of wealthier states migration strategies. These policies combine migration control objectives with return and development objectives – based on a particular (mostly discredited) understanding of the influence of development on migration. The direct impact of AVR policies on migration flows is fairly limited, since, with one or two historical exceptions such as return of Bosnians to Germany in the 1990s, uptake has always been relatively low. This paper focuses on the second related aim of these policies, to evaluate their impact on development and the subsequent impact of that development on decisions to (re)migrate. Current evidence of the impact of financial support is almost entirely dependent on evaluations of programmes by those organisations (typically the IOM) who are responsible for their implementation, which suggests a typically positive picture. This paper draws on detailed interviews with a representative sample of 50 people who returned to Sri Lanka between 2007 and 2009, one of the largest post-return surveys conducted. This research found that the investment projects of most AVR returnees to Sri Lanka failed. Successful return entrepreneurs were those with previous business experience, good contacts and networks and most frequently both. This suggests that if the financial component of AVR schemes is genuinely aimed at development, rather than migration control much more could be done to develop entrepreneurialism or re-orientate migrants differently.

**Johan Lindquist**

*The Cultural Logic of Post-Deportation in Indonesia*

In this presentation I discuss how we might consider the reception of Indonesian deportees from Malaysia in relation to a broader cultural logic of return that includes victims of trafficking and returning documented migrants. There is a striking similarity in how the return of these different groups is managed. This is arguably based on two premises: first, migrants should be encapsulated and escorted, and, second, the endpoint of the return process is "home," a concept that is associated with migrant security, but remains unproblematised. The presentation will attempt to unravel these two premises.

**Karin Norman**

*Forced to leave, forced to return - Making a life in Kosovo*

As former Yugoslavia disintegrated and the years of political repression and exclusion from the labor market and the educational system ended in war and NATO bombings of Serbian targets in 1999, many Albanians were forced to leave their homes, seeking asylum mainly in a number of EU countries. In accordance with EU policies of 'national security' since the 1990s, and the continuously intensifying control of state borders and national belonging since early 2000, has meant that a great number of Kosovars have been forced to return to Kosovo. Such processes of deportation reach far into the life of those 'removed', both economically, socially and emotionally. As experiences of living in Kosovo evolve after such forced return, with the economic and familial implications and consequences it entails, meanings of home and future shift and change, not only for different families, but also for members of the same family. At the same time, many set their hopes to the re-establishment of transnational relations, mainly through marriage, but also hoping to get visas for stays with family and kin, or relying on the possibility of finding work and a better life by attempting to re-cross closed borders. In this paper, through an ethnographic description of the members of one family deported to Kosovo from Germany, I attempt to highlight their different experiences, solutions, kin relations - their ways of making a life. A pertinent issue they must face is how the workings of 'traditional' rights to land and access to housing, as well as local politics, reinforce the precariousness and open-endedness of their deportation.