



REIs BOOK PROPOSAL AND CONFERENCE
PROCEEDINGS



Opening up the University: Thinking
& Learning with Refugees

This is a book proposal and conference summary resulting from the REIs Final Conference [Publics, Pedagogies and Policies: Thinking and Learning with Refugees](#). The authors are REIs faculty.

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(eds)

Refugee Education Initiatives, 2019.

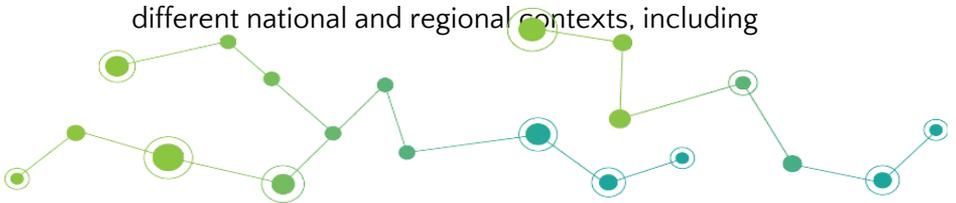
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Introduction

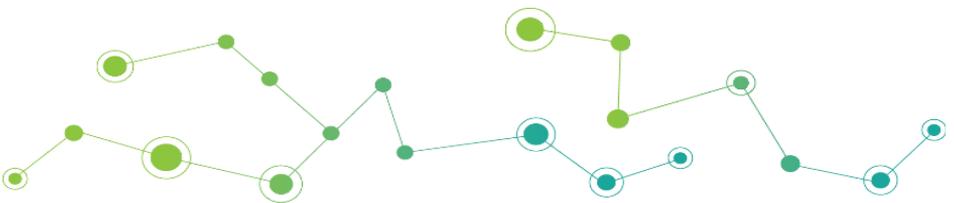
This edited volume reflects on what it may mean to 'open up' the university with a particular focus on the experiences of people who have faced displacement. As such, the book's aim is to study what experiences of displaced students teach us about the boundaries of academic institutions, how these restrict inclusion and, in light of this, to propose ways of opening up the university. The volume builds on conference papers presented at the Erasmus+ Refugee Education Initiatives final conference held on 21–22 March 2019 in Budapest.

Minority students, including students from racialised groups, students with disabilities and students from working-class backgrounds, have historically been marginalised from and in higher education, while many institutions in Europe and the USA did not allow for women to enrol as university students until the early twentieth century. Any attempt at 'opening up' the university is thus a long and complex process, which first requires reflecting on the universities' borders and closures as actualised in different national and regional contexts, including



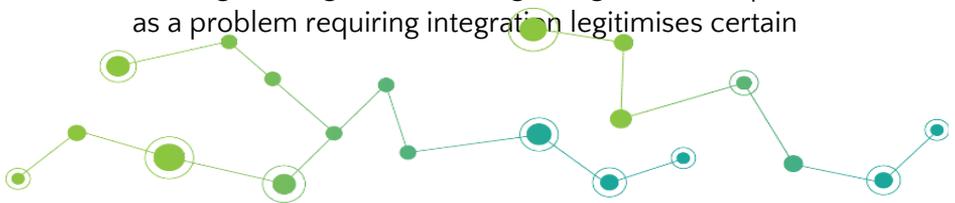
those related to historical associations with the nation-state, developmental or political programmes, and more recent encounters with neoliberal capitalism.

Opening Up the University contributes to these debates by thinking through these issues in relation to students who experienced forced displacement. Students labelled as 'asylum seekers' and 'refugees' tend to be subjected to forms of marginalisation based on race, status, class and other factors, and are often confronted with various obstacles when they try to enter higher education. These obstacles are sometimes particular to the experiences and situations of displaced students (e.g. a lack of understanding over missing or incomplete paperwork), yet they can also have much in common with those encountered by other marginalised social groups (e.g. being made to feel as if they do not belong). In this sense, barriers faced by displaced students reflect both the way in which particular statuses such as 'asylum seeker' and 'refugee' are perceived and actualised within a specific context, as well as the broader classed, racial, gendered social hierarchies within which each university functions.



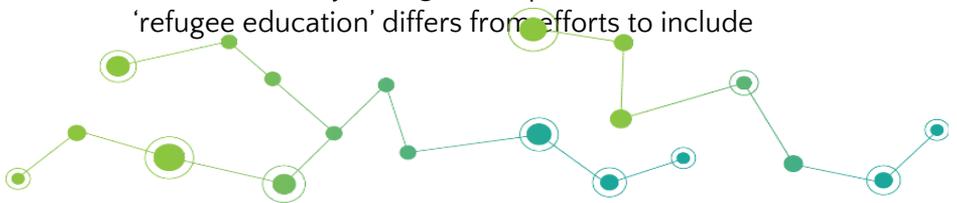
We believe that understanding such structured and structuring hierarchies calls for an approach to educational openness that is not prescriptive, or destination orientated. Rather it is about the cultivation of practices that capture the dynamism of co-learning and co-creating within institutions that can, intentionally or unintentionally, create conditions for radical openness. Such an 'opening up' necessarily entails unknown end points, but it is not naïve in regard to the obstacles, nor is it shorn of certain principles guided by normative values.

This is important as, in recent years, the increased attention given to the issue of providing access to higher education for 'refugee students' has often been understood and enacted as a response to the 'crisis' of refugee arrivals – a 'crisis' that is often said to require special and immediate intervention. In this sense, a lot of the recent efforts to include people who experienced displacement in higher education have been premised on the idea that 'refugees' were facing particular and distinct problems that called for separate and specific solutions. For instance, a number of national and supranational policy changes and recommendations were introduced as part of governmental agendas to advance particular notions of refugee 'integration'. Casting 'refugees' in Europe as a problem requiring integration legitimises certain



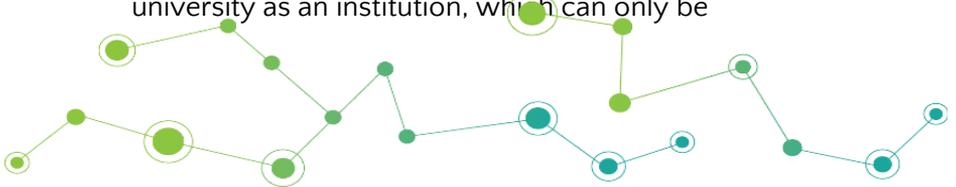
types of governmental interventions, and it can also influence how sometimes non-state initiatives (such as access to education) are devised. Moreover, the temporality of the crisis-response dialect is one that, for the most part, fails to challenge exclusionary structures as, by its on terms of reference, it operates within short-term horizons.

Parallel to these top-down efforts, there have also been many initiatives from below, through the combined efforts of university academics, students and workers who wish to challenge official policies of marginalisation increasingly targeting refugees. These grassroots efforts have been varied and heterogenous. They may reproduce or challenge crisis discourses, and they have developed different vocabularies and repertoires to discuss the reasons, motives and objectives of their work. They have taken formal, informal, alternative and mainstream forms; have been both buoyed and rebuffed by different politics, pedagogies and policies; and have been organised by different individuals and organisations variously institutionalised or formalised. They have also, importantly, developed a wide range of reflections on what providing higher education to displaced students means and implies for the university at large, and questioned whether 'refugee education' differs from efforts to include



other marginalised social groups. Many have also raised the urgent question of what ‘opening up’ the university means at a time when powerful structural dynamics change the university locally and globally in ways that often lead to further closure.

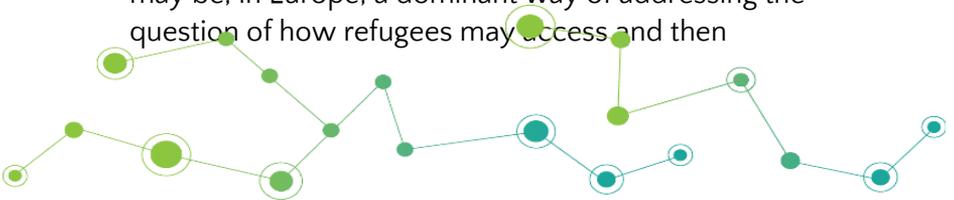
In this edited volume, we seek to put in conversation different actors involved in the question of access to higher education for displaced students, and those engaged in rethinking the university in related ways. Our objective in doing so is to reflect on recent and more-longer term initiatives that sought to expand the boundaries of the university and to study what may be learnt from them. In particular, we are keen on examining collectively what thinking higher education from the perspective of students who are usually marginalised, particularly but not only displaced students, teaches us about the institution of the university as a whole, its dynamics of inclusion and exclusion, as well as the limitations and shortcomings of its pedagogic practices. Through a series of concrete examples, the key question explored is whether the university can be meaningfully ‘opened up’ and what the implications of this call for reform mean in relation to its modes of learning, teaching and knowledge-production. Is there an intrinsic limit to ‘opening up’ within the university as an institution, which can only be



overcome through a more comprehensive transformation of its form and relation to the modern social order and primarily the state and capital? Or is it still possible to develop spaces within or at the margins of currently existing institutions in order to continue working towards more inclusive structures in spite of the many contradictions emerging from such endeavours? Through a series of concise empirically and theoretically-informed reflections, *Opening Up the University* offers self-reflexive insights about the process of setting up and running programmes that cater to displaced students with a view to inspire and question other groups and individuals who are considering creating their own interventions; speak to policy makers and university administrators on specific points relating to the access and success of refugees in higher education; as well as suggest concrete avenues for further action within existing academic structures.

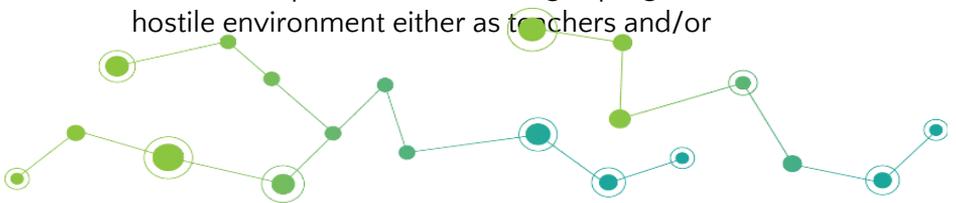
Need and Motivation

The question of access to universities for people who have faced displacement is often made out to be a subject for experts in education or integration. This may be, in Europe, a dominant way of addressing the question of how refugees may access and then



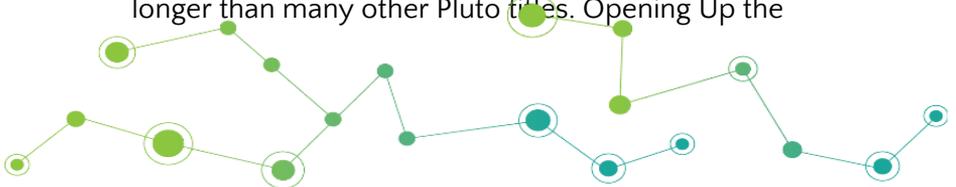
flourish in higher education, stemming from the prominence of 'integration' in European approaches to migration. However, there are other approaches and perspectives. These might come from solidarity groups and other grassroots movements, from teachers who work with refugees and other marginalised groups on a regular basis, or from those refugee learners who experience successful and unsuccessful programmes and interventions. These groups and their perspectives are not in regular and sustained dialogue with each other: policy worlds, activist worlds, learner worlds and academic worlds are often vastly disparate. One result of the lack of sustained cross-cutting conversations that acknowledge each other's frames of reference, is that the subject appears curiously circumscribed – refugee access to higher education is not usually thought in relation to pedagogic development, including reform of curricula and teaching, nor for example to university administrative and governance structures. Indeed, it is unclear to many people why the 'problem' of refugee integration into higher education should bring up these questions at all: this is where the need for our volume emerges.

