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**EDITORS’ NOTE**

"Norrköping – City of Immigration 2017” is the outcome of an ambitious collaborative project conducted by the Master students in Ethnic and Migration Studies at REMESÖ, Linköping University. The very first in a new series of publications from this one-year-old graduate program, this text draws on the diverse research interests of the twenty-three contributors, hailing from twenty-one different regions who have provided a holistic picture of immigration to Norrköping today.

Students worked as individuals and in groups to produce different journalistic pieces which tackle important themes such as integration, identity politics, representation, multiculturalism, racism, right-wing politics and more. The report reflects the diversity of migrant experiences in Norrköping, including snapshots of multicultural artistic spaces, a statistical overview of residential segregation, life stories, field work and interviews woven together with analysis of the challenges encountered by immigrants to our city.

Immigrant voices are centered in an attempt to deconstruct stereotypes and to underscore how integration is a two-way process where everyone—both the ‘host’ society and migrants themselves—can contribute. How different groups of migrants are coping with personal trauma is explored by investigation into integration projects financed by the municipality and civil society organizations. The admirable work of these organizations is emphasized in reports from art exhibitions, interviews at social and supportive spaces and profiles of solidarity organizations. In a similar vein, the challenges faced by the local authorities are highlighted in order to equip the reader with a wider overview of the institutional and political obstacles to improving integration outcomes in Norrköping.

The strength of this report stems from the innovative and collaborative work of the contributors; their enthusiasm, to be agents of positive social and political change radiates from their texts. United to combat exclusion, racism, sexism, and all forms of discrimination in the world, we are deeply grateful for their thoughtful insights and effort. Any errors or omissions, are of course, our own.

Asher, Mavis, Asbjørn & Rudeina
Migrants in a new place always struggle with the necessity of having a sense of belonging and attachment to feel finally at home. With the complicated experience of forced migration, different politics of belonging and attachment to a ‘home’ come into play and migrants express their attachment differently. What they consider ‘home’ is variable and contingent on their experiences of dislocation. What we want to present in this section of the report is an investigation of the social and political dimensions of belonging and home with a focus on the individual experiences of a number of residents in the city of Norrköping who have migrant backgrounds. The discussion centers around the feeling and practices of ‘belonging’ and ‘home’ constructions, and the factors that influence their establishment. The section also draws connections between the present positioning of political and social belonging and future decisions of long-term residence in Norrköping, in Sweden at large, or of further emigration. Through an analysis of these individual experiences, we attempt to answer a number of questions: How do residents with migrant backgrounds express their belonging? What makes them feel at home? How is that influenced by their interaction with their local and host community? How does the overall articulation of their belonging affect their future decisions to stay, return or choose further destinations for possible emigration?

In the process of our investigation, we interviewed eight residents with migrant backgrounds from different age groups, both men and women. Our interviewees originally come from Syria, Iraq, Palestine, Egypt and Finland, with some of them experiencing forced migration more than once.
Their legal status varies between Swedish citizens, permanent residents, asylum seekers, and undocumented migrants. They have moved to Sweden at different periods, but all have been living in Norrköping for at least one and a half years. By conducting semi-structured interviews, we give our interviewees the chance to share with us their narratives and individual stories. Their variety of experiences and legal status helped us develop an in-depth understanding of homemaking practices.

**EMOTIONAL ATTACHMENT**

As sociologists such as Rogers Brubaker, Nando Sigona and Montserrat Guibernau have argued, belonging can be an emotional attachment when individuals are passionately and non-restrictively connected to a certain group, geography, and real or imagined ‘homeland’. It is safe to say that the emotional expression that individuals can show towards where, or to what they belong to is easy to detect through a friendly talk, yet it is not so easy to define what these emotions include. It is an open space that our interviewees navigated, telling us about their former physical home in their place of origin, their families that were left behind, and even friends, jobs and interests that could not be transferred.

Starting from belonging and attachment to home as a distant landscape, very often it is the dwelling space that a migrant used to occupy in their place of origin before they experienced the dislocation. Nonetheless, home is not always conceptualized as a specific location or a physical form. Making a home is a multi-dimensional process (Sigona et al., 2015), and it could include various spheres of what individuals would eventually call home. It can be explained as an orientation taken by diasporic communities “as an authoritative source of value, identity, and loyalty” (Brubaker, 2005:5). For Sara*, a migrant of Palestinian origin who speaks very passionately about her destroyed house in Damascus, the house that was the embodiment of all of her 25 years of life there. She told us in detail how she would spend hours putting the house in order, taking care of every single item inside. Mentioning with bitterness her pillow, she narrates how the loss of a very tiny item like that carries a huge emotional load and she says: “I have not slept comfortably as I wanted since I arrived here. My house was my homeland.” Likewise, Samir*, a Syrian asylum seeker also described to us how he frequently looks at pictures of his house whenever he feels homesick, and how that is a source of comfort as important to him as talking on the phone with his wife and watching videos of his growing child.

The sense of deprivation and even loss that the forced migration has created in the circle of belonging seems likewise immense when it comes to family ties. Samir also expresses how the family is the precondition to any form of belonging, and how difficult it is to find a replacement. He mentions that “family cannot be substituted” expressing, in fact, the same feelings as several of our other interviewees. He also captures the very moment of feeling deprived upon his arrival to Sweden, “wearing this pair of jeans that I am wearing today, and carrying two T-shirts together with my passport.” Almost two years later, he is still waiting for a decision on his asylum application.

Time is a factor in building the social relations that could serve as alternatives to family ties, increasing the feeling of attachment to a new place of residency. Sedja, who came to Sweden twelve years ago, remembers how they used to live with her cousins in the same neighborhood in Damascus, but then when she moved to Sweden while they stayed back in Syria, she had to find other social connections. She says, “it is human nature to try to cope with new situations, and look for alternatives.” In Norrköping, she often tries to revive the memories of her childhood in Syria by going to Syrian restaurants or watching television that reminds her of the same atmosphere. Although she originally comes from Iraq, the strong connections she feels to Syria are quite evident taken into consideration the age and the comparable time she lived there. In addition to time, what we need to distinguish in the experiences of our interviewees is the fact that their legal status plays an important role in how they seem to either feel strongly attached to their past or present. Being an asylum seeker, undocumented migrant, a permanent resident, or a citizen greatly impacts how individuals would feel they belong. This takes us to a discussion of how belonging raises the question of boundaries of inclusion.

**CHOOSING TO BELONG**

If we assume that belonging is the result of assigned membership, then we should question how that develops, and what roles both the migrant and the host community play that could lead to this assignment. An emotional attachment does not deny the fact that belonging can be based on a choice, and this choice can empower individuals assuming that they are free to choose (Guibernau, 2013). In the case of forced migration, the choice of who, how, what, and where to belong critically raises the questions of inclusion and exclusion. As belonging implies some type of reciprocal commitment it can also happen through exclusion. A clear sketch of how the process works for us is to focus on how individuals interact with their community, e.g. their choice of friends, or

* Names changed; the interviewees preferred not to use their real names
who they mostly communicates with. In the city of Norrköping, our interviewees expressed the fact that they do not only spend their time with friends from their same ethnic, religious or language group. They speak about the mix of friends they have, and the open environment that certain social initiatives have created in the city, as for example Tillsammansfika which have helped some to establish new connections. However, this is coupled with the recognition that the state’s establishment plan for new arrivals, and enrollment in SFI courses (Swedish For Immigrants), play a significant role in the formation of friendships that are exclusively based on ethnic or language affiliations. What is interesting here is that age factors seem to be playing a significant role in their ability to get involved in certain social activities rather than others.

In addition, the situation of living with or without family also determines the degree of how much interaction individuals can have outside family boundaries. Hisham, a permanent resident who migrated from Syria more than three years ago tells us about his experience of having to live without his family at a younger age compared to his peers who live with their families here. He says his status gave him the chance to establish friendships and discover the social environment more openly. He also mentions that he made a lot of Swedish friends that he used to spend time with but at the same time he explains how he often felt as an outsider and excluded. He says: “I was the only one who spoke Arabic, and I was the only one who could not understand them. Some [Swedes] treated me very nicely; others were really indifferent and treated me like nothing.” The feeling of exclusion in his case pushed him towards belonging more to groups of friends who shared his ethnic or language background. Even though he frequently intended to be more included in his host community, he felt there were boundaries that he could not cross. Most of our interviewees mentioned that they have made friends from the host community, but the feeling that a gap existed between the receiving community and migrants would always destabilize the friendship. It felt like a challenge for both parties to tackle, but a reciprocal commitment that could help bridge the gap or eliminate exclusions did not occur each time.

**THE IN-BETWEEN SITUATION**

Both the boundaries of differences and boundaries of collectivities are questioned when we think of belonging as a reciprocal commitment and how that commitment may be achieved. In some cases, that commitment works without questioning and boundaries seem less visible when for example the migrant has lived longer within a community or has experienced migration at a younger age. Nevertheless, the feeling of belonging in these cases is still not that complete to be fully ascribed to a home or host community. It is a
situation where individuals find themselves in-between. We hear this from Sedja, who arrived in Sweden at a young age. She speaks Swedish as fluently as Arabic. Despite this fact, she thinks she is often “puzzled” between both communities. From her perspective, the age when one arrives as a young migrant is decisive. She remembers her psychology teacher in school telling her: “You guys who arrived for example at the age of 11-12 years old to Sweden, you became emellan [in-between]. You are not fully ascribed to Sweden neither to your countries of origin. You somehow feel lost. Even when you visit your country of origin, you do not feel yourself Arabs, or you do not feel you belong there. You come to Sweden and on some occasions, you experience a sort of kulturkrock [culture shock].” This in-between situation does not necessarily mean a dispossession of belonging; it can be rather seen as multiple layers of the feeling of it.

Norrköping, home and future

As Henning Mankell has said, “You can have more than one home. You can carry your roots with you, and decide where they grow.” Does it mean that by forcibly or voluntarily leaving one place and coming to another one, the person will always feel ‘home’ in a new place? Central to our inquiry was to know how our interviewees express their connection to Norrköping as a city, and why they decided to move here. To do this, we tried to connect the stories of the past – how the place of origin was left, with the present – how the current dwelling is perceived, and with the future – where one sees oneself in ten years from now. We got to know that most of them were forced to leave their countries of origin due to crises and wars, but we also heard from them how Norrköping as a city in Sweden has given them the feeling of a home. They told us of the atmosphere of safety and security here with a sharp contrast to what has happened or is still going on in their countries of origin. This very often came with a strong feeling of nostalgia to past safe homes before the crises. The grim picture of the current situation in their countries of origin reveals how they see their future and how in spite of everything they are trying to make a new home in Norrköping. The range of everyday practices in which the newly arrived people tend to participate, aim to reach the certain ideal of ‘home’ that was left behind; in other words, home emerges out of social activities and familiar acts that they are trying to find in the host community. For instance, the importance of finding ethnic supermarkets, enrolling in language courses and engaging in different habitual practices (e.g. going to church, cooking, reading books) that could help in building a social network, were stressed among the first things some of our interviewees started doing after coming to Norrköping.

The type of dwelling where the immigrant resides also matters for making home abroad: those, who are trapped in a temporary

“I have never gotten used to the idea of living in a collective apartment [...] when you are living with other people, it’s an obligatory socialization. There is no place to stay alone; I can go to the gym for 3-4 hours, it’s my therapy session,” Omar, who shares a flat with two other people.
habitation, tend to recreate their ‘home’ in a different way compared to those who have their own apartment – the developed sense of home is more “diffused” and “articulated” among squatters, as has been argued by sociologist Sabina Giorgi. In this case, the lack of privacy and the uncertainty about the future experienced by those who share accommodation with others is of crucial importance. To analyze the homemaking practices of immigrants in Norrköping, and following Nando Sigona, among others, we argue that ‘home’ is a multi-disciplinary concept: it is constructed not only physically but also socially and psychologically. Almost all of our interviewees live with their families, which makes them feel comfortable and secure. However, some of them live in a shared space, having more negative opinions about their experience. For instance, Samir, who has lived in the accommodation center for asylum seekers since 2015, mentioned that he does not know his current neighbors, since “people there do not stay for a long period; so once you got used to them, they have to leave.”

As a concluding remark, legal status plays an important role in the construction of positive feelings of belonging and home, as well as in the vision of the future. Those of our interviewees who have a Swedish citizenship or a permanent residence permit, see themselves in the 10-years span in Norrköping, referring to it as a ‘home’ where they can satisfy all their needs and feel secure. However, the feeling of uncertainty was expressed by immigrants who currently experience difficulties with their asylum cases, which resulted for some in the passive or bitter perception of the present and the willingness to change their place of residence in the future. For some, the failure to reconstruct home in Norrköping was related to the language barrier: it was named by one respondent as the reason why they are considering migrating to an English-speaking country. As Omar, who came to the city one year ago says: “I had assumed that it would go easier than it did [...] it’s highly unlikely that I will reach the same fluency in Swedish as I have in English, and it makes me sceptical about wanting to settle down here for good.” Also, the uncertainty related to the long decision-making period regarding the asylum application produced the feeling of dissatisfaction that was expressed by Samir, who has been waiting for a decision on his case for almost two years. As he told us: “if the war in my country was over, I would immediately return there.”

“I am very rootless: Sweden is my home country; I come home to Sweden, I don’t go home to Finland but I don’t go abroad to Finland either. But I am not at home there because they regard me as a Swedish person. Here, I am Finnish; there – I am Swedish” - Lulu Kosonen (pictured above right) came to Sweden as a 1 year old

Further readings
Guibernau, Montserrat (2013) Belonging: Solidarity and Division in Modern Societies.
Sport has the power to change the world...it has the power to inspire. It has the power to unite people in a way that little else does. It speaks to youth in a language they understand. Sport can create hope where once there was only despair. – Nelson Mandela

The vast transformations taking place in the world today, including increasing migratory flows of refugees fleeing from war zones, do not only represent a challenge for integration processes, but require also substantial changes in the treatment of victims of disasters and traumatic experiences. The Western models do not always fit the needs of the newcomers, and the employment of sport as a method to address social problems seems to be a valid and fruitful option.

In the field of sport and development, especially concerning the treatment of children and youth who have experienced trauma and exclusion, sport is currently used as an innovative method to support and complement traditional psychotherapy. The involvement in sporting activities can have a positive effect on young people healing from trauma, managing their mental health and learning to cope.

As asserted by Klaus Heinemann, professor of Sociology at Hamburg University and expert in this area, sport speaks every language and is a global and inter-cultural phenomenon because of some of its intrinsic features, such as a shared understanding surrounding the rules of any sport. Sport does not know barriers of any type, and as our interviewees affirmed, it actually contributes to breaking them. Sport as a common language represents therefore a powerful tool for integration, preventing intolerance and marginalization and promoting fundamental values such as tolerance, fair play and respect.

When considered as an activity aimed at integration and inclusion, sport has a powerful role as a means for identification with a group for those who were previously considered as outsiders. The feeling of being part of a team makes it possible for the sporting activities to actively contribute to bringing people closer together.

If on the one hand, it is undisputed to say that sport speaks its own, universal and shared language, on the other hand, when it comes to more practical and concrete integration challenges, the sports hall can become one of the best settings for achieving a full immersion in the local language. Both our interviewees stressed this particular aspect, underlining how they have benefited in terms of linguistic skills just from regularly meeting locals for practicing a sport.

"Kent Benson attempts a hook shot over Ken Ferdinand". Photo by Rick Dikeman is licensed under CC BY-SA 3.0; retrieved from Wikimedia Commons.
The last three years has seen a rise in refugees entering Europe. One country that they prefer to seek refuge in is Sweden. We spoke with two refugees to get their views, opinions and stories on how sport and social activities can help recently arrived migrants settle in Norrköping. In our first interview, we spoke to Yahya Moazin, a 42-year-old man who arrived from Aleppo, Syria two and a half years ago. Arriving in Sweden was a daunting experience but nearly three years on you wouldn’t believe that this man escaped the horrors of a brutal civil war in Syria. Yahya’s outlook on his new life in Norrköping is both inspiring and extremely positive. He has decided to seize the opportunity and has joined up with local integration projects, becoming involved in activities that were set up by local Swedes as a means for simply getting people active.

On his arrival in Norrköping, Yahya went to Hageby library. He praised the assistance he received while at the library, “I went there and I said, Hej, I can’t speak Swedish and they said, Hej, you are welcome.” This gesture was enough to make him feel comfortable and settle into what he needed to do to feel more at home. Yahya knew that learning Swedish was essential and through contacts he made while going to the library, he found out more about different activities in Norrköping available to him to help him develop his Swedish language skills. At first Yahya attended the Tillsammansfika, which takes place every Thursday evening at ABF (Arbetarnas bildningsförbund) as well as attending fika at the Red Cross, Portalen and Johanna’s Kyrka. As migrants from Ireland and Italy respectively, we understand the importance of attending fika to help us learn the language. The majority who attend Tillsammansfika are migrants themselves, some of whom speak...
Swedish fluently. Speaking to non-native speakers is easier as when you don't speak a common language you are left with no choice but to speak Swedish.

Yahya was keen to speak about his involvement with a local basketball team. Every Sunday, Yahya meets with friends to play basketball. His views on sport are quite simple. Sport is a way of communicating without language. Basketball took on a separate meaning for him. It was an opportunity to integrate himself with Swedes. “Sport has had a positive effect in settling here – from a social and physical point, also for improving my Swedish.” He spoke about his first experience with the basketball team, almost a year after arriving in Sweden. He was quite anxious as one normally is when starting something new. Walking into the hall in Stadium Arena his nerves only increased when he saw bald, bearded and tattooed men each of whom stood over 180cm. However, within fifteen minutes his nerves had disappeared. Yahya was keen to point out that the most beautiful element of sport is its innate ability to break down borders. Yahya, a man from Syria who at this stage only spoke Arabic and basic Swedish could break down those borders himself. He didn't wait for a friend from Syria to agree to attend the basketball with him. We believe that his enthusiasm and bright personality endeared him to these men.

Three years on, and Yahya now attends the Norrköping Dolphins basketball matches with his team. He praises the Dolphins and IFK Norrköping for providing migrants with free tickets to each match.

Yahya believes that there needs to be more information provided to migrants on their arrival in Norrköping. While he acknowledges that there comes a point when migrants should take responsibility and become involved in sporting activities, he believes that the municipality also needs to take into consideration the trauma people have gone through. “Sometimes the immigrants are not aware of the activities and are very often suffering. People are also afraid to participate because of the language barrier.” He is keen for other migrants to know that sport creates friendship and by becoming involved you can become a member of a small community within a small community such as Norrköping. The most striking thing about Yahya was his outlook on life. He has experienced the horrible ordeal of having to flee his home. He has had to settle in a country that he was unfamiliar with, by himself. Despite these obstacles, he has found himself not only involved in the fika or the basketball team and supporters club but also now plays volleyball in Folkparken when the weather permits and has even decided to take up salsa dancing classes. He is a wonderful example to us all.

“Sport has had a positive effect in settling here – from a social and physical point, also for improving my Swedish.” - Yahya Moazin
Wanes Madarian is a Syrian refugee who plays basketball for the Dolphins' "Dads' team" (Pappalaget) and has a keen passion for cooking. He settled in Norrköping two and a half years ago. At first Wanes and his family made their way to Stockholm where they had family. After one week, they moved to Motala and then onto Norrköping. The choice of Norrköping as a place to establish their new home was not random. After spending a few days in Stockholm and Motala, one bigger and the other way smaller, they opted for Norrköping, a *lagom* choice, as defined by Wanes himself with a typically Swedish expression. "I was late this morning, and it took me only 20 minutes to drop my kids in three different schools, in three different areas of the city. I would still be in the car if we were living in Stockholm!"

Wanes spoke with us about the importance of integration. At first, he used contacts within Centrum Kyrka and ABF to find out about activities that he and his family could get involved with. He believes that learning the language is the key to proper integration and even went as far as to inform us of how important it is for us as migrants and international students.

Through the church, Wanes met people that were involved in the Norrköping Dolphins basketball team. Basketball is a passion that Wanes shares with his son, so he decided to take him to play there. At first, it was to have exercise as a routine in his daily life but it became a way to improve his Swedish and to meet other Swedes. We spoke with Wanes about his personal hobbies since he's been in Norrköping. After his son joined the local basketball team, he has been involved with the "pappa's team." He has been interested in basketball for many years and played the sport in Syria almost twenty years ago. Wanes described how sport has the capability to break down barriers between people. He sees his son's involvement in basketball as imperative for his personal integration as it gives him an opportunity to learn the language.

Wanes spoke of the difficulties that his two eldest children faced when in school with regards to Swedish. They quickly made friends with other Arabic speakers. However, it was more difficult for them to bond with their Swedish speaking classmates. He believes that in his son's case, playing sport and learning the language gave him a certain level of confidence he might not have had had he not practiced Swedish on the basketball court.

Wanes holds the local churches in very high regard and spoke kindly of their involvement in welcoming refugees to Sweden. He mentioned how the church organizes activities for people, such as group trips and free Swedish lessons. Both these activities gave them the opportunity to meet other Swedes, making the integration process easier and more enjoyable. Wanes believes that the municipality has done a very good job so far, setting up different projects for newly arrived migrants and refugees. However, he does believe that more could be done to broaden the scope of activities available to migrants.

“*I was late this morning, and it took me only 20 minutes to drop my kids in three different schools, in three different areas of the city. I would still be in the car if we were living in Stockholm!*”

- Wanes Madarian
The increasing numbers of migrant refugee arrivals in EU territories poses a challenge to the EU and its member states. These arrivals include unaccompanied children or minors. This category of refugees are considered as the most vulnerable of this catastrophic situation. The UN convention on the right of children (1989) defines a child as any person below the age of 18 and further spells out the rights of these children and the need to protect their best interests. All EU member states are signatories to this convention and thus it serves as a guideline to and an obligation for its implementation. In 2015 Sweden received 35,000 unaccompanied minors, recording the highest numbers by any European country. Afghan minors top this list of arrivals, followed by Syria, Iraq, Somalia and Eritrea.

Hosting of unaccompanied minors demands resources: accommodation, education, health care, food, clothing and daily allowance among others. If well managed, this could be an alternative solution to Europe’s demographic crisis. However, it also requires commitment and dedication, as a social issue that calls for an incorporation of solidarity.

In this report we make an assessment of the help given to these minors by Sweden and its municipalities, focusing on Norrköping. Norrköping plays a significant role in the reception of unaccompanied migrants, as outlined in an interview with Gabriella Malki, socialsekreterare at the Norrköping Socialkontor, or social services office.
What is the role of Socialkontoret in Norrköping’s reception of unaccompanied minors?

“We work with children who came to Sweden without parents, so we have the responsibility for them. We make sure they have a home where they live with adults, go to school, and have access to medical care. Everything that a parent does is our responsibility.”

Where do the children live?

“Some of them live with Swedish families. If they have relatives who live in Sweden they can live with them. Another department of the social office (Socialkontoret) works with the potential host families, and investigates if they fulfil criteria that decide whether we can place children in their care. Some children also live at so called HVB-hem (Hem för vård eller boende), where they always have access to assistance and care. Every child has a ‘guardian’ or a legal custodian, who protects the rights and interests of the child and also serves as a guide in their asylum process.”

How many children do you have in your care as of now?

“About 300 children, and that is only for Norrköping. It is both boys and girls, the majority being boys, and in all ages from babies to twenty-one year olds. When they turn twenty-one, we no longer host them. The majority are born in 1999, 2000 and 2001. Most come from Afghanistan, Syria, Iraq, Somalia and Eritrea, with a few from DR Congo, Ethiopia, Morocco, Libya, and also from Eastern Europe (we have children from Serbia and Albania).”

Do you have children with any challenges, be it physical or psychological?

“Some children have issues when they go to school. They may find it hard to concentrate, understand or speak. Sometimes we take the child to the medical center, but healthcare providers often do not do any further examination because they do not know whether the child is going to stay in Sweden or not. But such cases are rare. This is one of our challenges. We want society to understand that these children need help, but people close their eyes, do not really want to see the problem. These children do not have parents to fight for them and so we as a society have to step in. But for now, we see that people have started to open their eyes. They are becoming aware of the situation. They say, ‘okay we have to try this or that to help them.’”

What happens to the children after twenty-one, when they are no longer in your care?

“What are some of their challenges?

“I think the biggest challenge when they come to Sweden is the uncertainty: will I be able to stay or not? It’s very hard for them because they left their family. Some of them can’t even contact their family. For the first year they are often sad and worried and just cry a lot. If their applications are rejected, it’s also very hard because some do not have a place to go or call home, no family. Also, if the application is accepted it’s equally hard, because then they know ‘I am forever going to live alone in Sweden without my family’. They know it’s almost impossible for the parent to come and join them in Sweden. It’s difficult for a teenager to realise that he or she maybe will never live with the parents again. Most of them are also traumatized by war experiences. They have perhaps seen their parents or their siblings being killed in front of them. Some children from Afghanistan have never been to school. In Sweden, we put them directly in school, and they even have to learn how to hold a pencil. You can imagine the situation.”

If the Migration Board decides to deport them, what do you do to protect them?

“We do our best. We have all heard about children who have tried to hurt themselves or kill themselves because they do not want to go back, although we have had no such things in Norrköping. As you know, we can never change the decision of the Migration Board. Our responsibility is to take good care of them every day they live in Sweden. But some children just leave us. They send us a message ‘I left’. Yes they go ‘underground’ or in a hideout and try to pretend they don’t exist. Some go to other parts of Europe, maybe to France or Germany. Many of the children from Afghanistan have lived all their lives as refugees in Iran before coming to Sweden, and when the Swedish Migration Board deport them to Afghanistan they don’t have anything there. Many prefer living in the streets in Europe to going back to a country they never lived in.”

How would you rate the treatment that this group of immigrants gets from Norrköping and Swedish society? What are your recommendations and advice?

“I will say it’s okay, it’s neither very good nor very bad. The children get what they need, a place to live, food to eat, education, health care. Still, I would like to see that the whole society open their eyes and understand that those children need more help than other children, because they have no parents. They need more help in finding a job. We cannot see them like the average eighteen year old who is protected by a family. It should not just be the role of the social worker to assist them, we also have to be more patient, at the schools, for example, so they can be encouraged with their studies. We should be their guide and make sure they don’t fall off the road while they walk their journey of life.”
Students at Kunskapsskolan

EDUCATION AND INTEGRATION

All unaccompanied minors are entitled to free education within thirty days of their arrival in Sweden. The municipality's role is to place the child in a school and it is primarily the responsibility of the principal of the school to conduct an assessment and equivalence of previous education to the Swedish educational system in order to determine the child's level of education. The foremost education experience of UMs in Sweden is the introduction classes, where they learn the Swedish language, about the society, the customs and rules and also get the opportunity to interact with other students (Swedish children and other immigrants). Currently an appreciable number of UMs are receiving their education at various schools within the municipality, many of them at the newly started Mottagningsskolan (School of Reception). Here we recorded about fifty-four students in one of the schools; in a short interview with the principal of the school, Agneta Jonsson, she disclosed that the introductory class prepares the UMs for Swedish education, the introduction classes usually last for eight weeks after which they move on to their assigned schools. I asked her:

What are the general appearance of the children, are they happy to be in school or do they show signs of trauma?

“It’s both of them, many of them are very happy to come to Sweden, but it’s also traumatic for some children to leave their country, some of them have seen many things.”