Our drive to write this book comes from our collective experience with a refugee programme in a hostile environment either as teachers and/or

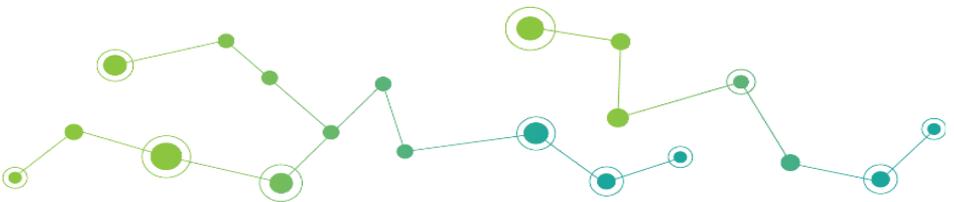


administrators. The Open Learning Initiative (OLive), which focusses on opening access to higher education for refugees and asylum seekers, was set up in 2016 at the Central European University (CEU) in Budapest. Originally a weekend programme, it grew to also offer a full-time university preparatory programme. Last year all OLive activities were suspended by the university after the Hungarian government passed tax legislation that severely penalised organisations seen to be helping refugees. The weekend programme has since re-opened as a separate private entity, whilst the preparatory programme will soon restart in Berlin. We are lucky to have active, engaged and critically minded students who continually remind us of the political and pedagogical contexts within which we operate and that we sometimes reproduce. We have had little chance to reflect on what we do, or to learn from others who run similar (yet surprisingly different) initiatives. Moreover, we believe understanding the hows, whys and whats of refugee education programmes are of vital importance if we are to seriously rethink teaching and learning in higher education, and the related political implications.

We are proposing an edited collection somewhat longer than many other Pluto titles. Opening Up the



University reflects the broad range of voices, perspectives and styles of the various actors in the field and attempts a comprehensive account of the boundaries of contemporary universities and how these impact on knowledge production and access. While we naturally refute suggestions of completeness, we did want to bring together a wide diversity of texts about the different programmes and initiatives aimed at students who have faced displacement, as well as reflections on the university's boundaries and how these may be challenged through such initiatives. With this in mind, we decided for a greater number of short texts, rather than a smaller number of longer texts. We believe the chapters inform each another in a way that allows not only for improved initiatives, but also further concerted reflection on the whole troublesome issue of the university's boundaries and what do to about them. As we argue below, we believe we are producing something unique and, as such, this book will hopefully serve as an important political, analytical and pedagogical intervention. An intervention that, we strongly believe, needs to embrace wide-ranging plurality.



Why Us?

We have all been involved in the Open Learning Initiative for a number of years. Our diversity of different roles within the initiative, alongside our differing research, teaching and management experiences outside of OLive make us well placed to act as editors for the proposed volume.

We thought first of Pluto because of your tradition of radical, independent and, importantly in this case, internationalist agenda. You have published exciting, critical titles both within the broad realm of refugee studies and about contemporary higher education.

Originality

In sum, we believe our book is original for the following three reasons:

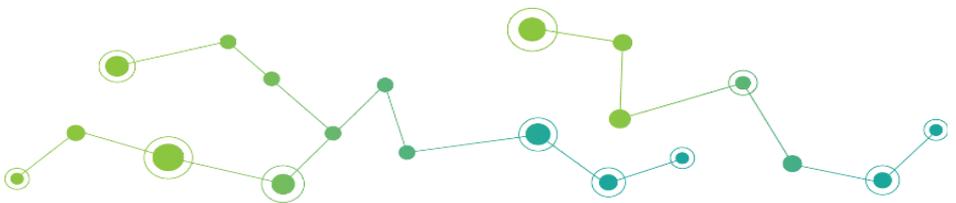
It is, to the best of our knowledge, the only book not part of the reductive 'refugee integration' approach that explores what access programmes for people who have experienced displacement are doing not



only for their target groups, but also to existing and potentially future university practices.

Whilst eschewing pretensions of completeness, the book is unique as it explores this process of opening from multiple angles (policy, solidarity, institutional, political, ethical) and with contributions from multiple authors with different relations to the changes – administrators, academics, students with experience of displacement, teachers and activists.

It brings into conversation usually discrete realms (higher education studies and refugee studies) whilst combining different approaches when reflecting on this confluence – case studies that aim to serve as future guides, interventions that hope to theoretically understand contemporary universities, papers that frame programmes within wider processes and overtly political contributions.



Outline of Chapters

Opening Up the University: Teaching and Learning with Refugees

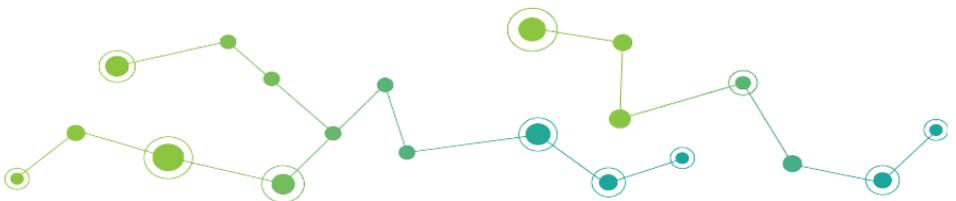
1. Introduction. Can the Contemporary University be Opened?

Cristina Bangau, Céline Cantat, Ian M. Cook, Prem Kumar Rajaram

Part I: Debordering the University

2. Higher Education, Refugees, Solidarity. Pushing the Boundaries of the University?

Céline Cantat



3. Higher Education for Refugees: The European Policy Landscape.

Prem Kumar Rajaram and Cristina Bangau

4. Adding an Extra Chair in the University Classroom.

Elena Valbusa, Nena van der Kammen, Sara Miellet and Rositza Mileva

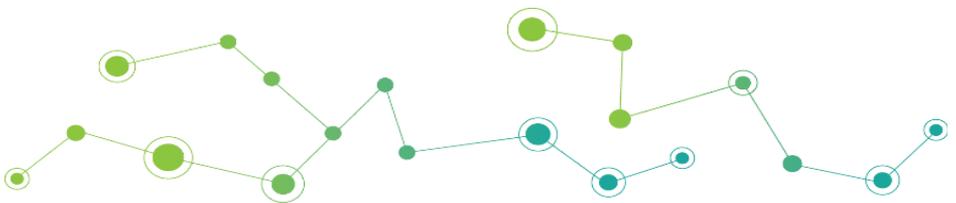
5. Transforming Universities: an Analysis of Refugee-oriented Structures and Services to Foster Integration.

Rosa Di Stefano

6. Opening up the University and the City to Refugee Students/Scholars. Reflections from Northeastern Italy and Future Challenges.

Ester Gallo, Paola Bodio and Barbara Poggio

7. Student Solidarity and Innovations in Pathways to Higher Education for Refugees and Asylum Seekers in the UK and Europe.



Christopher Smart and Emily Crowley

8. “Welcome, Loved, and Proud”. Providing English Language Pathway Programs to University for Students from a Refugee Background.

Victoria Wilson, Homeira Babaei, Suhail Sawa and Merna Dolmay

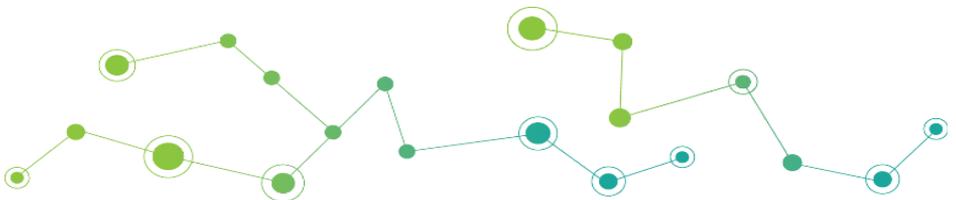
9. Digital Literacy and Refugees. An Essential Skill to Foster Social Inclusion in The United Kingdom.

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10. Strategies Against Everyday Bordering in Universities.

Aura Lounasmaa

Part II: Re-Learning in the University



11. What do You Want to Learn Today? Redesigning Curricula for Refugee Students.

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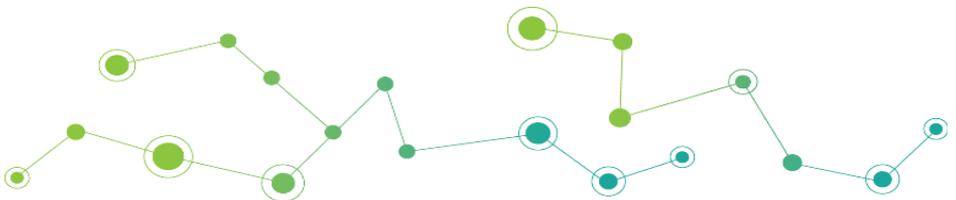
12. Advancing Inclusion through Pedagogical Staff Development. Putting Theory into Practice.

Luisa Bunescu

13. What Happens to a Story? Refusing Humanitarian Ethnography in the Classroom.

Erin Goheen Glanville

14. Engaging with the Linguistic Needs of Students from Refugee and Asylum Seeker Backgrounds. An



Opportunity to Transform 'Mainstream' University Practices.

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15. Experts by Experience. The Scope and Limits of Collaborative Ethnography.