Usually more than 25 percent of refugee arrivals are children. The issue of education and integration is a top priority to the EU, and in a conference for European ministers of education in November 2015 and February 2016, ministers highlighted the importance of strengthening cross-sectoral cooperation in education, youth, culture, and sport. They also underscored the importance of adequate education and training strategies for integrating recently arrived migrants and the need for adequate support for all learners; The Commission supports Member States in dealing with these challenges, through its Action Plan on the integration of third country nationals, adopted in June 2016, which outlines the Commission’s strategy (EC. PLA, 2017). In Sweden UMs can be enrolled in both public and private schools. We visited Kunskapsskolan, a private school in Norrköping to study that school’s approach in tutoring a group of UMs in their care. Bertil Nilson, the instructor for the group lauded the recent introduction of regulation for admitting students. This new regulation reserves 5 percent of classroom spaces for UMs, which improved upon the existing system, where new students seeking admission to compulsory basic school ‘Grundskola’ were queued, with longer wait times. This term, the school received twelve newly arrived UM students between the ages of 14-15. He will be teaching those students Swedish, English and Mathematics for one year and most importantly, devising an integration approach by engaging them in outdoor activities like physical education, swimming, and sight-seeing. The children were very excited by our visit. During a class session, Bertil Nilson took them through their Swedish lessons and we noticed a high level of concentration and their efforts to make the best out of their education here in Norrköping. He emphasised the municipality’s measures to ensure conformity to the best standards of education in schools, and the municipality’s education inspectors regular visits the school for this purpose.

During a class session, Bertil Nilson took them through their Swedish lessons and we noticed a high level of concentration and their efforts to make the best out of their education here in Norrköping.
Social Organizations

By M. Blessing Benjamin and Moses Appiah

Social organisations play an important role in responses to forced migration and displacement as well as in the integration of migrants. Churches such as Svenska Kyrkan, Pingstkyrkan (the Pentecostal Church), the Catholic and Orthodox churches, NGOs, and the Red Cross are key agents in the integration process. The socio-economic needs of immigrants are often met through the solidarity, love, compassionate and charitable activities of these organisations. They occupy this position as a hub for both locals and immigrants contact through various outreach activities.

Mia Blomgren, the compassion and social pastor of Norrköping’s Vineyard Ministry (within Immanuelskyrkan), runs the Monday outreach program, which brings together between sixty to one-hundred migrants every Monday to socialise and provide counselling.

Aside from the challenges that refugee migrants pose to receiving countries, there are also the positive sides that if well managed, can aid developments in some sectors of the society, for example through the creation of jobs and social services, or the expansion of healthcare, education and housing. To receive refugees is also to receive new and different views, opinions, and new ideas. In practice however, exclusion and racism persists in the Norrköping’s community.

Positive Outlook on Everyday Life

In the case of unaccompanied migrants, Researchers have shown that theories of the development of identity suggest that a child needs security, and independence to develop and grow. Unaccompanied children would like to be integrated into the majority and cultural spaces in Norrköping, yet there is a question about what are the child’s rights to build their own identity. In this situation, teachers must interact with the child and with their guardian. Much research has demonstrated that the success or failure of teaching is dependent not only on the instructor’s personality and their relationships to the children, but also on the social relationship between children, as integration must involve active participation of both immigrants and local community.

For instance, in forming groups for assignments in the classroom, the responsibility is the teacher’s, if the teacher takes the initiative to form the groups by mixing Swedish speakers with immigrants, they contribute positively to their multicultural education.

Furthermore, once accepted for asylum in Sweden, UM migrants must have positive outlook on everyday life, they have a role to play...
If they want to successfully integrate into society, the curiosity to explore, the willingness to learn, listen and speak Swedish, is highly advantageous to integration. Socializing with other people is highly recommended, to make new friends and practice, and improve their Swedish language skills. The more immigrants participate in different activities and entertainment, the better the chance of their progress and integration into society.

The traumatic experience of UMs can sometimes be healed when they feel accepted in the host society, when adults and old people smile and approach them. Furthermore, they feel integrated when families allow their children to play with them together, classmates openly cooperate with them at school, playing and tolerate them while they are making the effort to learn a new language, learn social norms, culture and adapt to the Swedish weather.

Unaccompanied minors have voices to express themselves, have rights to impact now and in the future the society of Norrköping. They come with their ideas which can be explored to adapt Swedish views and perspectives.

INTERVIEWS

How do you think the community can play a role in the integration of unaccompanied minors in Norrköping?

Lisa Holm, student of social work at LiU:
"I think we can bring people together through music, we could arrange some sort of gathering for youth and people who want to come to listen to music. I mean, it can be an arena for people to meet and make friends. Maybe we can have musicians from different countries come and can change the music style. I think there is cultural exchange through music. They have to learn more, and to talk to each other, but I think it is hard when you don't have a special gathering, it is hard to get in touch with people without a special meeting."

Liselott Ulf Gould, student of social work at LiU:
"I think about my daughter who has friends from Somalia and other places too. One of her friends is from Syria. And they would never have met I think if they had not been integrated in school. I think it is so hard now when people are so afraid of each other because of the situation in the world, but we need to show that it is not so dangerous to open our doors. When if I look closely, my little daughter would not probably have met these people from other cultures. She has known them since she was six years old, they started talking to each other from grade one. They come from different areas of the town. So, they would not have met naturally, maybe they would have met later in less positive circumstances."

"If we do not take racism in to account, we cannot understand history. For it is the history of racism that has instituted a world in which one's expectations and ways of life appear very different depending on one's background and skin colour. Racism is therefore a legacy that still influences the present. It is a living force which contributes to making us what we are, whether we wish it or not, and whether we are aware of it or not." - Stefan Jonsson and Alireza Behtoui (2015), chapter in 'International Migration and Ethnic Relations: Critical perspectives'

Creating a safe environment where UMs can express themselves, and empower them to participate in society actively, can be one of the principal challenges for the municipality. However, research has shown that when political will is present, barriers can be changed to solutions. Social exclusion policies and strategies to reduce poverty and address a range of social problems are based upon the premise that the most effective response is an increase in labour participation and an improvement in educational performance to enable more young people to compete effectively in the job market.

TRANSITION TO ADULTHOOD

Challenges for some young refugees who have not been integrated properly in local community of Norrköping do not lead to anything to celebrate. Those who came at the age of 17 years old, the age of transition from childhood to adulthood, need more social inclusion and direct contact with Swedish youth. The way to get a dream job can be long but possible, they must have in mind that education is the master key to get a dream job in Sweden. Racism should be a bridge to cross and not a barrier, just think positively and love people because love is stronger than racism.

We laud Norrköping municipality’s remarkable approach to hosting unaccompanied migrants, and immigrants in general, and expect that, together, we can all make Norrköping a better place: ‘Let’s Create Norrkoping’, ‘Bara bra’.
Winter lights, Norrköping. Photo by Nedžad Mešić.
The Struggles of LGBTQ+ Newcomers in Norrköping: CAUGHT UP IN PSEUDO-MODERNITY

BY ANNA DALMAY, HARGITA HORVAT, EVA LANG AND KIRILL POLKOV

According to The Swedish Migration Board (Migrationsverket) in 2016, Norrköping was the biggest receiver of asylum seekers in the county of Östergötland. Statistics and figures in themselves can be perceived as intimidating, and viewing newcomers as a single undifferentiated group can be scary. However, newcomers are from all walks of life, no different from you and I. Ignorance only breeds fear and hate, but curiosity brings understanding and awareness. For that reason and because their specific experiences hinge on the intersection of being both LGBTQ+ and a newcomer, this article focuses on queer newcomers to Norrköping.

In collaboration with RFSL, Norrköping Pride and the Swedish Migration Board, several interviews were conducted with both queer newcomers and people working with them.

Sweden has an international reputation for being progressive on LGBTQ+ issues, and Swedes are usually quick to pat themselves on the back for their ‘modern’ ways. However, there is a consensus amongst our interviewees that a pseudo-modernity prevails, as LGBTQ+ asylum seekers are expected to prove their gender identity and/or sexuality for the Swedish Migration Board. Despite this, they all agree that safety and security are the most central factors for LGBTQ+ newcomers’ daily lives and resettlement in Sweden and Norrköping.

Concerning the contact with migration officers, access to education and information is an
Changing your story during the process can lead to a loss of trust from migration officers. The newcomers’ experiences are that during the interviews, it is more important how you present your story rather than what you say. As Rickard Eriksson points out, some people coming to Sweden may have had higher expectations about the way they are going to be treated and the way life is going to be. Some newcomers may feel discrimination from both Swedes and migrants. Endri Avdulla mentions feeling excluded and discriminated in the camp where most refugees are not LGBTQ+. According to Joakim Johansson at RFSL Norrköping, in camps one may be “put in a room with five homophobic people” which may be especially hard for those who are coming to terms with their sexual identity.

Endri Avdulla expresses difficulty living up to the expectations of her cohabitants. If she puts on makeup, she is made fun of; if she does not, others think she changed her mind about being transgender. According to a contact at the Swedish Migration Board, the most common action concerning queer newcomers is to find accommodation where they feel safe and secure from discrimination. However, Endri Avdulla has also experienced transphobia in her daily encounters with people outside the camp. She is unsure whether the prejudice she encounters is due to her gender expression, or by some other factor: “…maybe I feel transphobia because of the fact that people don’t like refugees too much, they think that being a refugee is bad.”

The situation she finds herself in is a model case for how different aspects of identity, such as age, gender and ethnicity, may intersect to create a whole that is different from its parts. For example, if one is standing in a proverbial intersection, imagine Skvallertorget, it may be difficult to tell where the car that is about to ‘hit’ is coming from – Transphobia Avenue or Xenophobia Street. She also remembers facing discrimination in the workplace. After she completed an internship in a salon, her employer told her, “I don’t want these kinds of people to come here, because our culture is like that.”

On the other hand, John A. (name changed for anonymity), another asylum seeker that we interviewed, says that he could be open with people, and was included in Norrköping Pride parade and week of activities have helped open up the debate and discussion about LGBTQ+ issues, as well as changing general attitudes by involving schools and educating local youth. Joakim Johansson at RFSL Norrköping discusses the difficulties with the Swedish Migration Board:

“It’s the whole Migration Board system, how they talk and follow the law, and the person that is doing the interview. [...] The most difficult is when you are transgender because you have to explain that you are transgender and [the Migration Board] don’t understand it. They think it’s entertainment [drag performance], but it’s more complicated, you are not only gay, you are also transgender. [...] It’s hard to explain because we don’t understand the Migration Board’s discussions, how do you prove you are LGBTQ? They have questions, we are learning as we go along.”

Swedish society is thought to be shaped by and built on the ideas of freedom, human rights and equality. Under the law, persons, regardless of their sexual orientation/gender identity as well as their ethnic background, are given substantial protections from discrimination and violence. The contact with the Swedish Migration Board can become problematic in that they demand proof of sexual identity if a newcomer is seeking asylum based on being discriminated against as queer. LGBTQ+ newcomers usually cannot be fully open with their sexual identities in their countries of origin as it is often considered a criminal offense. To then expect a newcomer to be openly queer from first contact is a steep demand that many cannot meet due to practiced caution and feelings of shame. This lack of trust can lead them to apply as non-LGBTQ+ asylum seekers. Our interviewees testify to feeling questioned and not fully trusted in the contact with theMigration Board.

Endri Avdulla, a transgender woman, first applied for asylum as gay and not as transgender as a lawyer advised that it would increase her chances, but, in the end, she was rejected and is now waiting for the second result as a transgender asylum seeker. Changing your story during the process can lead to a loss of trust from migration officers.

LGBTQ+ is an abbreviation that means Lesbian, Gay, Bisexual, Transgender, Queer or Questioning. Often, additional letters are added, such as I or A, to mean, respectively: Intersex, Asexual and/or Agender. A + can be added to denote Pansexual, Bigender, Pangender. LGBTQ+ people can also be described with the term ’queer’, originally meaning “strange” or “peculiar”. In the late 19th century, it acquired negative connotations especially regarding homosexuals. In the late 1980s, queer people, scholars and activists deliberately began to use the word to strip it of its negative connotations to speak about those who have “a sexual or gender identity that does not correspond to established ideas of sexuality and gender, especially heterosexual norms.” (Oxford English Dictionary).
“Sometimes I think that people underestimate how much it really can affect people if they just have somewhere to go. Just for a moment, for an hour or so every week and just be yourself.”

- Rickard Eriksson

The interviewees agree that acquiring Swedish language skills is of paramount importance for integration in society and interactions with locals, even though it is a struggle for some. Many have told John A. that “this is the way forward, if you want to stay here, interact with other people. You have to learn this.”

Not being able to speak Swedish is a factor of social exclusion and therefore, many queer newcomers feel more accepted as LGBTQ+, not as much as refugees because they have not yet mastered the language. This kind of discrimination can be understood as the complex intersection of Sweden’s pseudo-modernity, i.e. the contradiction between being accepting of LGBTQ+ but not of refugees.

Despite Sweden having made significant progress, it is important to continue informing the general public of LGBTQ+ issues and strive, for instance, for the recognition and acceptance of transgender people, because, as Rickard Eriksson says, “if we just relax and think that everything is okay in Sweden, we don’t have to continue promoting queer rights, it’s really easy for things to change for the worse.” Joakim Johansson echoes this and argues that, “we have not evolved for 50 years”. Despite the legislative framework, some people are still unaware of the struggles that, for instance, trans people may deal with.

Just as RFSL has helped John A. find his place in Norrköping, in Rickard Eriksson’s eyes, Norrköping “has always been a city with a lot of people who are trying to do things, activist people, people that are trying to make a difference in some way.” He recalls that when Norrköping Pride was born, “it was a little bit easier to get people that wanted to do the same thing. So therefore, suddenly we were a lot of people who wanted to do the same thing.” This activist, grassroots character might well have its origins in Norrköping’s long history as a working class city where people stick together to improve their situation. The awareness of Norrköping’s people of their working class history motivates them to include vulnerable, less privileged newcomers who need their help and might be starting from the very bottom. It might be that many people living in Norrköping put all their heart into helping queer newcomers, be it in organizations like RFSL or Norrköping Pride, or even in the many schools in Norrköping that are active in raising awareness for LGBTQ+ issues.

Photo by Maria Makar.

Norrköping Pride

Norrköping Pride is a festival held annually since 2009 that is arranged to raise awareness about the issues of gender, sexuality and identity and works with both LGBTQ+ individuals and the general public. The festival includes the popular Pride Parade, but mainly revolves around a variety of other activities, such as exhibitions, lectures, and meetings that aim at raising awareness of LGBTQ+ questions. More information at http://norrkopingpride.se
As have we seen, Norrköping has a lot to offer to queer newcomers who want to make it their new home, and has the potential to give them the opportunity to live openly without having to fear that their rights will be violated. The experiences of friendliness, respect and quick integration that our interviewees have recounted are examples that prove this. Nevertheless, many newcomers still struggle to gain access to these opportunities and find their way into an LGBTQ+-friendly Norrköping. As Rickard Eriksson explains, it still “seems like it is not really that easy in Norrköping to get the help that you need if you are an LGBTQ+ person that comes from another country and you want to get help.”

For many newcomers, the most pressing measure in order to achieve integration and security is ensuring that they are accommodated in places that enable them to live their lives without having to face discrimination. Also, being located close to meeting places like RFSL and having easy access to public transportation is essential. Although equality is a core value in Swedish society, newcomers still feel instances of discrimination based on their sexual identity and ethnic background; the practices of the Swedish Migration Board further exemplify the pseudo-modernity at play. Therefore, the Migration Board needs to update their practices and ensure that employees’ education on LGBTQ+ concerns matches Sweden’s perceived progressiveness by working together closer with well-informed organizations like RFSL and Norrköping Pride. Ideally, asylum processes would be accelerated and queer newcomers’ right to asylum respected so that they can start their new life without unnecessary hindrances and quickly find their place in Norrköping.

Improving access to and distribution of information about organizations like Norrköping Pride and RFSL would give queer newcomers a more secure and easier start in Norrköping. Places like these might also offer an entry point to establishing a social network for newcomers that need it as they often come to Sweden without having any previous social contacts here. Therefore, their supportive role for LGBTQ+ newcomers needs to be strengthened by granting them additional funding. However, as Rickard Eriksson argues: “it doesn’t have to be difficult to make a difference.”

The most important thing, according to him, is simply that, “we have to start doing something, not just talk about it.” As a particularly vulnerable group, queer newcomers often suffer severe trauma and need security and acceptance. Helping them to find a space to express themselves freely among people with similar experiences and problems can make a big difference.

In any case, Norrköping needs to realize that even though it has been seeing itself as progressive, it can never stop improving and moving ahead in LGBTQ+ issues.

RFSL

RFSL (The Swedish Federation for Lesbian, Gay, Bisexual, Transgender and Queer Rights) was founded in 1950, and RFSL Norrköping was founded in 1975. Since February 2017, RFSL Norrköping also runs a Newcomers Café. Newcomers is a support group providing legal advice and information about LGBTQ+ rights to newly arrived and asylum seekers, as well as a safe social meeting space. They meet every Sunday in Kungsgatan 62 from 14:00-17:00. More information at http://norrkoping.rfsl.se/en/operation/newcomers/

“...It doesn’t have to be difficult to make a difference” - Rickard Eriksson

Photo by Maria Makar.
Crucial to understanding immigration policies are not only those who are pro-immigration, but also those parties and movements opposed to the process; of granting asylum and expanding residence permits and citizenship to those not born in the country. The day after the 2014 Riksdag elections, Sweden woke up to a reality that included the far-right Sverige Demokraterna (SD) as the third-largest party nationally and in many of the country’s regions. Similarly, movements to the right of SD have manifested themselves in recent years, sharing with SD an opposition to what they describe as mass immigration.

According to Benjamin R. Teitelbaum, SD—within the continuum of right-wing ideologies in the Nordic radical nationalist scene—can be considered cultural nationalists. Following the line of cultural nationalism, SD relies heavily on distancing themselves from their roots in the Swedish skinhead & neo-Nazi movements of the 1980’s; swapping their bomber jackets for shirts and ties and employing politically correct rhetoric to promote their exclusionary platform (see image below left).

In this article, we will examine the rise of the SD both on a national and regional level around the city of Norrköping, as well as the relations between SD and the extreme right. SD has brought to Norrköping a clear nationalist rhetoric based on their wish to preserve a specifically ‘Swedish’ culture and identity. As effectively a single-issue party centred around restricting immigration, SD, according to Mia Sköld & Michael Williams of Norrköping’s Miljöpartiet (the Green Party), “approaches every question as about how refugees take the money for something else, there is always this element. We are repeatedly discussing the same question under different labels.” Their sentiment is echoed by Ricardo Alvarez, representative of the Left Party, Vänsterpartiet, in Norrköping’s Municipal Council (Kommunfullmäktige) in his description of the proxies that SD employs to raise the issue of immigration:

"The influence of SD is manifested amongst other things in how they address the use of native languages amongst immigrants, stating that if one wants to learn or use Arabic or other non-Swedish languages, then it belongs in the home as a private thing, it should not be paid for by the municipality. They want to ban the use of veils and they have been backed up in this by the Moderates. They have a constant focus on highlighting the cost of immigrants, how much is used to educate them, state benefits, housing, etc.”

According to Markus Wiechel, representative of the Sweden Democrats in the Swedish Riksdag as well as in Norrköping’s municipal council, and the party spokesperson for immigration and citizenship, SD has ‘a nationalist foundation, primarily we are a social conservative party, with a nationalist foundation. Our nationalism is inclusive. Your background doesn’t matter…’

What makes racists vote for us is that we are the only party in
Sweden that wishes to reduce immigration and stop all kinds of asylum seekers from coming here. So, we are the only alternative. We don't want these voters."

This ethno-nationalist focus is also common amongst other parties in the Europe of Freedom and Direct Democracy (EFD²) block in the European Parliament to which SD belongs. Highlighting culture as a pillar in preserving 'Swedish' identity and the disruption of it as a consequence of 'mass immigration' to which the party is opposed, SD portrays immigration as unsustainable and damaging to the health of 'Swedish' culture and their imagined idea of the nation more generally. The alternative, according to SD's political platform and Markus Wiechel, who was once a student at Campus Norrköping, is an end to humanitarian migration, a highly regulated circular guest worker system as well as limiting permanent migrants to numbers and national origins more easily 'assimilable' into the Swedish nation and culture. This system effectively replaces a more traditional biological racism of the purity of the body politic with ethno-nationalist prejudice, which privileges migrants who supposedly do not present a threat, while demonizing asylum seekers, based on their supposed inability or unwillingness to assimilate into Swedish culture. This exclusionary rhetoric is also reserved for certain EU citizens as well. Perpetuating the long-standing prejudice towards Roma people, Markus Wiechel, when asked about SD's position on EU labour migrants said, "what we've seen with EU immigrants, especially beggars from Rumania and Bulgaria, is that they use this free movement to come here and live off Swedes. We need to do something about that. We've been trying to make it illegal for them to come here and beg."

In Norrköping municipality and Östergötland county, SD has been on a steady rise in terms of political influence, increasing their representatives in the city council from none in 2006 to ten in 2014 out of 85 seats. Current polling shows an increase for the SD at the next communal and parliamentary elections, the party is expected to go from 12.9 percent in 2014 to between 16-23.6 percent at the national level (Ipsos, Novus, Sentio). With results like this, the feasibility of isolating the party from influence on governmental and regional policies is slim at best. It is our prediction that mainstream conservative parties such as Moderaterna will initiate a cooperation and power sharing agreement with SD, which according to polling will likely overtake them in vote share. In an interview with Ricardo Alvarez from Vänsterpartiet in Norrköping, he confirmed the possibility that other parties will abandon the strategy of isolating and refusing cooperation with SD: "The moderates in the municipality have approached them [SD]. If they double their votes there is no question about it that others will work with them. It is a question of power."

A similar prediction is made by Mia Sköld and Michael Williams of Miljöpartiet, on the topic of a rise in SD votes at the 2018 election:

"I think if they had enough votes, maybe they will be able to have some work with the Moderates or the Christian Democrats."

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"The moderates in the municipality have approached them[SD]. If they double their votes there is no question about it that others will work with them. It is a question of power."

- Ricardo Alvarez
It is a very hard situation to foresee, as it works today with the Social Democrats, in coalition with smaller right parties, it is all about negotiations but if we have a situation where SD is the second biggest party, it is an entirely new game.”

Countering the narrative of the left and centre, is Patrick Andersson from the Moderaterna party, who suggests that the cordon sanitaire applied to SD is a potentially self-defeating strategy:

“I would personally like to see them wreak chaos, let there be chaos for a while maybe that would get people to see that it doesn’t work with them in power. Other parties go together just to totally block them, if they want to work together that is ok, but doing it just to isolate SD I think would backfire and they might get 30% of the votes next time. I don’t see that as a good idea, not everyone likes the chaos idea but that is one of the reasons why we work together because we can never know what is going to happen. I have difficulty believing that any other party will actively collaborate with them. Maybe if you are depending on their votes for something that is not controversial, they could affect some issues like traffic policies that are not hard questions, but I don’t think that anyone would actively work with them on migration issues and I won’t be there to do it.”

When asked about this exclusionary strategy, Markus Wiechel of SD expressed similar concerns:

“SD will gain more in Swedish politics if we’re not part of the government, we’d rather be outside of the government and talk to the government, than be a member of it. We’ve seen it in Norway when the Progress Party entered government, the polls showed they lost a lot of voters since. For us, the most important thing after the next election is that we’re going to have as much influence as possible. When it comes to the government, we don’t aim to be a part of the government, we aim to change Sweden.”

Though setting the agenda from a position of minority or opposition is a tried and tested strategy of the right-wing in general and SD in particular, the likelihood of their position as the ascendant political party in 2018’s elections makes consideration of collaboration in forming a minority government a necessity. When asked “In the case that SD gains 20 percent of the votes in the 2018 election, who do you see yourselves potentially working with?”, Markus Wiechel responded:

“The Moderate Party. Most of all, it has sort of adapted its policies to seem more like us. The party has actually changed its immigration policy, it cares a lot about the same issues that we care about. Therefore, it would be okay for us to talk to them. And it’s also the only party that has gone out and said that it could actually discuss issues with us in parliament.”

What would such a collaboration look like? An effective means of predicting the actions of SD in a more powerful position is the policies of the Dansk Folkeparti (DPP), the leading Danish anti-immigrant right-wing party. Markus Wiechel described this party as, “a very good inspiration for us [SD]. They’ve gone through the same things we’ve gone through… No one wanted to talk to them, and finally they were welcomed into the government. We should look to them in many issues and learn from them.”

The DPP has recently been successful in demanding police raids and mass arrests of Roma beggars in major Danish cities,
and criminalizing ‘organized begging’ as a deportable offence. SD’s proposed ban on ‘organized begging’ - as outlined in their platform, has to-date, been opposed by Moderaterna. However, we would speculate that this group will be targets in SD’s (and Moderaternas) collaborative agenda, as a less organized, less visible group of foreigners for racialization, repression, and political scapegoating.

In addition to the growing influence of SD in Östergötland, the region has in recent years been the site of right-wing movements not conforming to the sanitized rhetoric of SD. Despite maintaining a strict distance to the National Socialist Movement of Nordiska Motståndsrörelsen (the Nordic Resistance Movement, NMR/SMR), overlaps of communication and common interests are visible between the two parties. One example is an open exchange of letters between the members of the editorial board of NMR’s website, Nordfront.se and an anonymous member of SD. Highlighting the halt on what they describe as ‘mass immigration’, and the urgency of protecting ‘Swedish’ identity and culture. A clearer sign of a shared media consumption and contact between SD and the extreme right can be found in the participation of high-ranking SD members in meetings with ARKTOS media’s and the Swedish-American alt-Right. com’s Daniel Friberg, sparking discussions about the nature of national socialism and a cooperation with the NMR at media events:

Responding to a direct question from a journalist about their stance on "Nazis", outgoing SD MP Christoffer Dylun notes that no one can be a "Nazi" today, to which Friberg added that the term is a mechanism of political censorship. When the journalist specified the question to be also concerning

the Nordic Resistance Movement, Dulny corrected that the resistance movement refers to itself as ‘National Socialist,’ not as ‘Nazi’. Further, Dulny said that they are at least open for cooperation in the form that they are ready for meetings with all those who have a platform.

Though such a cooperation has not manifested visibly in Norrköping or Östergötland yet, a potential landslide victory for SD at the upcoming 2018 elections could potentially open the way for extreme right-wing parties such as the SMR or a Swedish brand of the Alt-right identitarian movement to the political stage.

The municipal representative of the Sweden Democrats in Norrköping, Darko Mamkovic; The Nordic Resistance Movement, ARKTOS, RED ICE and Nordfront.se - all declined to be interviewed or otherwise participate in this report.

Right-wing media outlets

Media consumption within the right-wing in Sweden is highly polarised, with everyday voters turning to ‘alternative’ - or extreme right-wing media outlets for their information. Three of the most prominent are RED ICE, ARKTOS and NORDFRONT. All three have ties to a transnational white power movement and play differently across the spectrum of the Nordic radical right by appealing differently to identitarian, race revolutionary or cultural nationalist discourses.

**ARKTOS MEDIA**

Arkto grew out of the Swedish right-wing publishing scene to appeal to a more transnational audience. Their work reflects the transnational turn in European White nationalism; serving as a voice for the pan-European right, particularly Europe for Freedom and Direct Democracy (EFD2), of which the Sweden Democrats are members, along with The United Kingdom Independence Party (UKIP), Svobodní, Order and Justice (TT) among others.

**RED ICE RADIO**

Red Ice is a talk-radio content provider for the radical right-wing based in Sweden and the United States. Growing out of the conservative talk radio environment in the US, Red Ice has been labelled a “racist online radio broadcast” and “white nationalist” by the Southern Poverty Law Center. Their content features Holocaust denial, explicitly racist and anti-Semitic segments and follows global trends within the ‘Alt-right’ movement promoting false stories to an extremely polarized audience.