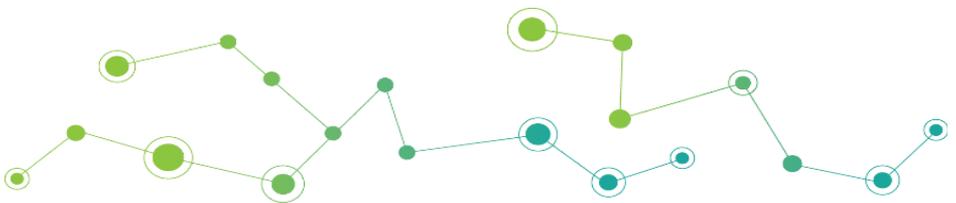
Rubina Jasani, Jenna Murray de López, Mariam Yusuf & Nayab Butt

16. Forced Migration, Displacement and The Liberal Arts.

Maria Hohn and Anish Kanoria

17. Focus Pulled to Hungary. Case Study of a Participatory Video Workshop.

Klára Trencsényi and Jeremy Braverman



18. Pedagogical Implications of Solidarity and Vulnerability in the University.

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Part III: Re-Imagining the University

19. Here to Stay. Reflections and Lessons from Refugees' Struggles.

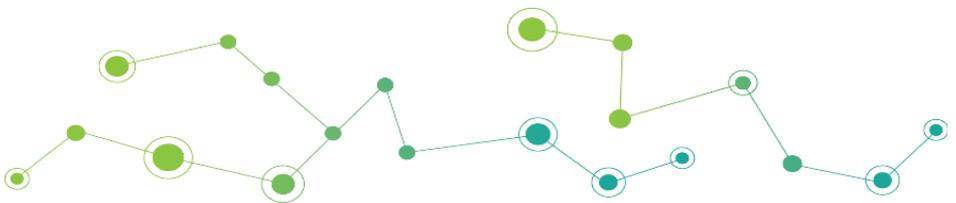
Alessandra Pomarico

20. The Voice of Us.

Kutaiba Al Hussein and Akileo Mangeni

21. The Role of Refugees in Grassroots Activism, Practice and Research.

Rebecca Murray and Mohammed Arkam Baber



22. Academic Freedom and/or Labour and Life Security. Reflections from the Neoliberal University.

Mariya Ivancheva

23. The Opportunities for Change. The Importance of Individual Level Actions within Traditional Organizational Frameworks.

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24. Placing Universities as Spaces of Refuge.

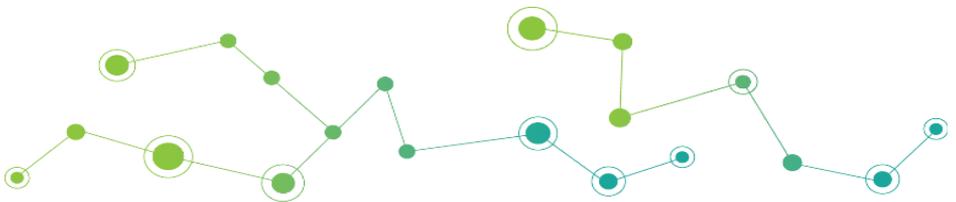
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25. Fuck Prestige

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26. Afterword

John Clarke



CHAPTER DESCRIPTIONS

Introduction: Can the Contemporary University be Opened?

Cristina Bangau, Céline Cantat, Ian M. Cook, Prem Kumar Rajaram

Part I: Debordering the University

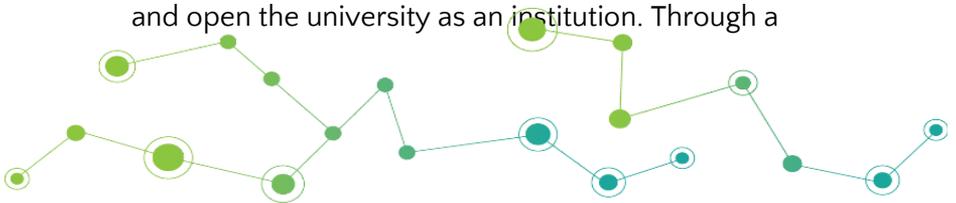
Higher Education, Refugees, Solidarity. Pushing the Boundaries of the University?

Céline Cantat

In 2015, migratory events towards and across Europe were labelled a 'crisis' and received heightened public and political attention. Popular responses to the discourse of a 'migration crisis' ranged from calls to accentuate the exclusion of refugees and asylum-seekers, to the emergence of various solidarity initiatives. Among these, efforts to include refugees in public institutions, including higher education institutions, have emerged. Many universities have developed approaches to facilitate access to higher education for refugees through



scholarships and preparatory programmes. These initiatives may be part of governments' agendas to advance particular notions of 'integration', yet many have also emerged from below, through the combined efforts of university workers, students and refugees who wish to challenge official policies of marginalisation and exclusion. These 'grassroots' solidarity initiatives within universities had to develop strategies to circumvent dynamics of exclusion underpinning institutions of higher education in terms of both contour and content. Broadly speaking, exclusionary tendencies within higher education may be connected to, on the one hand, particular imaginations of student bodies linked to the historical relation between the modern university and the nation-state, and, on the other hand, more recent trends towards the commodification and privatisation of learning that restrict access along class lines, in intersection with other social factors of marginalisation such as race and gender. What does it mean to promote entry into universities for refugees and asylum-seekers today, while higher education is becoming ever more exclusionary of marginalised social groups and dominated classes? This chapter examines a set of university-based solidarity initiatives with refugees and migrants in Europe, and interrogates their potential and limitations when attempting to redefine and open the university as an institution. Through a

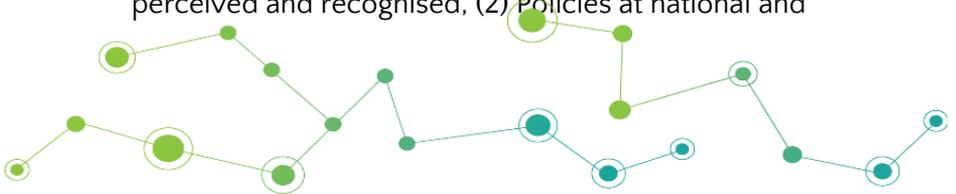


series of concrete examples, the key question explored in this reflection is whether access to higher education can be meaningfully enlarged without a deeper rethinking of the modes of learning, teaching and knowledge-production promoted within the contemporary university and the changing modalities of inclusion that define its imagination of a desirable student body. Ultimately, by contextualising these solidarity initiatives with refugees and asylum-seekers within historical and contemporary transformations of the university, this paper sets out to critically contribute to debates on the possibilities and tensions of the project of opening up the university and to suggest concrete avenues for action within existing higher education structures.

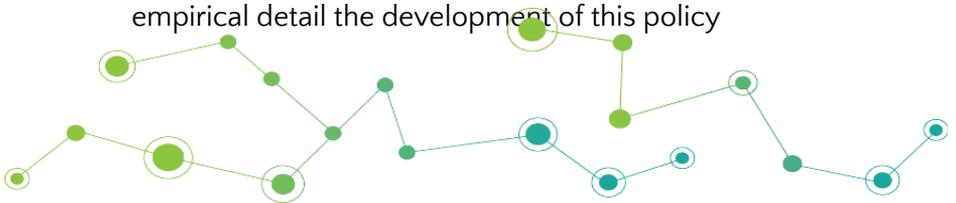
Higher Education for Refugees. The European Policy Landscape.

Cristina Bangau and Prem Kumar Rajaram

Arguably, policies in Europe that impact on access to higher education for refugees fall into two categories: (1) Policies at national and European levels with the intent to regulate how previous qualifications are perceived and recognised, (2) Policies at national and



European levels that govern how refugees and migrants relate to state and society. These include policies intended to foster 'integration' and policies intended to restrict 'integration'. These policies structure how refugees may access higher education. We argue that they constitute a social field rife with different perspectives and institutions which refugees, or those in support of refugees, must negotiate in order to foster access to higher education. This social field comprises national policy directives, European Commission funding to foster grassroots actions, and a host of other actors that seek to either work within the structures of this field or reframe its boundaries. Among those seeking to reframe these boundaries are groups that seek to locate the question of access to higher education in relation to other ideas and perspectives that themselves constitute a different social field (they are subject to different policy perspectives, different ideologies, and are populated by different actors). One set of engagement is the way in which grassroots movements, and the EU funding streams themselves, associate refugee assistance with European citizenship. Another are grassroots solidarity movements that question the narrow and directive 'integration' framework, by calling on accounts of community that already include refugees and migrants. In this paper, we will investigate in empirical detail the development of this policy

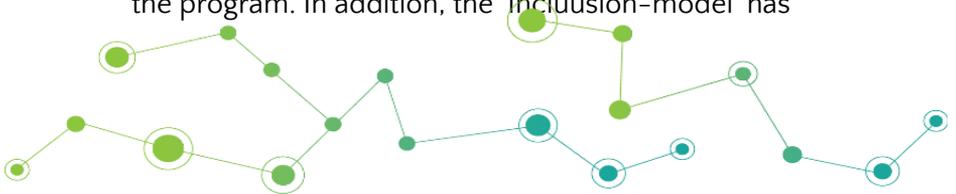


landscape, taking note of how this has emerged over time. We connect this to wider social histories and policies, arguing that the policy landscape with respect to refugees and their access to higher education stems from broader political and cultural concerns about 'Europe', 'Europeanness' and their boundaries.

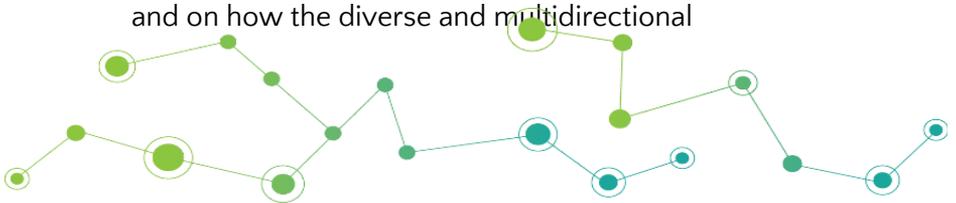
Adding an Extra Chair in the University Classroom.