**NORDFRONT**

The website Nordfront.se functions as the primary media outlet for the Nordic Resistance Movement, providing a platform for news, comments, analysis of the policies of national socialism and a way for radical right-wing activists to organize. The website also includes an online shop which sells uniforms, political materials and knives with the NMR slogan.

The Nordic Resistance Movement
Nordiska Motståndsrörelsen (NMR)

A National Socialist organisation active in all of Scandinavia, explicitly promoting a ‘Nordic’ identity based on a biological interpretation of race. The Swedish section remains the core of the organisation with the newer chapters serving as satellite groups. Members of the group have been tied to numerous murders and violent attacks on immigrants, minorities and leftist activists.
SD as anti-establishment party of the anonymous voters

BY ASBJØRN NIELSEN AND ASHER GOLDSTEIN

In recent years, SD has risen to become not only the third-largest party in the Swedish Parliament, but have also taken the first steps towards dominating the discussion of migration and undermining the multicultural identity which has been at the core of Swedish migration policies since the early 1970s. Despite being centred around migration politics and the halting of what is described as mass migration, SD has branched out to promote their party as neither right nor left, but rather as something new to challenge what they call the politically established parties, or elites. Relying heavily on their role as ‘underdogs’ of Swedish politics, their electoral successes have brought doubts to the minds of the mainstream parties which have all forswn any cooperation with SD. Inadvertently, this isolation has created a privileged position for SD on the margins without being held accountable for their views. Many SD voters are former Social Democratic voters, who do not have direct anti-immigration sentiments or a hate towards the religion of Islam.

SD have been successful in encouraging the orderly return of immigrants (deportation) as being in their own best interests, and question the mainstream perception of how many can be assimilated without the loss of ‘Swedish identity and values’. Quoting the fictional character of Tyrion Lannister on the first page of his auto-biography, Jimmie Åkesson (SD party leader) writes:

“Never forget what you are, for surely the world will not. Make it your strength. Then it can never be your weakness, Armour yourself in it, and it can never be used against you.”

In quoting this phrase, Åkesson reflects his party’s policy of using their position as pariahs as a shield to appear honest and transparent. This is utilized as a way to present a popular alternative to other parties, allegedly of the elites, in specific areas such as migration which provoke feelings of anxiety connected to the disruption of routines seemingly maintained by an unchanging Swedish culture and values, which only SD is purportedly willing to defend.
Graffiti at the harbour of Norrköping. Photo by Mavis Hooi.
Right-wing attitudes: migrant perspectives

BY ASHER GOLDSTEIN & ASBJØRN NIELSEN

To get the first-person perspective on anti-immigrant politics in Norrköping, we sat down with three migrant residents: one third-country national, one EU citizen, and one asylum seeker. We spoke about their stories of arrival, and their thoughts on the right-wing. Discussions were informal, and at the halfway mark, we played a propaganda video from Nordiska Motståndsrörelsen – Sverige’s (SMR) annual May 1st march, which took place this year in Falun, Dalarna. In the interest of their privacy, and so as to not negatively affect their pending visa, asylum and working situations all interviews names have been listed pseudonymously.

Could you tell me when you came to Sweden and why?

Asylum seeker: I arrived the 11th of July 2015, on the 13th, I applied for asylum here. At that time, they offered many options and favourable conditions for asylum, five years of permanent residence permission and then after five years for citizenship, even family reunification, until that moment it looked so easy and simple and it was allowed for all.

Third-country national: I moved here for my masters... the course here is in the top ten in the world, in fact I think the top five. After I came here, I found out that that was not what it was... The webpage was super misleading. The entry process and visa as an international student was extremely frustrating and stressful. Because I already had an on-going Schengen visa application to Sweden, I was not allowed to apply for a tourist visa to Germany to visit family.

EU citizen: It was very different the first time I came here compared to when I moved back to Sweden. The first time it was within the Erasmus program as a student in Falun, yeah sure I was here, but I knew it was going to be temporary. And I was supposed to be here for six months and I decided to stay longer.

What made you decide to stay longer?

For my university – the official reason is that I had courses to take. But the real reason and truth was – Mohammed, basically.

So, you stayed for love?

Yeah...Yeah so, I, I mean it was okay, I was always among students, and I didn’t really meet Swedish people until I met my boyfriend...

When you first arrived in Malmö and then went up here to Norrköping did you feel welcome in Sweden?

Asylum seeker: Yes, at that point I did. I felt so because I came here and I was encouraged to learn the language. It was a priority for me and languages is one of my hobbies so I looked for places where I could learn and practice the language, and I felt that Swedes are welcoming us. When I talked to any of them they offered help, in terms of language at least, so yeah, they were friendly.

Photo by Ulf Palm.
People are still the same but people and politics are different. Everything has changed, from the side of the government I no longer feel welcome, but people are still the same.

So, any first reactions to that video (in Falun)?

EU citizen: It’s intimidating and its very sad. As we were saying it’s also kind of disturbing, because I’m familiar with those places and seeing all those ugly faces there – it feels like an invasion, even though they are there because they think it is their country...

Third-country national: In a modern country like Sweden, there’s no reason to be that way.

Asylum seeker: It is scary and disappointing to have this in a country talking about liberty and human rights; to see 570 of these people marching in the center of the city.

I would never even stop to look at them. by standing there is giving them power, that is all they need is for people to stand there, even if they don’t believe in it.

Do you see any difference between these guys and the Sweden Democrats?

No, I think they are the same, I wouldn’t believe they are not connected; I would think they are a branch of SD.

Does it make you think differently about making a life in Sweden?

EU citizen: Where I work the majority weren’t not born in Sweden, I don’t feel like an outsider. Something that is really annoying, that I really hate, if me and my boyfriend walk in the streets, they’re not gonna notice me, even though I’m not blond I might pass as a Swede, but they will notice him and he was born here – and he is Swedish; and they cannot tell him to go back to his country, he lives in Katrineholm...

Then when you move here, when you’re planning to stay and not planning to go back, you start to see the negative things, things that don’t work, it was a different perspective that I had… of course it was easier than for other people; not coming from other countries in the EU. Still it was a bit complicated....

Third-country national: I would have to say not good, on general terms. I was always a person who would say, you don’t harm me I won’t harm you. If they’re going to march I won’t stay in Drottningatan. So, I wouldn’t want to get involved.

As long as its not going to affect my visa application in one month, actually its good that Migrationsverket knows from your interview that they’re doing a bad job.

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“They are anti-democrats, you can’t allow anti-democrats to gather”
- Mia Sköld, Miljöpartiet

People are still the same but people and politics are different.

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How do you feel now?

People are still the same but people and politics are different. Everything has changed, from the side of the government I no longer feel welcome, but people are still the same.

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Photo by Ulf Palm.
This section of the report is divided into two, the first highlighting art that is exhibited within the so-called white cube—referring to the museum or the gallery space—and how the museum gives legitimacy to art, including that which showcases migration and migrant experiences. It has been argued by David Brieber, Marcos Nadal and Helmut Leder, that visiting a museum imparts a certain kind of experience; one that cannot be provided by alternative places. When art is displayed in a museum it becomes part of a class of objects, with the intention of being appreciated as art, and therefore providing the museum visitor with a special experience. When displayed in a museum, the artworks are, according to the authors’ experience, more stimulating, more positive and even more liked than, for example, a reproduction of the same art in a non-gallery environment. Therefore, we wanted to examine how migration and migrant experiences are portrayed in a museum, and why the artists choose to showcase their work there.

The aim of the second section is to shed light on multi-cultural productions that attempt to fix a meeting point between the local community and migrants, outside of the white cube. In the context of our writing, the “white cube” is taken to mean, not just literally, physical venues such as art galleries, museums and in an extended sense, large dramatic theatres, cinemas and concert halls, but also the division and segregation of urban spaces. Therefore, we are investigating how associations, organizations and educational institutions work with such concepts. Special focus is placed on projects and activities produced and/or initiated by migrants, for migrants. Additionally, we investigate how different artistic media and venues are used as a means for integration, community solidarity, self-expression and empowerment, creating what cultural theorist Homi Bhabha—in his Third Space theory—refers to as hybrid spaces, which encompass different cultures and ideas. One can assign a kind of ‘pluritopic interpretation’ to the various multi-cultural productions and places that we attended, which can be seen as efforts to resist being pinned down to any particular culture, tradition, country, etc. As argued by Stefan Jonsson in his article “Facts of Aesthetics and Fictions of Journalism”, such multi-cultural places have “no place for majorities or minorities, for Norwegian, Swedish, Nordic or foreign. All such categories are undone once we realize that every cultural identity is shot through by strands from numberless other places on the planet.”

Keeping this in mind, we cannot help but notice the contrast between cultural events held in the public sphere (for example, outdoors, in a more “informal” setting) compared to the ones conducted in the context of the “white cube”. Many of what we observe as the more vibrant integration efforts appear to be carried out in less formal settings, where they also seem to be more inclusive. It seems that the more inclusive and open the event is, the less public interest and esteem it commands, and vice versa. This demonstrates that established cultural institutions still wield considerable influence and imbue the artistic and cultural events held within them with legitimacy; which holds true for events by and about immigrants as well. While the institution of Art is increasingly being utilised to give expression to the political, calling attention to “experiences, histories, bodies, and identities that have long been homeless in the Western public sector” (Jonsson, “Facts of Aesthetics...”), one must always keep a critical eye on the mechanisms that exclude and perpetuate unequal power relations.
I visited the exhibition *Flykt*, featuring photographs by Anders Hansson and on view during spring 2017 at Arbetets museum, the Museum of Work. As I was looking at the photographs in this white room with squeaky hardwood floors, filled with black and white photos depicting atrocity and misery, I was once again reminded of the fate of so many people in our world today brought on by war and environmental disasters. Although this was not something new for me, looking at photographs which were deeply personal and that brought out an individual perspective of those who were, and maybe still are in these situations, affected me deeply. The photographer’s vision with the exhibition was to emphasize that those who are talked about constantly in political debates today, *migrants*, are humans first and foremost, and that this cannot be forgotten.
“When people reach Europe’s walls and knock on the door of our countries, it becomes increasingly important to understand from where and why people come. In this way, I want to contribute to a humane refugee policy in Sweden and Europe and to reduce the grounds for xenophobia and racism.”
- Anders Hansson
are needed in the sense that these material forms of evidence have become obligatory to demonstrate the fact of atrocity. In other words, without these photographs, texts about the same migrants and their situations would not have the same effect, there is no truth to a claim until there are photographs to confirm it.

The exhibition was very well received with quite extensive media attention and many visitors. In Norrköping approximately 7,500 visitors saw the exhibition. Specifically, there were many school classes that visited the exhibition, the team who worked with the exhibition adapted special tours for the school classes that came. To reach the youngest visitors, passports from countries that the exhibition reflected were made and handed out to the pupils before entering the exhibition. The purpose of the passports was to simulate that the pupils were going to travel around the world, and to illustrate the global inequalities of citizenship. In their passports, they could read about their identities and what professions they had. But, the pupils who had Serbian passports had to hand them in right away. The curator, Annelie stated that this created some anxiety amongst those pupils, and later in the tour the pupils were told why they had to hand in their passports. It was because they were Roma people that had escaped and were undocumented migrants. The significance of the passports returned during the viewing and visits in the different countries and was very helpful in conveying to these young visitors the consequences for migrants on the run, and to emphasize that it is humans who are fleeing from atrocity and misery.

Migration and the reasons for escape are numerous, but one thing is certain: most people would have stayed if they could have. Who wants to leave with only the clothes you have on your body? Leaving all belongings behind. Every family photo. Who wants to leave family and friends? For most, it is about surviving and to escape from the bombs that rain over the city. Escape from persecution because you do not believe in the same God as your neighbours, because you have a different political opinion than the government or because you are homosexual. Who wants to live in the marshland along the river when the floods keep getting worse year after year? For those who are living in peace in Europe, it can be hard to understand the desperation that makes refugees ready to risk their lives to escape war, persecution and disasters caused by climate change. But if there is anything that is human, it’s the will to survive and create a better life; a will so strong that people choose to crowd in old fishing and rubber boats to cross the Mediterranean to Europe with a GPS as their captain. The xenophobia that has evolved around us causes European governments to tighten their refugee policies. The fear of the domestic consequences has control over moral obligations. But every time we block a way into Europe, smugglers find a new, far more dangerous route. And if we continue to create desperation, people will risk their lives on the routes into Europe.

For further reading on photographs of atrocity and misery

- Susan Sontag – Regarding the pain of others (2003)
- Judith Butler – Frames of war: when is life grievable? (2016)
Look Me in the Eyes
- Artistic Expressions of Identity

BY MARIA HABIB DAVIDSSON

In a culture where refugees are often portrayed as a monolithic homogeneous group, two students decided to change this perception of migrants and instead showcase their experiences of being newcomers in Sweden, and foremost in Norrköping. When entering Färgerisalen in Norrköpings City Museum you will encounter stories that are unfortunately rarely shown to a larger audience. Look me in the eyes (Se mig i ögonen) is an exhibition about dreams, fears, culture and joy. The role of Norrköping City Museum, located in the beautiful industrial landscape next to the Motala’s northern bank, is to convey Norrköping’s local historical and cultural heritage, through a varied range of exhibitions, lectures and city walks. The museum aims to be a place that is accessible for all of Norrköping’s citizens.

Look me in the eyes was a project initiated by two Linköping university students in the Culture, Society and Media production program, Mathias Lind and Thor Khodayari. The two students came up with the idea of the project when the so-called refugee ‘crisis’ came to Europe, and the negative depictions of migrants in western media was most common: “Inevitably, we followed the news but with anxiety regarding how the people who fled were portrayed.” It was the lack of human representation, their own stories and voices from those portrayed by the media as a homogenous mass which gave birth to the idea of an art project that would give room to those who have had no room in the mainstream media. Who could tell the story best if not the people who themselves had experienced it? Mathias and Thor started going to language cafés every Wednesday and Thursday at ABF (the Workers’ Educational Association). During these workshops, the two students met their group participants, “We strived to have a group of people with different nationalities, gender and life experiences.”

In the beginning the group consisted of seven people: Hadeel Said Ali, Elian Thaljeh, Abdifatah Aden, Kati Haidary, Omar Makram, Merry Massoud and Yahya Moazin; they came from different countries such as, Egypt, Syria, Afghanistan, Libya and Ethiopia. Despite their diverse origins, they have the experience of flight from their home country in common, with their own stories to tell. They have all contributed art work and what they want to convey to the people of Norrköping. Unfortunately, one of their group members Kati Haidary was deported to Germany due to the Dublin regulation, where she and her family first had their fingerprints registered. Initially, Kati stayed in


“It is on this wall where Kati was supposed to showcase her work, a powerful statement in itself.”

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Photos by Maria Habib Davidsson unless otherwise specified.
touch with the group from the refugee camp she resided in, but after being rejected by Germany as well, Kati went silent, and could not finish her part in the project.

The project group met every other week to work on the exhibition. At their disposal they had the curator at Norrköping City Museum, Ellika Kyndel, who arranged different workshops to make the creative process progress smoothly, and helped the participants to visualise their work, “because the participants themselves do not automatically have any artistic experiences, or have gone to art school, but they would like to tell a story.”

I met Ellika at the museum, where she gave me a tour and we talked about the different works the participants had done. She also mentioned that the project from the beginning was a critical media project, not only because of how migrants were often portrayed as an influx during the “refugee wave”, but also because migrants today are no longer newsworthy. Ellika sees a change in the political climate in Sweden, society has become much harsher, and therefore there is a similar change in the media. “The media changes when society changes, that is to say, when politics change, no one writes anymore about asylum cases or human rights, the media is no longer interested in paying attention to refugees.” This was also why the museum, according to Ellika, was an appropriate space to showcase these stories. These are stories that deserve to be told and perhaps foremost, they deserve to be heard. Therefore, they are placed in the museums largest room, Färgerisalen, and the exhibition itself is one of the largest ones that museum has ever done.

We continued our walk through the different exhibits that the group members had created, I asked if the exhibition has received any criticism; her answer was no, however, there was one participant’s work that was more controversial than the others. Ellika showed me Omar Makram’s work; Omar, is a former Muslim, who fled Egypt in order to escape persecution. His showcase consists of a video where he talks about his experiences and the process of becoming an ex-Muslim. Omar himself states, “The direct message is to shed light on the phenomenon of ex-Muslims and the challenges they face, both in their home countries and in the West.” In Omar’s exhibit, several messages are posted that have been sent to him from different social media platforms, some of them are encouraging, others are more ominous. But the core of his work is not only raising awareness about the ex-Muslim movement, but also to shed light on the fact that individuals within the “immigrant group” each hold different beliefs and values.

Moving along to the next display is Elian Thaljeh’s work. His work showcases a celebration of his hometown Homs in Syria and his new hometown, Norrköping. Through pictures on the wall, the visitor can go on a journey with Elian, his old memories of Homs and the new ones in Norrköping. Ellika highlighted that Elian wanted to show the similarities between the two cities, in one picture that depicts a promenade in Homs, at first glance the visitor might think that it is a picture of the southern promenade in Norrköping. One of Elian’s last pictures from Syria is taken at what used to be a fancy restaurant in Homs, which now is destroyed by the war, Elian sits with a friend and they smoke hookah and remember what life used to be before the war. By now the visitor has come to the end of Elian’s journey, which he commemorates with a poem to Homs, “I am sorry for leaving, I could not save you, I

“- Ellika Kyndel
The whole project group except for Kati Haidary: Mathias Lind, Merry Massoud, Yahya Moazin, Omar Makram, Elian Thaljeh, Hadeel Said Ali, Abdifatah Aden and Thor Khodayari. Photo by Maria Östgren.

have no excuse for leaving you, soon it will start raining, I hurry, my family will not be there, no one waiting for me, just me and my memories, my mother who is left in Syria I tell her I'll be back soon...however.”

Depending on the visitor’s interest, the whole exhibition visit can take between a couple of minutes up to several hours. Several of the participants have made videos and recordings the visitor can sit down and listen to. Yahya Moazin’s display consists of a living room with a Christmas tree. This living room symbolizes Yahya’s first apartment in Norrköping, which he had been waiting to get for a long time. He moved into his new home during the holidays, to celebrate this, Yahya sent Christmas cards to all his new neighbours, but a few days later, the Christmas cards he had sent out, came back to him in the mail....

If you want to hear the rest of Yahya’s story, the visitor can sit down in an armchair, put the headphones on and hear Yahya speak about what happened to the Christmas cards. When the visitor has finished listening to his story, they can move on to Merry Massoud’s installation, which recreates the writing desk in her bedroom. Merry misses the spontaneity that she had in Syria, friends could come by each other’s houses without calling ahead. However, in Sweden the norms are different; here Merry feels that even close friends must book appointments with each other to meet and socialize, the calendar on Merry’s wall symbolizes that. The visitor can sit down next to Merry’s writing desk and leaf through her diary, but also enjoy her favourite Arabic music.

Not all group members created artwork that is private and emotional, at Abdifatah Aden’s stand you can put on your headphones and dance to African Dhaanto music videos, a popular genre from Ethiopia and Somalia. Abdifatah has made a report where he interviews a famous artist within the Dhaanto genre, Ali Dhaanto. Last, but not least, is Hadeel Said Ali’s dressing room, here the visitor can go inside the dressing room and try on a shawl, take a selfie and share it on social media with the hashtag #semigiogonen.

Could this exhibition be done somewhere else? Why in a museum? As the curator Elika Kyndel mentioned, these are people who deserve to tell their stories in a space where it will be heard, and they deserve to have the largest room the museum can offer. The two students who initiated the project, Mathias Lind and Thor Khodayari explained that, “the important thing was that it was an important place in Norrköping. It felt like a statement. That these stories, which are rarely given space, are now going to stand on pedestal.”

All of their hard work has yielded astounding results, during the opening night over 300 people came to see the exhibition, according to Ellika this is a new record for the museum.

When asked who the target group was for the exhibition, Mathias and Thor said that the Norrköping City Museum should be a place for the whole city and therefore they have worked towards a very broad audience. But a clear goal both for them and for the museum was that they wanted to attract more Norrköping residents with non-European backgrounds. Therefore they are currently working on translating the entire exhibition into more languages. What they hope to achieve with the exhibition is some more nuanced portraits of those who have moved here and now are Norrköping residents. The aim for the future regarding the exhibition is to come in contact with other museum spaces in different cities and see if they are interested in doing this kind of production in their cities. “A dream for us would be to see Look me in the eyes: Stockholm, Look me in the eyes: Finspång, Look me in the eyes: Berlin, take shape!”
Afghanistan has long suffered from wars and the Taliban’s rule, characterized by the oppression of women, including a near denial of the right to education, beatings and other physical abuse.

This exhibition at Norrköping’s City Museum, ran from International Women’s Day 2017 until May 14, 2017, and showed the daily oppression of women in Afghanistan. Murad Sharifi, a women’s rights activist from Afghanistan, depicted the cruel reality of women’s lives and their vulnerability in such a patriarchal society. Murad Sharifi wanted to give a voice to those women in Afghanistan, who could hardly cry out for help, and amplify their voices in Sweden through this exhibition.

These powerful paintings are exhibited in the white cube of Norrköping, Sweden. Visitors could feel the ghastly treatment of women in Afghanistan, which invited the audience to learn more about Afghani women still inside the country or living as migrants in exile. Having the exhibition at Norrköping City Museum lent legitimacy to this work and gave it mainstream acceptance, conveying messages of solidarity, understanding and inviting sympathy.

In the guest book in the white cube, there are messages left in Swedish, English, Dari; as well as pictures, someone drawing roses to show their feelings. Most of these messages are positive, expressing thanks to the artist. However, there is also one message that doubts if it is an appropriate way of showing gender equality issues in Afghanistan. I believe it is, depending on the context. In the Swedish context, this exhibition shows the oppression of women in Afghanistan, mainly to residents of Norrköping, some of whom may be learning about it for the first time, some of whom may have lived it.

In comparison, in the gray cubes of Kabul, in the Afghani streets, female Afghani graffiti artist Shamsia Hassani uses her art to help bring positive change and to wash away the painful memories of war. In her piece, Birds of No Nation, she explains, “Birds are constantly migrating to find food and shelter, they have no nationality because they find comfort in any safe place. I see this in the Afghan people as well, they are moving from country to country in search of peace and safety. It seems as if they have no nation like those birds. In this series, the woman is in a new area and she is feeling displaced because nothing is hers and so she does not fit in.” Here the metaphor of birds is interesting. Murad Sharifi also has a piece, To Maria in Germany of a painted girl with wings coloured in the German flag.

As educational philosopher and social activist Maxine Greene says, “art can’t change things, but it can change people, who can change things.” According to Swedish migration statistics, over ten thousand Afghan women have come to Sweden in the last ten years. Exhibitions like these help visitors to understand the severe gender equity issues in Afghanistan, and empathize with female Afghani immigrants’ situations in Sweden better.

Women in Afghanistan by Murad Sharifi was on exhibition at Norrköpings City Museum from March 8 to May 14, 2017.

Women in Afghanistan - An Art Exhibition by Murad Sharifi

BY YULIN JIN

Immigration to Sweden from Afghanistan, by gender and year

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Source: Statistics Sweden (SCB)
Background
The concept of Migra Movies dates back to 2004 when Erik Berggren and other researchers at the Arbetslivsinstitutet or National Institute for Working Life (NIWL) in Norrköping started the project in collaboration with Arbetsets Museum (the Museum of Work). The format used back then was similar to what is done at Migra Movies today; each film is introduced by a researcher, who conveys the background, interesting information or issues related to the topic of the film, gleaned from academic research. After two years, the project went on hiatus when the NIWL was shut down in 2006. Migra Movies made its comeback three years ago and currently operates in collaboration with many partners, including Linköping University, CNEMA, Norrköping’s municipality, Lyskraft and Global Norrköping, the Asylum Group in Norrköping, and the Museum of Forgetting.

Migra Movies: Where Art and Academia Meet

BY MAVIS HOOI, RUDEINA MKDAD AND MINGDI ZHANG

The art of film and cinema takes centre stage in Migra Movies as a medium for stimulating intercultural dialogue on issues concerning migration and immigrants, with the aim of spreading awareness about refugees, racism, and discrimination in Norrköping.

Migra Movies is, in short, a project involving the screening of films preceded or followed by discussions between researchers, movie producers or actors and the audience. It serves at a meeting point between academia and movies made by immigrants, or about immigrants. The project’s events are held in Cnema, Norrköping’s municipal art-house cinema which hosts various media education initiatives.

In an interview with Erik Berggren, who came up with the idea of Migra Movies, he describes how this concept has evolved to reach a bigger audience by screening documentaries and popular movies, not only in Swedish and English, but also in other languages such as Arabic and Dari, in order to engage newly arrived migrants as an audience, rather than as objects.

Migra Movies recently screened Drom vidare (Dream on)—a 2017 Swedish film about Mirja, a young woman with an immigrant background and her group of friends from the suburbs—with Dari subtitles. This was welcomed by Dari speakers, who appreciated that these movies were directed towards them, says Berggren, who is a communications manager and collaboration coordinator at Linköping university, working with research dissemination.

Another recent screening was a collection of short films under the title Migra Movies: Kortfilm. Focusing on themes of identity, belonging, trauma and alienation, as well as dreams and aspirations for a new life in Sweden, these short films—each between 6 and 16 minutes long—were all made by migrants and unaccompanied minors. Erik Berggren explains that some of the films are sponsored by Linköping University’s refugee initiative. The films shown were Jag, här och nu; Father; Drömmen om det nya landet; and Brev till Sverige.

The film Drömmen om det nya landet which is part of Cnema’s integration project, ‘Film Makes Friends’, is based on the story of a group of unaccompanied minors and their journey from Afghanistan and Eritrea to Sweden. Father, by director Sultan Hussain Balkhi, depicts the sorrow of a man mourning his daughter, who was lost at sea during their escape from Afghanistan. The artistically rendered Brev till Sverige (Letter to Sweden) from director Salad Hilowle highlights the dilemmas faced by a family when its members’ experiences of migration and issues of identity diverge.

Jag, här och nu (Me, here and now), is a series of short films and photo reels which was carried out as a pilot art project with a group of six unaccompanied minors from Afghanistan and

“...even a ‘bad’ popular film can be a platform for discussions not only about migration as such, but also of the representation of immigration [...] the ambition has been to awaken people to refugees’ suffering [...] to popularize the meeting of science with art and film, and see them clashing.”
– Erik Berggren
“Norrköping is a good city for culture; we have the city museum, the Museum of Work, Cnema and the events Kulturnatten and the August Festival. If the activities are free of charge, more people can participate on equal terms; but not all activities are accessible to everyone - it is a question of class.” Devrim Arslan is involved in a world music project after summer this year: all who can sing and play musical instruments are welcome. This upcoming project is a collaboration between Sensus and the Swedish Church.

Somalia between 15 and 17 years old. All the films under the Jag, här och nu umbrella were created by the youths, mainly with mobile phone cameras. This project aimed to provide them with an outlet for the expression of their situations, personal stories, and their everyday lives in Norrköping as asylum seekers, while Migra Movies provided a platform for their work to reach a wider audience. Berggren observes that the title of this series of films is particularly interesting and a little provocative because it frankly states the fact that people seeking refuge are here and now in Norrköping, and challenges the audience to accept this reality.

“These projects are intelligent and funny, and are a smart way to deal with the presence of people from Afghanistan and Somalia. The films are made in their language, which is a good way to try to get newly arrived migrants on board as an audience. People were happy about it and wrote about it on social media,” says Erik Berggren.