Elena Valbusa, Nena van der Kammen, Sara Miellet and Rositza Mileva

In the early months of 2016 two PhD students at Utrecht University (UU) started a grass-root projects named 'Inclusion' based on the simple idea of offering refugee students an extra seat in an already existing classroom for free. At time that the project was created no concrete actions had been taken by the university administration to welcome refugee students and the project was pioneering and unique in its kind in the Netherlands, for instance by facilitating immediate access to university courses (not entire programs) for asylum seekers as well as already recognized refugees. The project is currently in its third year and more than 400 students joined the program. In addition, the 'Inclusion-model' has



been implemented by other five universities in the Netherlands and abroad. In this paper insights are provided into the ethos, founding principles and objectives that underpinned the project's foundation and reflect on the obstacles and hurdles the project had to overcome, such as gaining approval and resources from the university board. We will also shed a light on the ways in which the project was gradually formalized within governance structures and on the interaction and cooperation that came into being with local refugee support organizations in the city. With regard to debates on setting up and running a refugee outreach program, we argue that our experiences with Inclusion illustrate how within tightly regulated organizations such as higher education institutions, where quality and standards of education programs and staff are highly monitored, it is possible to run a flexible and open-ended program like Inclusion. In the second part of our paper, we reflect on the way the project's approach and practices were developed over time and in response to input from Inclusion students. Whilst administrative matters, such as intakes and assessments are vital to a project's success, we are also interested in ways in which projects like Inclusion can enable practical support, for instance as part of a study skill labs (e.g. library tours) and peer-to-peer support (Inclusion Buddy program) and on how the diverse and multidirectional



interaction enhances mutual understanding and how it shapes the experiences of all its participants whether it be teachers, researchers or (Inclusion-) students. The question that ultimately underpins our introspection, however, is how the project's ethos, principles and practices relate to (Inclusion) students' experiences and their own reflections on their participation and involvement in the Inclusion project. Drawing on different approaches and sources of data, ranging from insights by students, pictures and survey data of 103 students, we reflect on how Inclusion students perceive(d) the education experience at Inclusion and the kind of impact that it had on their lives, well-being and sense of belonging.

Transforming Universities. An Analysis of Refugee-oriented Structures and Services to Foster Integration.

Rosa Di Stefano

With more than 1.3 million citizens from non-EU countries applying for international protection (Eurostat, 2018), 2015 has represented the year of 'refugee emergency' in Europe. The growing number of refugees has led policy makers to focus on



providing the EU with tools to face a challenge that the European Commission considers as a priority (European Commission, 2015). Within this context, the higher education system plays a crucial role: recent studies have shown that education is a key factor in achieving 'successful integration' in the host country; moreover, over 50% of asylum seekers in Europe are aged between 18 and 34, the age-range identified with tertiary education (Eurydice, 2019). Nevertheless, refugees' rate of participation is very low: only 1% of the world's refugee population has access to university (UNCHR, 2018). Linguistic barriers, recognition of previous qualifications, the need for psychosocial support are all issues that might hinder access to higher education and new debates have emerged about how European education systems should change to support the integration of both forced and voluntary migrants (Ahad, Benton, 2018). The aim of this chapter is to contribute to these debates in two directions. It will first explore the dimensions that most positively affect the integration of asylum seekers and refugees into higher education, namely, recognition of qualifications, financial support, preparatory and bridging courses, guidance and support for enrolled students. Then, it will analyse how administrative structures at universities can adapt to address such dimensions and which strategies can be adopted to ensure structural and successful transformations,



providing practical examples to be put in place. Finally, a special focus will be dedicated on how to integrate such strategies within a more comprehensive approach.

Opening Up the University and the City to Refugee Students/Scholars. Reflections from Northeastern Italy and Future Challenges.

Ester Gallo, Paola Bodio and Barbara Poggio

There is a tendency of approaching forced migration more from the perspective of political and socio-legal problems posed to receiving countries, and less from the one of the educational requirements and knowledge skills that accompany present flows. This chapter discusses the recent experience of the University of Trento in developing fellowship programs for refugee students and scholars. The aim is to unravel the different territorial scales within which a university operates, focusing specifically on the regional dimension and on the latter's interconnections with the national and European level. It offers insights on the limits and the possibilities these different scales impose/offer on the type of interventions that can be implemented. The first part of the analysis discusses how the



collaboration between the University and the Provincial Government fostered establishment of reception policies for refugee students and, more recently, academics. It takes as a case in point the programs 'SuXr - University Students for Refugees' and 'Refugee and Asylum Seekers at the University'. Both programs reflected the intent to create educational strategies that would bring higher educational communities closer to the lived reality of refugees, and that strengthen the collaboration between the university and the local civil society. The second part of the chapter discusses the administrative, economic and socio-cultural challenges related to the implementation of the above-mentioned programs. It does so by referring partly to the university's 'internal' (administrative and academic) adjustment to refugee programs, and partly to the criticism raised at the city level by right-wing populist parties. The recent victory of the Lega party in provincial election is deeply transforming the relationship between the university, the local government and the urban network of civil society associations, and requires renewed educational/employment support strategies for refugee students/scholars. Drawing from the ongoing experience of Trento, the chapter suggests the importance of analysing the opening – as well potential closing – of universities to refugees in relation not only to changing academic culture and

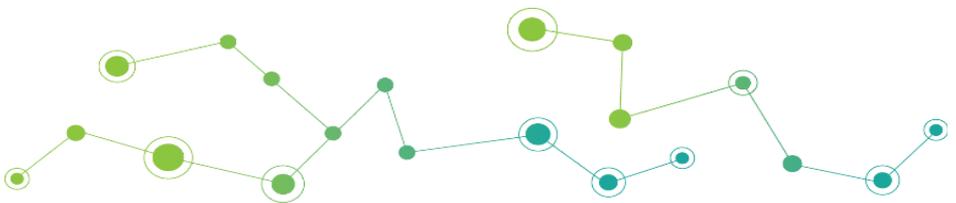


mission, but also to shifting political situation at local, national and European levels.

Student Solidarity and Innovations in Pathways to Higher Education for Refugees and Asylum Seekers in the UK and Europe

Christopher Smart and Emily Crowley

This chapter outlines current innovations in student led support for refugees and asylum seekers in accessing higher education in the UK and Europe. In recent years students have developed innovative support methods which offer bespoke support and advice from students to applicants to university from forced migrant backgrounds. These include specialised access pathways and open days, mentoring, English language clubs, scholarship campaigning work, fundraising and advocacy for refugee and forced migrant students. This chapter examines these significant contributions from UK students to the wider refugee sector alongside other student led solidarity movements, most notably in Europe led by the European Students Union. It would also consider the future role for student support in the refugee sector and include testimonies and case studies from refugee student activists



involved in student solidarity and innovation, and its implications for policy and theory.

“Welcome, Loved, and Proud”. Providing English Language Pathway Programmes to University for Students from a Refugee Background.

Victoria Wilson, Homeira Babaei, Suhail Sawa and Merna Dolmay

This article brings together the experiences of three students from a refugee background (SfRB) in Australia (from Iran, Iraq, and Syria) and their experiences of ‘survival English’ programs vs pathway programs. Refugee arrivals to Australia are granted at least 510 hours of free English tuition by the federal government, via the Australian Migrant English Program (AMEP). However, this may not be suitable for all students of a refugee background, especially those with academic ambitions. Moreover, the opinions of SfRBs about the kind of English education they need are often silenced and ignored. For this reason, this article privileges the voices of SfRBs as co-authors. They share their experiences of being ‘warehoused’ in AMEP before transitioning to academic tracks and degree programs. The other author provides perspectives from the literature on refugees in higher education and trauma-informed English language teaching. She also reflects on her



experiences of teaching SfRB at a neoliberal university in a Refugee Welcome Zone, and the institutional barriers that SfRB often face.

Digital Literacy and Refugees. Essential Skills to Foster Inclusion in the UK

Princewill Israel Essenowo

As the United Kingdom is moving towards a highly digitalised society, many barriers make it difficult for displaced learners to participate in and benefit from the growing digital culture. The digital exclusion experienced by displaced learners is rooted in global and local inequalities in access and use of digital technology. To respond to this situation, UEL OLIve developed a Digital Literacy programme aimed at equipping displaced learners with stronger digital skills and at breaking down digital barriers to entering university. Digital literacy can complement and support the social inclusion of displaced learners in the United Kingdom, whether for work, further education and everyday life. Moreover, digital literacy is recognised in the European Reference Framework as one of the eight key competences for lifelong learning, included in the recommendations of the European Parliaments and Council. The paper

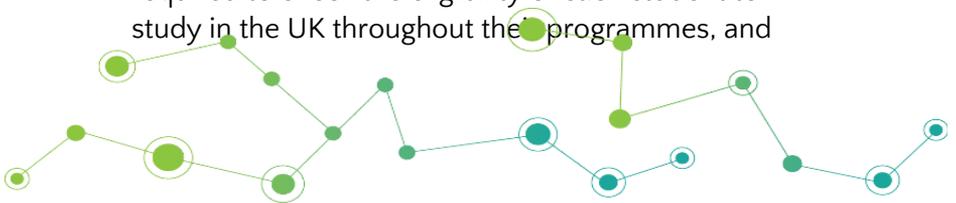


seeks to analyse the reasons behind the digital exclusion experienced by refugees and asylum seekers and identify what stakeholders can do to reduce the barrier to participation. Data on the experience of digital exclusion will be collected through a questionnaire shared with displaced learners communities in the United Kingdom, including members of Crisis Skylight London, refugees group at the Groundwork United Kingdom, students attending OLive course and alumni to gather data for a specific indicator.

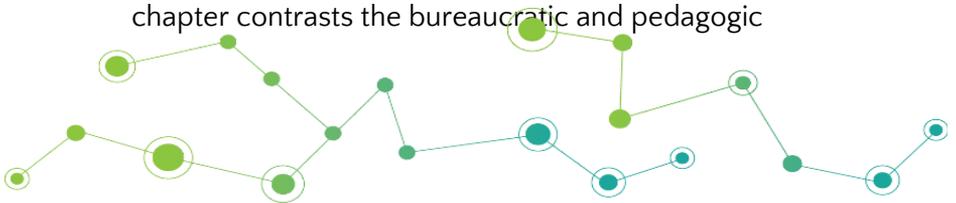
Strategies Against Everyday Bordering in Universities

Aura Lounasmaa

In 2013, as the Home Secretary, Theresa May stated that she wanted to create “a very hostile environment” in the UK in order to deter further immigration. The effects of this hostile environment have been seen through the implementation of the immigration acts of 2014 and 2016, which have shifted the responsibility for checking immigration status and effectively controlling UK borders to landlords, GPs, employers, and educational institutions (Yuval-Davis et al. 2018). These policies of everyday bordering mean that universities are required to check the eligibility of each student to study in the UK throughout the programmes, and



face fines and risk losing their license to support international students' visa applications in the future, if found in breach of the current policies. Similar policies have been introduced across Europe, and the Hungarian government has gone as far as to impose taxes on all institutions working in upskilling and educating refugees. In addition to immigration control, forced migrants report that lack of information and support, recognition of previous qualifications, language requirements and understanding of academic culture create additional barriers to accessing and successfully completing university studies (Lounasmaa et al. 2019). Initiatives have sprung up across Europe; for example in the UK more than 70 universities offer scholarships or other access programmes for refugee students. Often these projects and initiatives fail to address the other barriers identified by forced migrant students. This chapter will discuss the Open Learning Initiative (OLive course) and how it aims to target some of these issues faced by forced migrant students in the UK, Hungary, Austria and Greece. It will address the ways in which the OLive programme offers tools for resisting these neoliberal bordering regimes through administrative, bureaucratic and pedagogical approaches, as well as through centring the programme around student needs and the experience of trauma most students behold. The chapter contrasts the bureaucratic and pedagogic



approaches to those adopted while teaching a university course in the Calais Jungle refugee camp, discussing the needs refugee students may have at different points of their displacement.