To speak about one’s life as a refugee or migrant is not an easy task; courage is required to be able to face an audience. This view is also shared by Devrim Arslan, who attended the screening of Migra Movies: Kortfilm with the authors of this article. Arslan, a project leader at the study association, Sensus, underscores her observation that gender and LGBTQ perspectives were missing in these films. What kind of film would she make, then, if given the opportunity? “I would highlight the situation of women! More women and LGBT issues. This part is lacking, because it is seen as inappropriate for women to be visible in public in the same way that men are, and many women do not dare to ‘take space’,” she contends.

Artistic productions can serve as a means to engage both civil society and immigrants in the integration process, and to empower newly arrived migrant artists. Intercultural dialogue is achieved through cultural artistic media and venues, which serve as meeting points to enable refugees to take part in society, exchange expertise, and enhance mutual understanding between the host country population and refugees, according to Devrim Arslan.

Migra Movies@Cnema
Keep updated on upcoming events at Migra Movies via: http://cnema.se/migra-movies
At Migra Movies, admission is always free!
Address: Cnema, Kungs gatan 56, 602 33 Norrköping
Radio Kulturmix, a radio programme about migration and integration, is on air on Radio Norrköping 89,0FM, every Thursday from 10:00-14:00. The programme, which has around 6000 listeners in Sweden, Mexico, Chile and the USA, can also be accessed online through kulturmix.se

As its name implies, Kulturmix—an association supported by Studieförbundet Vuxenskolan, an educational organisation—advocates for cultural and societal integration. The association conducts many projects directed towards integration through the arts and offers different activities that are free of charge and that welcome participants from all walks of life. Kulturmix runs three main projects: language and cultural integration programs; social activities for participants of integration programs in collaboration with Arbetsförmedlingen (the Public Employment Agency); they are the only association running an advisory centre providing legal advice in relation to the Swedish Migration Agency, the tax authorities and other government bureaucracies.

The director of Kulturmix, Mario Gómez-Sánchez, founded the association, and has actively worked with integration programs since 1974 with newly arrived migrants from Chile, Bosnia, and Syria, among others. A migrant himself, Mario arrived in Sweden in 1969. He is educated as an integration leader, and regularly holds lectures on the subject. He explains that the whole project of Kulturmix was created thanks to dialogue and interviews with people from diverse backgrounds and nationalities, and is aimed at fulfilling the needs of many different immigrants.

When he was working with Kulturmix in Borås, the association received a grant from the EU commission for 12 million kronor. After Borås, Mario moved to Norrköping and approached Studieförbundet Vuxenskolan with his project.

Some of the activities offered by Kulturmix include language courses, art, music, theatre, and dance. In addition, Kulturmix organizes field trips to museums, municipality offices and more to assist newly arrived migrants in familiarizing themselves with their new surroundings and Swedish society. Once a month, the association invites native Swedish speakers to meet and help participants practice their conversational Swedish. Everyone—from children to the elderly, from citizens to asylum seekers—are welcome to participate in their activities.

The association recently organized Kulturdagen (“Cultural day”), a lively full-day event featuring music and dance performances from different cultures, which took place in the heart of central Norrköping. Passersby were invited to participate in the event by joining performers in dance.

Still more ways that Kulturmix works with integration are via the mediums of theatre, storytelling, art, music and games in preschools. “I sing in several different languages, and we play games from different countries. I tell the kids from the beginning that we live in an integrated society, in order to prevent racism,” Mario Gómez-Sánchez concludes.

“I enjoy my work and always try to do my best!” - Amal Bitar, a trainee translator and teacher at Kulturmix (pictured above right with volunteer Ansam Ainaeeb)
“I believe one should dare to communicate with others even if one cannot speak the same language,” says Anneli Kuukaa (on the right), assistant principal at Marieborg Holmentorget, pictured here with Yahya Moazin, an assistant teacher.

Photos by Mavis Hooi.

Creative Meetings Between Cultures

BY RUDEINA MKDAD, MAVIS HOOI AND MINGDI ZHANG

Marieborgs Folkhögskola embraces innovative teaching methods which aim to establish a heterogeneous learning environment for different cultures, educational backgrounds, interests, and artistic talents. Marieborg is the only program of its kind in Norrköping, with 600 students spread across five different campuses. Their courses are targeted towards artistic, vocational and language education programs; additionally, Marieborg offers continuing education programs at the high school-level for students over 18.

CULTURAL EXHIBITIONS AS A MEANS FOR COMMUNICATION AND OPENING UP

Holmentorget campus, usually works on common projects and weekly themes for all students. For International Women’s Day 2017, eight multicultural classes in Holmentorget carried out a project with the theme of Women and Countries. The week began with students exploring the cultures, histories, art, and cuisines of five different countries: Somalia, Syria, Sweden, Thailand, and Afghanistan. Students also created different items which represented each country, in order to evoke and recreate the cultural ambience of each country for the exhibition which took place at the end of the week in five ‘themed’ rooms. There was music, dance and food which made a welcoming space where many could participate.

Isabel Amanda, a student at Marieborg, was happy to attend the exhibition and learn about new cultures. She remarked that there are many cultural similarities which many fail to see, and enjoyed the music and dance.

COLLAGE IN LIMITLESS MONDAYS

In a similar vein, another project recently carried out was called “Limitless Monday” (gränslös måndag) during the “integration lecture”. All students at Holmentorget have an “integration lecture” every Monday; where they carry out projects together.

"I believe one should dare to communicate with others even if one cannot speak the same language,”
- Isabel Amanda, a student at Marieborg.
Some of the collages from "Limitless Monday". "We would like to have more such activities, as they create a positive atmosphere," Anneli Kuylenstierna enthuses.

The aim of this lecture is to pave the way for a productive meeting of multicultural students who do not attend the same classes, but share similar interests.

"Limitless Monday" lasted for six weeks and participants were divided according to their interests into five groups; a group for drama, music, writing, games, and art (collage); with the last week concluding the project with a celebration of their final group projects.

In an interview with Yahya Moazin, an assistant teacher at Marieborgs Folkhögskola, and active participant in these projects, he recounted his experience with the art group. For five weeks, participants drew paintings which represented ideas like love, freedom, home, etc. in certain colors. They were asked to cut the middle out of their painting and give that part to a classmate; receiving another part from a different classmate, so each painting could become whole. The goal was not clear until the facilitator, Anneli Kuylenstierna, who is also assistant principal at Marieborg Holmentorget, collected the paintings and tried to put similar drawings together. When the final collage was done, it was beautiful. Yahya was inspired and considered it as an emblem of the idea of integration not only between the host country and immigrants, but also among immigrant groups. He concluded that, "when we are together, we can create a unique new culture." When contemplating the paintings, one cannot fail to sense hope and solidarity emerging from them.

Malin Karlsson leads the ABF integration choir.

ABF (Arbetarnas Bildningsförbund)

ABF Norrkoping is a branch of the Swedish non-profit organisation, ABF (Workers’ Educational Association), which was established in 1912.

Orchestrating Belonging Through Song

BY RUDEINA MKDAD

"Where words fail, music speaks"
- Hans Christian Andersen

Yahya, a dear friend and a valuable informant for our report, once mentioned a choir that he sings in. At first the idea struck me, not because I do not think that Yahya can sing, but because undertaking such a project is no easy task. I doubted that there could be a successful project targeting immigrants on-going for more than a year and a half; especially when I know from experience that it is difficult to keep a big group of people interested. Yet, life keeps surprising me and here I am with my friends interviewing the project’s founder: Mikael Nielsen, verksamhetsledare at ABF.

Believe it or not, the idea for the choir came from his experiences working with youth and unaccompanied minors. He wanted to do fun and inspiring things to help them learn Swedish instead of just reading books. One of the problems his students faced was the pronunciation of short and long vowels. To address this, he came up with the idea to invite locals and newly arrived to speak, sing and have fun together.

He recruited Swedish people and spread the word through his personal contacts, taking photos by Mavis Hooi.

It is 16:15 and the choir leader is preparing to start. It is a beautiful Tuesday afternoon and I stand there anxious. My friend Mavis is adjusting her camera lens. One, two, three. And they start… A harmony of souls singing together.

Photos by Mavis Hooi.
ABF integration choir meets at Marieborg Fröbel, every Tuesday from 16:30 - 18:00. This project is also in collaboration with Marieborgs Folkhögskolan which offers them a space, instruments and access to their networks.

advantage of his years of experience in integration programs. He posted on Facebook that anyone is welcome, even if they cannot sing and sent emails to different refugee camps.

There have been regularly around 15 to 20 participants, from 12 different cultures. There are around ten people who always attend and many others come by and sing when they can. The group socializes outside of rehearsals, going out to eat together. They sing both traditional and modern Swedish songs, and sometimes songs in other languages.

They performed eight or nine times during Christmas, sometimes paid and sometimes as volunteers. The funding comes from ABF and sometimes they seek grants from the municipality, region Östergötland, and the federal government.

Mikael Nielsen concluded, that now that ABF has experience in integration projects, less people are coming to Sweden after the border closures, so consequently some camps are being closed and some refugees are moving from Norrköping.

When we asked the leader of the choir about her experience in this project and how it facilitates integration, she pointed out that, "the good thing about the choir is that one does not need any previous experience. One does not need to sing well. One only needs to think it is fun. They set high demands in other choirs and bands."

Finally, I have the chance to sing without people running away! Come and join! Did I forget to tell you that it’s free?

“Singing is a good tool to bring people from different cultures together, and to integrate new people into society and make them feel that they are part of it. Music is a universal language, so even if one does not know Swedish, one feels a certain sense of belonging.” - Malin Karlsson, choir leader.
The Arts as a Unifier
Many of our participants expressed their belief that the arts can bring people together, irrespective of their ethnic, national, or religious background; especially when they don’t share the same language. Some suggested that art can be a means to convey an important idea; for example, that Sweden is a multicultural country. In a similar vein, we also noticed that some projects pave the way for better understanding and relationships between immigrants of different backgrounds. Several participants reveal that for them, coming to Sweden is an enriching cultural experience, as they are meeting new people from different backgrounds, which they probably never would have encountered in their homelands. Therefore, the word integration deployed in our articles bears a more comprehensive definition: it does not only mean integrating immigrants and their cultures into the host society and vice versa, but also integration among and between the different immigrant cultures, without establishing or reinforcing hierarchies of power. This consequently, and hopefully, leads to solidarity and paves the way for hybrid spaces and experiences.

Immigrants come from different backgrounds!
Most of the integration projects we investigated happen to be aimed at asylum seekers and refugees. One of the reasons for this is that the Norrköping Municipality has financed many projects to help the newly arrived integrate in Norrköping, especially after the so-called refugee ‘crisis’ in 2015. The term ‘immigrant’ or ‘migrant’ seemed to be used solely to refer to refugees and asylum seekers—usually newly arrived—by some of the people we interviewed. This can be attributed to the mainstream definition and representation of immigrants as refugees who have been displaced and need to be integrated in the new host country.

The reality, however, is that Sweden has a not-inconsiderable number of immigrants who are not refugees; migrants from the EU and other parts of the world who move to Sweden for various other reasons, as well as returning Swedes, are included in immigration statistics. According Statistics Sweden, as of 2016 Sweden has approximately 2.3 million inhabitants of foreign background, out of a total population of 10 million (foreign background being defined as including foreign-born and Swedish-born residents with two foreign-born parents). To offer some perspective, Sweden received about 29,000 asylum seekers from all over the world in the same year. We propose that taking immigrants of more diverse backgrounds into consideration is more likely to result in the successful implementation and longevity of these integration projects.

More inclusive but less mainstream
Many projects are carried out in collaboration with different private persons, associations, NGOs, and the municipality, and this results in projects being more inclusive, enabling diverse actors to pool their expertise. Such projects are more visible on social media than in the traditional media; with updates and information on upcoming events usually circulated using Facebook and social contacts. This means that the publicity for such projects is very limited and information about them is much less likely to reach the wider population, which we feel contributes to the difficulty encountered by many projects in engaging ‘Swedes’ in these activities.

The need and struggle to attract and engage
Even though they are supported financially by Norrköping municipality, many projects still struggle to include immigrants at a time when many of the newly arrived are in turn struggling on a daily basis to find accommodation and work, and to get their residence permit. ‘Newly arrived’ is a term used in political/official discourses to refer to asylum seekers and refugees who have just arrived in Sweden. It has also proven to be a challenge to engage civil society in such projects, to encourage members of the host society to step out from their “comfort zone” and into hybrid spaces.
Rooftop rainbow, Norrköping. Photo by Nedžad Mešić.
One of the most salient issues for migrant integration into the Swedish labor market is the issue of over-qualification and deskilling. As Viktor Vesterberg argues in his book *Ethnicizing Employability* (2016), Sweden has, since the 90s undergone a change in discourse on unemployment from a social problem that needs to be handled politically, to become one of employability (especially among non-EU citizens) as a justification for their lower equivalence to their fellow workers. This redefinition forces the unemployed to compete in the labor market on unjust grounds. Put differently, non-EU migrants have to go through a process of rehabilitation in order to match the employability of EU citizens. Many migrants cannot compete in the Swedish labor market because their education is not recognized as equivalent to the Swedish one. Most of them believe that they are pushed to accept jobs that established ‘Swedes’ would not take, like in pizzerias, cleaning, and newspaper distribution.

One of my informants is a Syrian-Palestinian man who arrived to Norrköping two years ago. He worked as veterinarian back in Damascus and now he works in newspaper distribution in Norrköping. For him working as a veterinarian in Sweden is very intangible, because he needs the ‘Swedish experience’ in the field that he can only gain via an unpaid internship. Even if he were to take this period of internship, employers seem to be unwilling to offer places on the basis that he does not have the required linguistic skills.