Part II: Re-Learning in the University

What do You Want to Learn Today? Redesigning Curricula for Refugee Students.

Mwenz Blell, Nathan Eisenstadt, Josie McLellan, Richard Pettigrew and Tom Sperlinger

Since 2013, the University of Bristol has offered a foundation year in arts and humanities, designed to recruit students without any prior qualifications. As part of the recruitment activity for that programme, each year the university offers taster courses designed with local community organisations, including those that support refugees, asylum seekers and wider migrant communities. This chapter will consider the design of curricula aimed to include refugees and asylum seekers in two ways. Firstly, it will consider how programmes like the foundation year can challenge the emphasis on prior

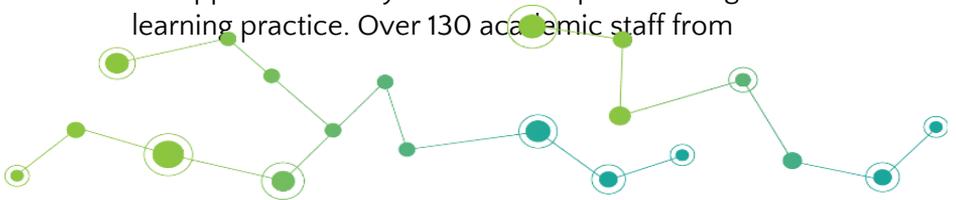


attainment in admissions to university, instead shifting the emphasis to prior experience and potential to benefit. Secondly, it will consider how non-accredited tasters offer a pedagogic space in which curricula can be designed together with participants, disrupting prior hierarchies of knowledge and allowing both teacher and students to learn together. Finally, the chapter will consider how lessons from these initiatives might translate into wider reform of higher education to become inclusive of refugees and other groups currently marginalised or excluded.

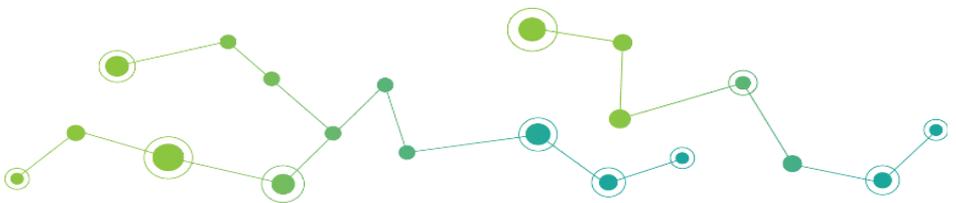
Advancing Inclusion through Pedagogical Staff Development. Putting Theory into Practice.

Luisa Bunescu

The way professors teach is of critical importance for any reform intended to enhance inclusion in higher education. That is why the European Forum for Enhanced Collaboration in Teaching (EFFECT, 2015–2019), a project co-financed by the European Commission through its Erasmus+ programme, has been exploring effective methods for university teachers' development at the European level, including pedagogical staff development 'modules' to support inclusivity and citizenship in teaching and learning practice. Over 130 academic staff from



across Europe, most of them with teaching responsibilities, attended one of the seven pedagogical staff development workshops organised under the EFFECT project. The workshops were both physical and online, and used stimulus material (such as student testimonials, videos, etc.) to trigger discussions and help teaching staff address real life/work problems around the topics of inclusion and citizenship. The Change Laboratory methodology was chosen for the pedagogical staff development workshops, as this methodology has the advantage of engaging teaching staff in deeper reflections about the topics and about their teaching practice. It is an intervention–research methodology that aims at reconceptualising activity: It intends to provoke authentic reactions, responses and disagreements among the participants and to work together to reimagine their activities and to identify ‘concrete’ solutions that address persisting issues in their practice. In this chapter, we would like to reflect on the design, implementation and lessons learnt from these pedagogical staff development workshops on inclusivity and citizenship skills. We would also like to propose a set of recommendations for individual teaching staff and institutional leadership in addressing continuous professional development through the topics of inclusivity and citizenship.



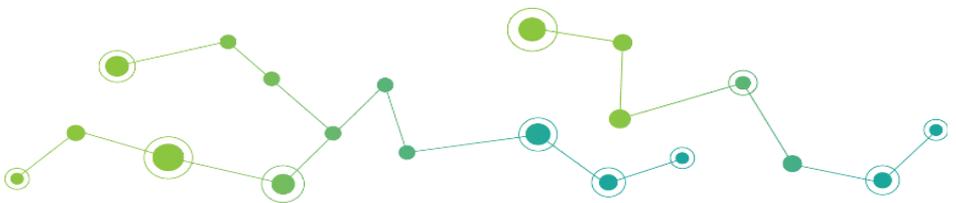
What Happens to a Story? Refusing Humanitarian Ethnography in the Classroom.

Erin Goheen Glanville

In response to the current swell of public interest around refugee experiences, academic and popular literatures have paid significant attention to narratives about and by people seeking refuge; in the tradition of humanitarian education, they ask what those stories can do. Answers frequently demonstrate a form of humanitarian ethnography: stories help citizens imagine what it's like to be a refugee, and stories motivate them to be better global citizens. Building on an indigenous understanding of stories as cultural knowledge and gift, as held by communities, and as vulnerable in transference, my approach to stories in the classroom is to ask what happens to stories as they change hands, what/who do they become vulnerable to, and why do people want to hear these stories. This article draws on Jo-Anne Archibald's articulation of "storywork" and on my experience teaching refugee narratives in community, high school, undergraduate, and graduate contexts with groups of varying legal statuses. It articulates a critical approach to story as pedagogy to draw out the ethical complexities unique to guest speakers, fictional narratives, news stories, and digital media in



backgrounds to engage with language in higher education. This chapter draws on data from a scoping study of existing research, and from the classroom experiences of scholar-practitioners working with students from refugee and asylum seeker backgrounds across a range of disciplines and university centres. The chapter will provide an overview of the linguistic challenges encountered by students with refugee/asylum seeker experiences, including difficulties acquiring academic literacies in English when pre-literate in first language(s), transitioning from oral-based communicative contexts to the heavily text-based environment of higher education, and the impact of trauma and the asylum-seeking process on language acquisition. With an emphasis on discussing practical strategies for academics and learning support staff, this chapter is a call for all scholar-practitioners to advocate for institutions to provide tailored, responsive, and on-going language and literacy support for students from refugee and asylum seeker backgrounds, and invest in associated professional development for staff, as essential to widening participation initiatives. The underlying argument is that engaging responsively with the linguistic needs of students from refugee and asylum seeker backgrounds offers an important opportunity to transform 'mainstream' instructional practices to better scaffold participation

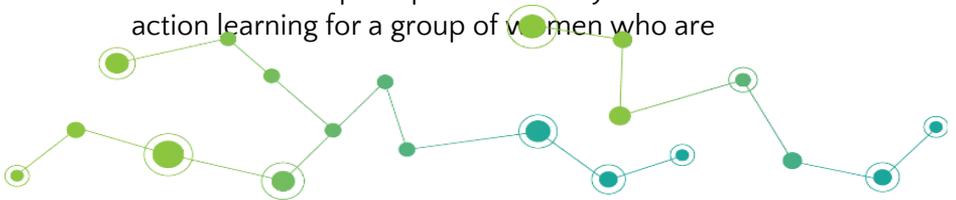


in the language and literate practices of higher education for all learners.

Experts by Experience. The Scope and Limits of Collaborative Ethnography.

Rubina Jasani, Jenna Murray de López, Mariam Yusuf & Nayab Butt

In December 2018, we graduated 10 asylum-seeking women as peer ethnographers at an emotionally charged ceremony at the University of Manchester. The ceremony marked the end of 10 months of research training that we conducted with colleagues and the launch of a Zine and that documented their journey of learning through those 10 months. The project started from frustration of conversations in anthropology about the ethics of ethnography as method. As anthropologists based in an institute specialising in humanitarian and conflict response, we felt it was important to turn our gaze to the population of forced migrants in our own city. In taking a combined pedagogy of peer ethnographic practice and inspired by the women's self-advocacy activism we created a project to develop a method of collaborative ethnography based upon empowerment and equity in knowledge exchange. We wanted to open up the university as a site of action learning for a group of women who are

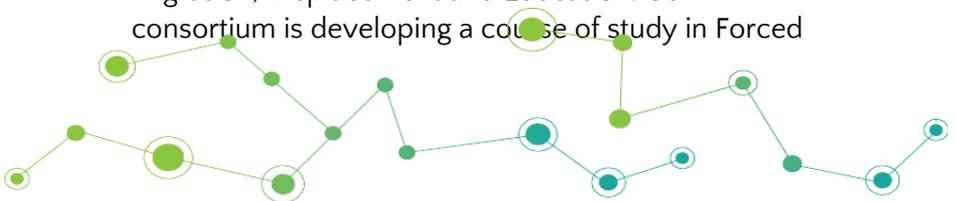


excluded from institutions in the UK. Our aim was to take a collaborative and grounded approach to deciding what we needed to learn and what we would research. Our only standpoint was that collectively we were experts in ourselves and we had much to learn from each other. This paper reflects on our pedagogic practise, challenges and compromises that the group faced in completing this first phase of the project. This co-authored piece will combine graphic image and text in an effort to demonstrate how, as a group, we strive to make our outputs accessible to an audience beyond English speaking academia.

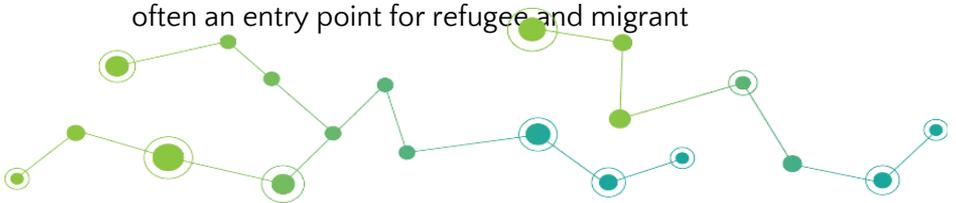
Forced Migration, Displacement and The Liberal Arts.

Maria Hohn and Anish Kanoria

In response to the escalating “crisis” of forced migration, Vassar College faculty, students and administrators joined forces in 2015 to explore the ethical commitments of institutions such as ours, and to innovative models to connect our students and students with a forced migration background in shared learning. To multiply our effort, we reached out to other institutions of higher learning which led to the 2016 creation of the Consortium on Forced Migration, Displacement and Education. Our consortium is developing a course of study in Forced



Migration and is also committed to expand the traditional boundaries of our campuses and to learn together with and from individuals with forcibly displaced backgrounds. From the beginning we committed to address two key challenges: 1. What is the theoretical and ethical imperative for institutions of higher education such as ours to 'act' ?; 2. How can we be attentive to the Consortium's commitment not to perpetuate, even if inadvertently, the very structures of inequality that define much of existing models of humanitarianism and interventions by elite institutions in the United States. This chapter draws upon our experiences, conversations, and methods of action at Vassar College, to discuss these fundamental commitments. For example, in all of our deliberations, student leaders from Vassar Refugee Solidarity were intimately engaged with exploring what a curriculum on Forced Migration might look like and how to engage with and centre students with a forced migration background by drawing on the opportunities provided by digital interconnectivity. We will report on our digital classroom initiative, which is creating classrooms beyond our own campus to reach refugee and forced migrant youth in Jordan, Lebanon, Greece, Rwanda, and Germany. We will discuss also Vassar College's partnership with Dutchess County Community College, the latter often an entry point for refugee and migrant

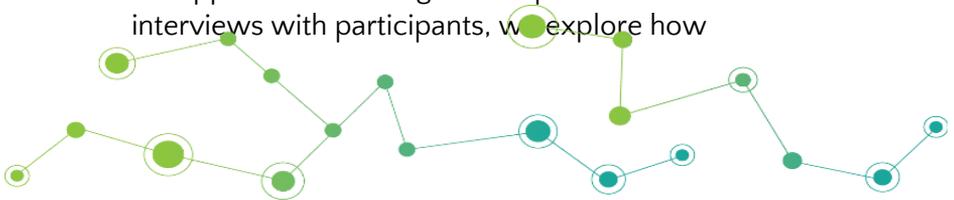


students, which opens educational opportunities across our campuses, building bridges within the United States' unequal system of higher education. These programs bring student scholars together, not on the unequal terms of humanitarian intervention, but in a shared academic endeavour.

Focus Pulled to Hungary: Case Study of a Participatory Video Workshop.

Klára Trencsényi and Jeremy Braverman

In 2016, working together with an anthropologist and activist filmmaker with experience of displacement, we launched a participatory video workshop within the frames of the recently established OLLive program of the Central European University. We ran the workshop again in 2017 in cooperation with a drama education expert. We believed our course could offer a means of self-expression and self-representation for students with experiences of displacement. As such, the course was designed around principles of experiential learning, employing a wide range of techniques to enhance creativity, sharing and reflection. In this chapter, we examine the participatory video workshop as a case study, and detail the process, curriculum and methodology we applied at each stage of the process. Based on interviews with participants, we explore how

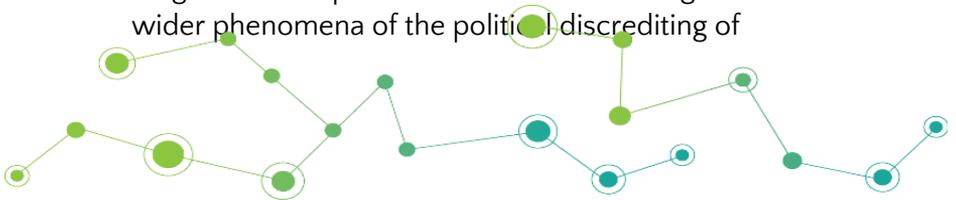


students used this visual language (which was new for most) to reflect on past and present situations. By shooting sequences of homelessness, intolerance and the growing gap between rich and poor, privileged and underprivileged groups within the Hungarian society, they began to use the camera to explore the world around them in new ways. We share our pedagogic method for the purpose of empowering other educators to use participatory video when working with people who have experienced displacement.

Pedagogical Implications of Solidarity and Vulnerability in the University.

Leyla Safta-Zecheria

Recent years have seen restrictions placed on the freedom of individual academics and academic institutions in different countries. This process has had an unequal effect, especially limiting acts of academic solidarity with vulnerable groups, placing academics who chose to perform acts of solidarity from positions of legal, professional and personal vulnerability. Whereas the issue of academic solidarity with vulnerable groups appears as marginal to larger debates about academic freedom, I argue that it is paramount to understanding the wider phenomena of the political discrediting of



vulnerable groups and authoritarian modes of governance. The chapter places the process of limiting academic solidarity and freedom in a genealogical lineage with the neoliberal restructuring of universities that preceded the increase of illiberal political pressure. Both modes of articulating power (neoliberal and authoritarian) worked to increase social and economic inequality, thus increasing the distance between the vulnerable and the privileged. By focusing on academic freedom as a right of academics and not of everyone to protest, the increased oppression of vulnerable groups has slipped out of sight, silently re-articulating the divide between the privileged and the vulnerable and its higher education ramifications. In a second step, I go on to a more in depth analysis of two contexts that are especially telling as pronounced instances of the described phenomena: the withdrawal of the legal fundament of functioning of the Central European University in Budapest (alongside the pressure on the disciplines of gender and migration studies in Hungary), as well as the Petition Crisis and its aftermath in Turkey and abroad. Whereas the case of CEU, gender and migration studies in Hungary draws attention to the criminalization of forms of solidarity with irregular migrants, non-gender binary and non-heteronormative people, as well as other oppressed and vulnerable groups, such as the Roma population, the Petition Crisis allows for an in depth



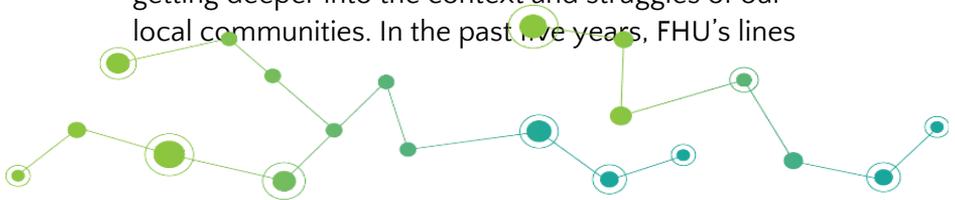
investigation into the relationship between state violence in the Kurdish regions, academic solidarity and criminalization of this form of solidarity. In both cases state pressure triggered by acts of solidarity was primarily publicly represented in terms of a political intervention to limit academic freedom, the content of the acts of solidarity were thus partially obscured by the framing of the act itself in neutral apolitical terms.

Part III: Re-Imagining the University

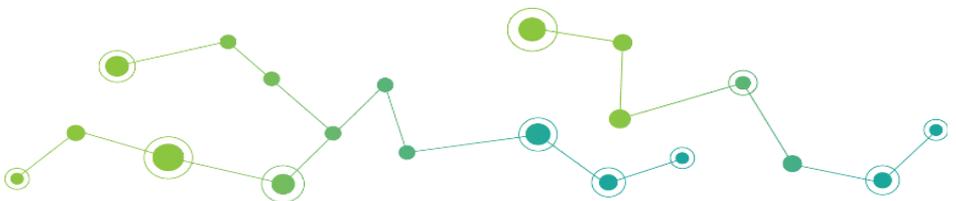
Here to Stay: Reflections and Lessons from Refugees' Struggles.

Alessandra Pomarico

This paper examines the experience of the Free Home University (FHU), a pedagogical and artistic experiment focusing on generating new ways of sharing and creating knowledge by experiencing life in common. FHU is an open-ended, research-based experiment in alternative education and aesthetic processes, which is based on a full immersion into a collective experience, a coalitional approach to the definition and construction of the inquiry, and on getting deeper into the context and struggles of our local communities. In the past five years, FHU's lines



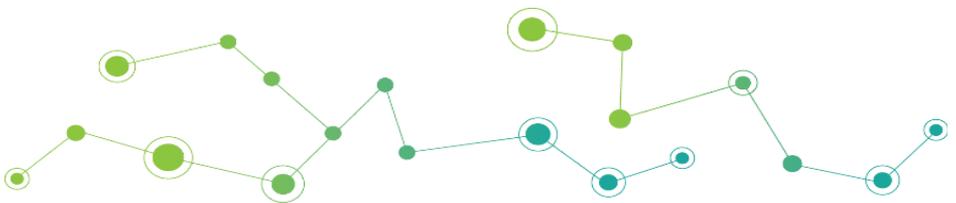
of inquiry investigated historical and current systems of oppression as they influence the everyday life of communities, as well as the consequences of late capitalism, colonialism and modernity. It also examined counter imaginaries of commoning, forms of solidarity and co-creation, and learning processes activated with organic farmers and land protectors, migrants and refugees, LGBTQ+ activists and other communities of struggles. The chapter focuses in particular on the knowledge produced during FHU sessions dedicated to collectively studying historical and present questions of displacement, racism, colonialism, enclosures, structural forms of oppressions and systemic violence. It reflects on the learning that emerged during a convivial research process with a group of international artists, activists, social workers, asylum seekers and refugees. The text will stress how artistic perspectives and practices may offer tools to rethink the current education system and unlearn its colonial assumptions.



The Voice of Us.

Kutaiba Al Hussein and Akileo Mangeni

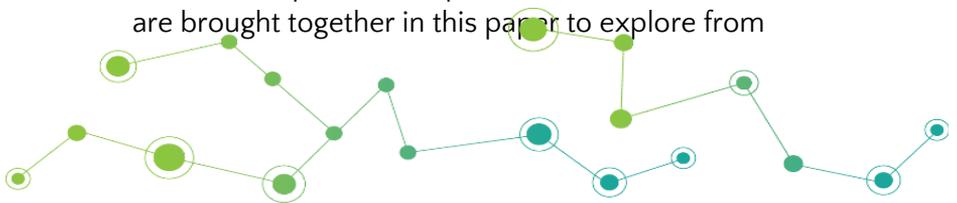
The paper is a cumulative work of students, who have refugee status, and reflects on their experience at the university, the obstacles that they faced and the challenges that they overcame in their way to have access to higher education. In the last years we were just sitting and listening in all the conferences and the events that related to refugees' crisis, we were patient and considering all the ideas and the opinions that were thrown at us. We were searching for a small hope to make a step forward. Now after struggling for years, finally, we have the opportunity to raise our voice and speak up about the dilemmas of accessing high education from the refugee students' perspective. We frame the work as a manifesto that aims to express our opinions as students who went through higher education. Namely, why it is important for us, as refugees, what are the restrictions that we face and how things can be improved. We will also include potential remedies that can help the universities to recognise and address the refugees' dilemma of access to higher education.



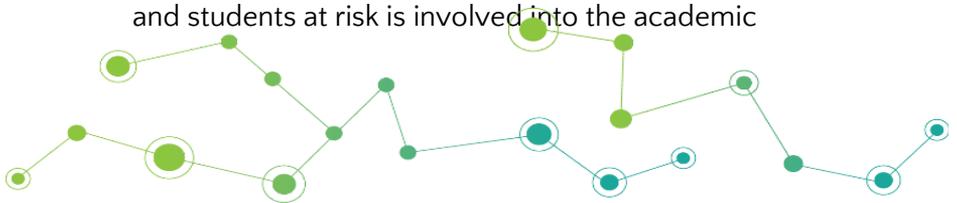
The Role of Refugees in Grassroots Activism, Practice and Research.

Rebecca Murray and Mohammed Arkam Baber

This paper will focus on the advocacy and campaigning activities undertaken by the Article 26 project and the 'Let us Learn' group, to break down the barriers to higher education for forced migrants with unsettled immigration status, over the course of the past 14 years. In 2005 a group of young forced migrants meeting under the auspices of Save the Children's Brighter Futures project, decided to design and implement a campaign to try and overcome the challenges they faced accessing higher education. The success of the group in lobbying and leveraging support from Vice Chancellors led to the development of the Article 26 project. The principal aim of which was to act as a conduit between universities wanting to create scholarship opportunities and prospective recipients. In 2014, 'Let us Learn' was established, a project comprised of young people facing similar challenges in pursuing HE studies, as the original members of Brighter Futures. Just over a year later in 2015, Let us Learn secured a pivotal legal victory: the 'Tigere Ruling' extended entitlement to student finance to discrete numbers of forced migrant students. The authors' collective experience as practitioners and academics are brought together in this paper to explore from



how benevolent concepts as academic freedom can be subverted and used against their own design. In the case of academic freedom, while certain instances of state intervention under so-called 'illiberal regimes' are undeniable, the insistence on freedom from the state conceals bigger enclosures on university autonomy from market forces, performed within liberal and illiberal regimes alike. Under the rhetoric of academic freedom, traditional universities in advanced capitalist countries as the UK and Ireland curtail workers' rights and securities, and outsource peripheral and core university activities to private companies, thus subsidising businesses through public money. In countries aiming to subvert this trend as Venezuela, traditional universities use academic freedom to defy university reform toward redistribution and social justice, mimicking practices in advanced capitalist countries instead. And while the public bears a double burden of taxation (tax revenue sponsoring scientific research) and student fees (skyrocketing debt pushing graduates into the labour force), academic workers in both contexts shoulder ever growing research pressures and student numbers. Academic resistance, however, is compromised by rampant inequalities between a small secure academic aristocracy and the precarious academic workforce. In this conjuncture, a new reserve army of scholars and students at risk is involved into the academic

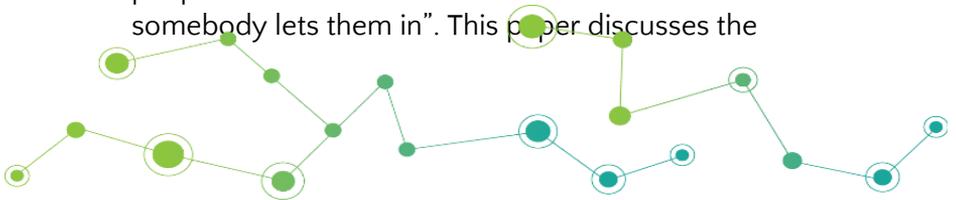


and labour force for 'benevolent' short working and study gigs, with no promise of security and permanence. The naturalized academic hierarchy allows those on top to reap the symbolic benefits of the fight for academic freedom and benevolence, while remaining safe from owning the consequences of their compliance to marketization and lack of responsibility to life and work vulnerabilities of those at the bottom.

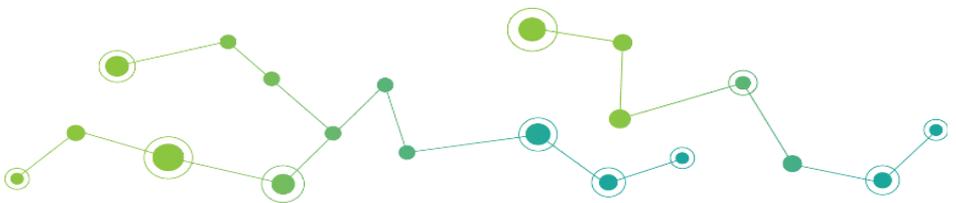
The Opportunities for Change: The Importance of Individual Level Actions within Traditional Organizational Frameworks.

Yulia Belinskaya and Izabela Korbiel

This paper builds on experiences and outcomes of the Open Learning Initiative (OLive) project in Vienna. The project, as an academic response to the socio-political development called "refugee crisis" of 2015-2017, was aimed at individuals with refugee background seeking protection in Europe and interested in entering or continuing higher education. The project introduced new routines within the university organisation and initiated a process of change. One goal was to open-up the university, or "to make the university an open space again, where people come and not wait in front of the door until somebody lets them in". This paper discusses the



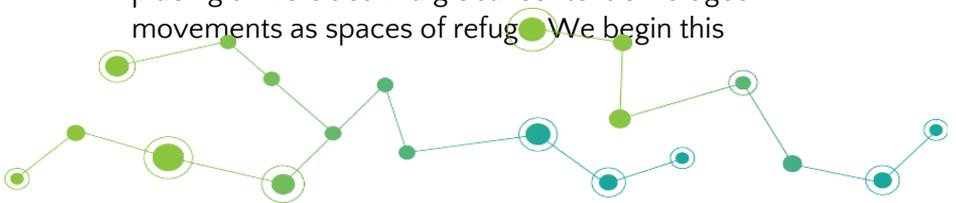
most relevant challenges and factors that involve the adaptation process within the institutional theory and new institutional sociology (NIS) frameworks. Empirical data is based on 10 semi-structured face to face interviews with team members of the first iteration of the project run between 2016–2018. The data has been analysed based on the model of influences as presented by Reese and Shoemaker (1995, 2016). While approaching the University as an organisation within the higher education system, we analyse the change through the lens of the individual experiences of the involved project staff. One of the main critiques of institutional theory expressed among others by Dacin, Goodstein, and Scott (2002), Battilana (2006), and Scott (2004), as that it fails to adequately address human agency. Therefore, we approached the staff as facilitators of a learning process (Khamis Ali, 2012) and, at the same time, as active actors within the institutions and initiators of change within the organisation. Data from the interviews shows that the changes have been occurring on various levels and in different directions. For instance, the personal level has been not only passively affected by the change from the higher levels, but also influences the routines of the organisation. We further argue that such non-traditional projects in academia are of high relevance for the university at the symbolic level.



Placing Universities as Spaces of Refuge.

Kolar Aparna, Olivier Kramersch and Oumar Kande

Moving across the now empty site of the former refugee-camp close to our university campus in Nijmegen, and the closed asylum centre housed at Hotel Alpi in Bolzano, we ask where is the place of universities as spaces of refuge? Speaking from our own practices of weaving spaces of refugee-encampment and university for the last 5 years, while writing at a time when the memory of the so-called 'welcome culture' (of citizen initiatives supporting refugees since 2015) is either erased in a financial present and/or mocked for its bias towards 'recent refugees', we montage slices of what we call 'entangled ruptures'. We argue that the already established relations, and/or brief encounters between our 'sites of engagement' is fundamentally transforming and problematizing the very distinction between universities and spaces of refuge, despite the structural conditions separating them. Rather than the question of placing the migrant other within frames of encampment or integration or theoretical analysis or ethnographic encounter, we urge for placing universities in a global context of refugee movements as spaces of refuge. We begin this

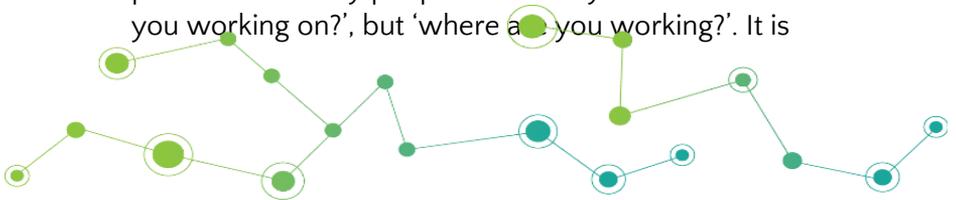


proposition by tracing the routes of the evolving field of geography and our department in Nijmegen (where two of the authors are based) and the central influences of (colonial, post-colonial, global) connections to the formation of 'Dutch geography', in order to make space for institutional memories of migration and explore what it does to the present moment of practicing spaces of refuge. We do so while simultaneously imagining future forms of 'learning' that speak to the increasingly intersecting forces that collude to impose regimes of instability, precarity and danger on both refugee and academic communities alike. Here the experiences of one of the authors' participation in a self-represented refugee-committee in Bolzano will be woven with poetic inspiration from the negritude movement as a lens to imagine the not-yet.

Fuck Prestige.

Ian M. Cook

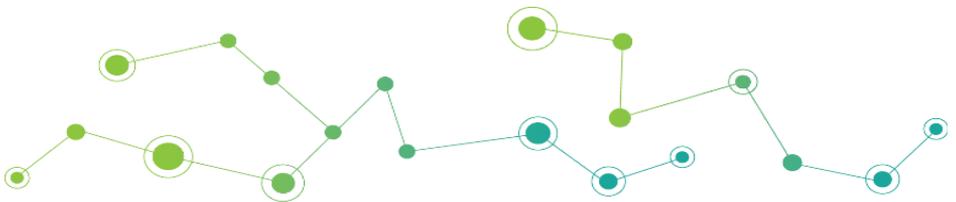
Fuck prestige. Seriously, fuck it. Prestige is the insidious, qualifiable cultural value that has come to define academic publishing, employment and knowledge production. It is why people don't ask you, 'what did you publish?', but 'where did you publish?'. It is why people don't ask you, 'what are you working on?', but 'where are you working?'. It is



why people don't ask, 'what was your PhD about?', but 'who was on your PhD committee?'. Prestige is so problematic because when we work with prestige in mind, we work to fill in pre-existing categories. We see the structures, and we fill them in. It is a closed academic practice; an ontology defined by its end goal before it has begun. I hate prestige. I hate how academics are so beholden to it. Against prestige, there is something empowering, open-ended and de-structuring in the idea of pride. Many of the students who take a weekend programme for asylum seekers and refugees I work for express the pride they feel at coming to a university (which, admittedly, has prestige locally). Pride in being a student, and not 'just' a refugee. Pride in the work they produce. Based on end-of-term feedback from students, in this short angry essay I wonder what a university built on pride, instead of prestige, might look like.

Afterword.

John Clarke



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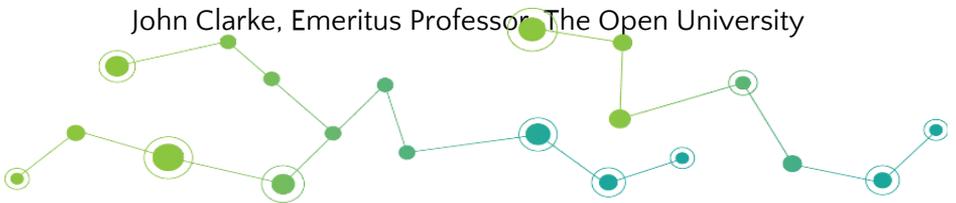
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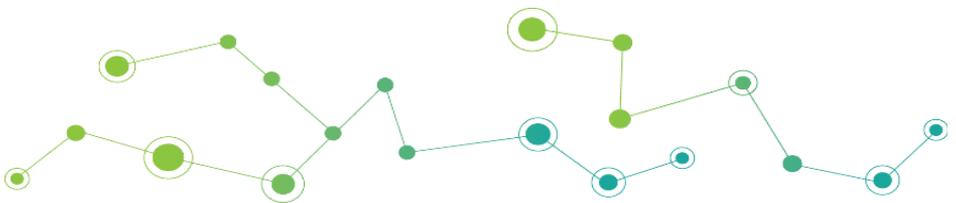
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Rubina Jasani, Lecturer, University of Manchester

Oumar Kande, Artisan, Netherlands

Anish Kanoria, business person, co-founder the Vassar Refugee Solidarity initiative

Olivier Kramsch, Senior Research Fellow, Nijmegen Centre for Border Research, Radboud University



Erin Goheen Glanville, SSHRC Postdoctoral Fellow,
Simon Fraser University

Aura Lounasmaa, Lecturer and Director of the Open
Learning Initiative, University of East London

Akileo Mangeni, CEU Masters of Public
Administration alumnus

Sara Miellet, PhD candidate within the Cities of
Refuge project, Utrecht University

Rositza Mileva, intern within the Inclusion
Programme, Utrecht University

Josie McLellan, Professor, University of Bristol

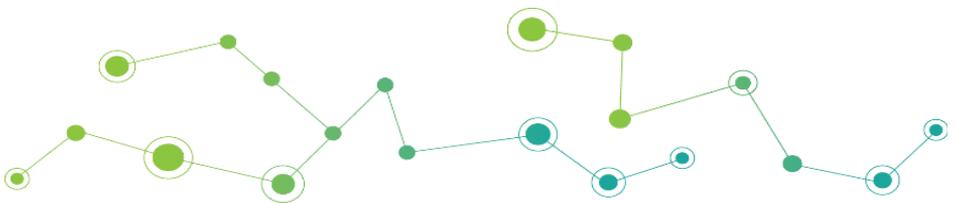
Rebecca Murray, Honorary Research Associate,
University of Exeter, founder and former Director of
the Article 26 project

Jenna Murray de López, University of Manchester

Richard Pettigrew, Professor, University of Bristol

Barbara Poggio, Associate Professor, University of
Trento

Israel Princewill Esenowo, IT Trainer for the
University of East London OLIve Programme



Alessandra Pomarico, independent curator, writer and educator; co-founder of the Free Home University

Prem Kumar Rajaram, Professor, Central European University

Leyla Safta-Zecheria, Post-doctoral Researcher, West University of Timișoara

Suhail Sawa, student of building design, RMIT University

Rosa di Stefano, International Relations Officer, Sapienza University of Rome

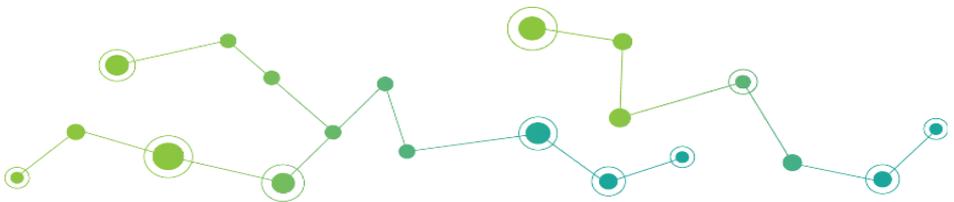
Christopher Smart, Access to University Coordinator at Student Action for Refugees

Tom Sperlinger, Professor, University of Bristol

Elena Valbusa, co-founder and project manager of Inclusion, Utrecht University

Victoria Wilson, Lecturer in English Language, University of Southern Queensland in the Refugee Welcome Zone of Toowoomba & PhD candidate at the University of Queensland

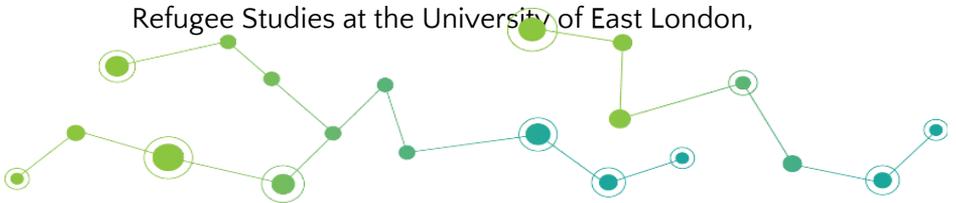
Mariam Yusuf, Women Asylum Seekers Together in Greater Manchester



THE EDITORS

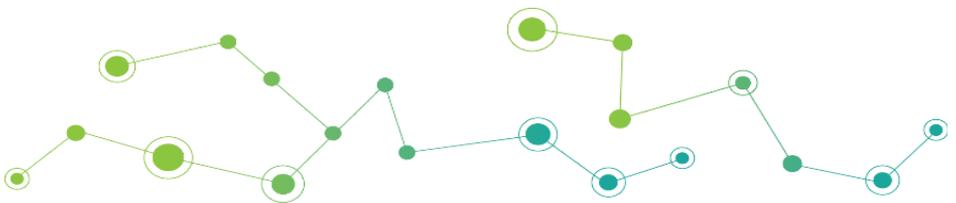
Cristina Bangau has extensive experience of managing and administering educational programmes for students with lived marginalities. She has been involved as volunteer since OLIve's inception at the Central European University (CEU), becoming Programme Coordinator in January 2016 and Programme Manager in July 2017. She is currently Director of OLIve at Bard College Berlin. Before OLIve, she worked as a Program Assistant at CEU's Roma Access Programs and was a fellow at Romedia Foundation, a Budapest-based Roma NGO.

Céline Cantat is currently a Marie Curie Individual Fellow at the Central European University and researches solidarity initiatives with and by migrants and refugees along the Balkan route. As of November 2020, she will be a Research Fellow at Sciences Po Paris, working on a project focused on migration governance and the production of crisis. Previously, she was Academic Program Manager of OLIve's preparatory programme, completed a PhD in Refugee Studies at the University of East London,

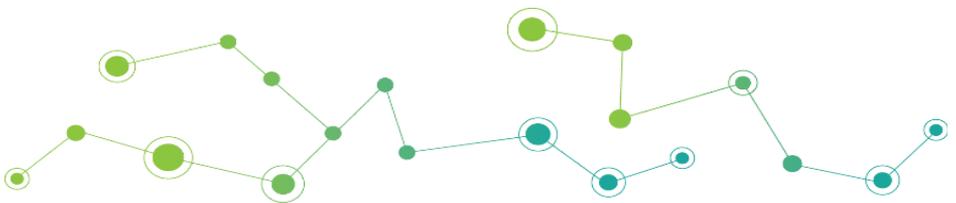


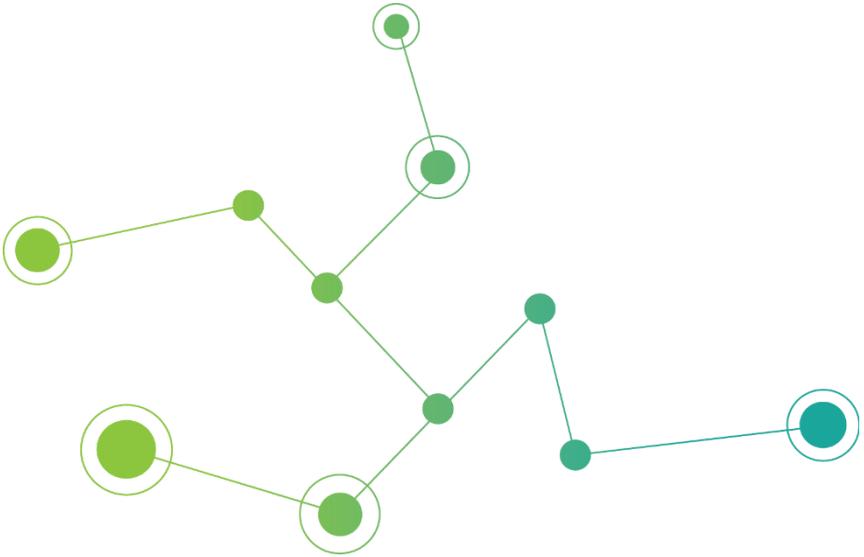
and worked and volunteered with migrants' rights' organisations in London and Paris, as well as with refugee groups in Syria. She is the co-editor of *Refugee Protection and Civil Society in Europe* (Palgrave Macmillan, 2018) and *Challenging the Political Across Borders: Migrants' and Solidarity Struggle* (CPS Book Series, CEU Press, 2019).

Ian M. Cook is currently a Research Fellow at CEU. An anthropologist with a regional focus on south India, he works primarily on cities, new media and opening up academia. At the university, his time is split between the Centre for Media Data and Society, The Department of Environmental Science and Policy, and The Open Learning Initiative. He has published work on topics including small cities, housing and land; is the co-founder of CEU's podcast library (with Dumitrița Holdis), as well as co-host of the podcast series *Online Gods* (with Sahana Udupa); and works for a OLIve in different ways. His current research projects include – urban change in Mangaluru (India), academic podcasting, corruption and environmental damage in Hungary, digital media, and urban justice and sustainability in Europe.



Prem Kumar Rajaram is OLIve's Unit Head, Professor in the Department of Sociology and Social Anthropology and Project Leader of the Refugee Education Initiatives.. His research focusses on questions of marginality and depoliticisation, the government of asylum-seekers, particularly those in detention in Europe and Australia, and on colonial histories of state making. He is the co-editor of the collection *Borderscapes: Hidden Geographies and Politics at Territory's Edge* (University of Minnesota Press, 2007) and author of *Ruling the Margins: Administrative Rule and Colonial Power in the Past and Present* (Routledge 2015). He was named as one of Central Europe's 'Top 100 Changemakers' of 2017 by the Financial Times.





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