There are also many exploitative jobs that especially non-EU labor migrants fall prey to. These jobs are seasonal and short-term (see *Precarious Employment Opportunities for Lithuanians in the Forestry Industry*, this volume, page 50) and do not empower these people who might also have weak legal status. Employers
would facilitate her job seeking as a teacher in Sweden. As many of the migrants end up outside the labor market due to the lack of efficient preparatory courses and shortages of internships in addition to the deskilling of migrants’ qualifications, Nicklas Lundström suggests that the municipality can do more for migrants’ integration in the labor market. He suggests that Swedish classes should be 8 hours per day instead of four and that companies should be offering more internships. In addition, he points out that the state has the capacity to invest more in creating jobs by conducting projects in infrastructure or roadworks. Most of the migrants interviewed argue that the right guidance and language education at the reception stage would be far better than inactivating them while they are waiting for their asylum applications to be processed.

**INEFFECTIVE MEASURES**

Most of the informants agree that the Public Employment Agency pushes new migrants to accept work that Swedes would not take for their exploitative and less privileged nature—and all this despite these new migrants’ high qualifications. They also mention that the Public Employment Agency does not provide the right guidance for people with high education and that Swedish language classes are very normative and do not consider fluency in language as a factor, rather they want to keep people in the school for at least six months although they have already reached the required level, further postponing their integration.

The measures and the programs initiated by the state, the municipality and the Public Employment Agency to facilitate migrants’ access to the labor market are inefficient, according to the informants. For instance, Iman, a 60 year old migrant woman from Syria says that the teachers in the mandatory social orientation course, that all refugees must attend are not qualified and they even give people incorrect information. Samar, 37 years old, who used to work as a teacher back in Syria, argues that she did not get the right guidance to complementary courses which

![Total number of unemployed people in Norrköping since January 2013, by origin](image)

Source: Norrköping Municipality
In Sweden, it is very common for immigrants from the Baltic countries and Eastern Europe to seek employment in the forestry industry. Work can be either seasonal or permanent; for example, planting seedlings of coniferous trees takes place in the summer. Often, employers set high quotas of work that must be accomplished each day, forcing workers to be on the job for eleven to thirteen hours at a time. Long working hours, extended work weeks (without days off), wage deductions, partial access to health care, and unpaid sick leave are just some of the challenges that workers from the Baltic and Eastern European states experience with Swedish forestry companies. I conducted interviews to investigate the subject of precarious working conditions with regard to these forest workers. These interviews also touched upon the question of these foreign workers’ integration (or lack thereof) into Swedish society. Those searching for a job in Sweden from the Baltic countries and Eastern Europe encounter proposals such as the following:

“Workers in forestry are required for Sweden, only males between 20-45 years old, physically hard seasonal work (mid-May to mid-November), planting, official contract with the employer in Sweden, 5-day period, 8-hour work. Earnings 1500-2500 euros/month, payment at the end of each month, working visa for 2 years. Knowledge of the Swedish language not required.”

I managed to interview several workers from Lithuania who live near the city of Norrköping. Interviews were conducted in groups of six or seven, and all quotes are listed anonymously in order to protect respondents privacy and working situation. All were men, all living under one roof provided by their employer. They seem almost like one big family, one kitchen for everyone, sharing food and taking turns cooking. Between one and two men live in each room. All of them have different backgrounds and stories, but all are united by one factor: economic interest, the main reason they came to work in Sweden. Some of them are seasonal workers and some have long-term contracts. During the course of the interviews I discovered that this particular forestry company where they work is owned by a Lithuanian man. They all have health insurance, but as I understand, this insurance covers only emergency cases, and subsequently sick leave is not compensated. The workers’ labor is paid by the hour. An eight-hour working day is specified in the work contract; but since the work is paid hourly, forest workers – because of the high quota of daily plantings (approximately 1200 small trees) –
often work unpaid overtime.

If a worker cannot cope with their quota, he does not get his contract renewed, or will even be fired. If a worker plants more trees than his quota during a working day, he receives financial bonuses. After planting, a so-called 'special' commission comes by and assesses the quality of the planted trees. Payment for planting work in the forest is carried out in a lump-sum fashion: workers get paid according to the number of worked hours, the number of planted trees, and the percentage of trees that survive. For example, if a portion of the seedlings for some reason do not take root (e.g. if heavy rains wash away the seedlings, or dry weather destroys them before they can grow), then the pay is reduced accordingly. Moreover, if over thirty percent of trees do not take root, then the planting must be redone without payment. New seedlings are planted again on the same spot. In other words, for a forestry worker to receive a decent salary, many factors must come into play: he must be strong, fast, agile, and clever. But even after all that, foreign forestry workers do not receive the same salary as a 'native' Swede. The gentlemen I interviewed were too shy to specify their exact monthly salary, nor were they willing to share at what hourly rate they get paid; apparently, this is a sensitive subject. But I did manage to find out that on average visiting workers receive fully thirty percent less than Swedish citizens of the same profession. Additionally, Swedish forestry workers are generally not required to deliver the same high levels of productivity.

It is no surprise that employers prefer to recruit only physically fit and agile men. As one Lithuanian forestry worker commented, "I don't think women can handle this work physically. It's hard work. She will earn only back pain." Another worker said, "Sometimes the work of planting the forest can be very meticulous. Sometimes our manager will stay all day in the forest with us, following every step, supervising our work, making comments on the way this or that is supposed to be planted. With someone hanging over you constantly, it can be very hard to work. You start to think only if you are doing everything right. You focus not on the quality of your work, but that you are being watched all the time."

Furthermore, I touched upon the topic of their integration. These workers exist in a very narrow clique, only communicating with each other. It turns out such limited communication with others outside their group is a forced measure, and not necessarily a voluntary choice. It is not that they are reluctant to learn the Swedish language, or that they avoid Swedish culture. All the gentlemen I interviewed showed a keen interest to learn Swedish. But because of their long working hours and isolation in the forest, they could not attend the Swedish language courses necessary to integrate into Swedish society. However, upon being questioned whether they feel themselves to be in some fundamental way different to Swedes, they unanimously said that in fact they do not feel alien in this country at all. As one worker explained, "A local elderly Swedish man often comes to visit us. We do not speak Swedish, and he does not speak English as well as we do. But we communicate well in sign language, have our Swedish 'fika', and laugh a lot."

Last year, the owner of this particular company bought a new large forestry machine and other expensive equipment. He incurred a lot of expenses, and as such took out a large loan from the bank. Having a lot of debt meant he was not able to pay wages to his workers who had been hired on a permanent basis. The majority of his forestry workers returned to Lithuania and did not return this spring. It seems that only the most patient and toughest ones remain, those who are prepared to wait out the lean times and live off savings until 'better times' come along. When the season of planting young trees begins again, there will be many orders from forest owners. But at the moment, there is a group of new foreign workers employed, and they spend a lot of time training in techniques for planting trees. These men are now on 'probation'. At the same time there is considerable dropout of those workers who cannot labor quickly and skillfully enough, or those who are unable to withstand such heavy physical labor. These are the men who come to understand that the "forest is not for them." Some even cannot stand just three weeks of this kind of labor, complaining it is too hot to work, or their back hurts, and so on.

As one worker told me, "I hate working during hot summer days! We have to wear thick sweaters so that needles from the trees do not prick our skin. In such clothes it is very hot to work during the day, therefore we are forced to begin planting at 3 o'clock in the morning in order to fulfill the work plan. I suppose we are just lucky that the summer sun dawns in Sweden very early!"
Recent years have shown a drastic housing shortage in Sweden’s big cities, with Norrköping being no exception. Norrköping’s population, according to the municipality’s last calculation in December 2016 is 139,363. The city has 44 housing companies, of which only one, Hyresbostäder, is public.

The annual report of the Housing Coordinator of Norrköping released in 2016 shows that the number of people lacking apartments is increasing. The report also states that more people suffer from ill health and overcrowded living situations, especially migrants who have fewer possibilities of getting hold of an apartment.

Since the city is the place where new migrants have better chances for integration, education and access to jobs and other social involvement there is a high demand for housing for newcomers. Yet, groups of migrants face a tough situation in finding rental apartments in Norrköping due to the higher rents that housing companies are demanding which the migrants often can’t access due to lower incomes, fewer queue points and fewer social contacts. Therefore, immigrants try to find other housing alternatives which in most cases are unsustainable. For instance, they rent second hand, share rooms without contracts, with some even paying bribes to illegal housing brokers.

One informant mentions that he has paid 20,000 SEK to a man who has access to one of the private housing companies who could make him accepted as a tenant. Migrants might have to wait for years in the queue system of the public housing company Hyresbostäder, or seek apartments via the private companies whose rental prices are not affordable for the lower-income migrants. Kenneth Edström, the housing coordinator in Norrköping, says in his 2015 report that there was a shortage of 2300 apartments in 2015 and that there is a target of building 600 apartments per year, a number that cannot catch up with population increase. The table above shows the shortage and the demand on apartments between 2012 and 2017.

On the other hand, Nicklas Lundström from the Left Party, on the city council, says in an interview that even when new units are built they are too expensive for low income and vulnerable people, a fact that pushes immigrants to live in segregated and less expensive areas. Furthermore, Lundström points out that building expensive housing that is
not advantageous for low income people will not address the housing problem in the long term. Wassim, a migrant from Syria rents a two-room apartment in Hageby, he and his wife Raghda have been searching for an apartment in Norrköping for two years. He says that the apartment he rents in Hageby, which costs around 8,000 SEK per month, is expensive compared to his household’s income from his low-paid work in newspaper distribution of around 13,000 SEK per month (see Tough Competition in the Labor Market, this volume, page 48). Although his apartment is modest and situated in a less favorable area, the rent is still unsustainably high.

Lundström points out that, despite the shortage of apartments in Norrköping and the increase of population in thousands during the last few years, not a single cheap apartment has been built in Norrköping. In vicinities like Butängen and Inre Hamnen thousands of new modern rental apartments are built, but the rent for a two-room apartment reaches 12,000 which is unaffordable for low-income groups like migrants. This housing shortage segregates migrants to less privileged living situations compared to other Swedish citizens, and to more social and psychological ill health.

Norrköping social reports of 2015 bring up the issue of domestic violence, lower educational achievements, more social segregation, and consequently lower employment and integration rates. In addition, social problems become more concentrated and segregated in immigrant-dense areas (see Politics of Space, this volume, page 55), which undoubtedly affects these people’s opportunities to be integrated in Swedish society.

Housing shortages in Norrköping affect vulnerable groups like migrants and less advantageous people by not giving them an equal chance for personal development and concentrating them in less privileged areas. Nicklas Lundström argues that the situation can be solved and cheap rental units can be built. The municipality owns the land and can bind housing companies to meet certain criteria. In other words, housing companies could build cheap apartments while keeping their profits as in the case of the Frihamnen project in Göteborg where the city required from all involved contractors that fifty percent of their apartments must be affordable to low-income households. It is technically possible but requires the political will not present today.
Politics of Space

Spatial segregation in Norrköping

BY TANJA MATILAINEN, ANDREA NOLD, AND INNA SINERSAARI

Spatial segregation of cities is constructed not only in the physical space of neighbourhoods, but is also assigned to them in the imageries and the discursive construction of areas. Ethnic and socioeconomic factors are inseparable for understanding the nature of spatial segregation of the city. Even though segregation is constantly reproduced and reinforced, it is also challenged and resisted in order to claim the right to the city. The next four articles will take a closer look at the patterns and movement dynamics of residential segregations in Norrköping and examine how the stereotypical images of the segregated areas are challenged.

Marielund and Röda Stan. Painting by Linda Ojanen, based on a photo by Inna Sinersaari.
Patterns of Residential Segregation

BY TANJA MATILAINEN, ANDREA NOLD, AND INNA SINERSAARI

All photos by Inna Sinersaari

In distressed or deprived neighbourhoods, minority enclaves or immigrant-dense areas – there are many different labels for residentially segregated areas – and Sweden is known for having one of the highest levels of residential segregation in Western Europe. But segregation is not only a phenomenon which can be found in Sweden’s bigger cities, such as Göteborg, Malmö or Stockholm: with their well-known neighbourhoods like Tensta or Rosengård which have flooded the news with riots about burning cars in the last couple of years; spatially segregated areas can also be found in smaller cities, such as Norrköping.

In the article “Studies in the Dynamics of Migration Flows”, Asa Brämå comes to the conclusion that all residentially segregated areas usually share some common characteristics: they feature a mostly lower than average number of ‘native’ inhabitants and a high number of immigrants as well as signs of social and/or economic problems, indicated by low income and high unemployment rates, together with signs of poverty, criminality, drug abuse, poor physical condition of the inhabitants and of the area. However, the importance in understanding spatial segregation is not limited to the material realities of segregated areas, but extends to the discursive production and stigmatisation of these areas which both affect the construction of distinct forms of social interaction and of collective identities tied to these localities.

In order to understand how residential segregation is produced and reproduced, it is, for one, important to look into the past. For instance, the Million Dwelling Programme, implemented in Sweden between 1965 and 1974, has contributed to the expansion of residential segregation within Sweden’s neighbourhoods; or the Sweden-wide policy, in-force from 1985-1994, which did not allow immigrants to settle where they wanted to, but instead assigned them a place to live through the Migration Board. Likewise, as Brämå discusses, it is important to not only take the spatially segregated areas into account, but also the wider geographical migration flows and the movement dynamics of the ‘Swedes’ as well as the results of individuals’ decision making by moving in or out of certain areas – these choices are often influenced by aspects like social and cultural features and the aesthetics of the neighbourhoods.

There is a common perception that people with the same origin voluntarily choose to live together in the same neighbourhoods. Residents of the same ethnic background tend to be concentrated in the same residential areas within Norrköping, according to an analysis of housing markets in Norrköping conducted by the municipality’s housing coordinator published in 2013. The prevailing assumption that people from the same origin tend to ‘stick’ together, would indicate that spatial segregation in Norrköping has an ethnic dimension to it, as people moving together from the same background create, as Brämå calls it, a ‘voluntary ethnic clustering’ and therewith create segregated spaces. However, such an explanation does not consider the practices that restrict the options people have to choose from in the housing market, as discussed further in Snälla, en Bostad! (this volume, page 52). Rather, it assumes that individuals are free to choose to move according to their preferences. Cultural geographer Irene Molina has argued that this often reduces the discussion to individual behaviour that differ from ‘Swedes’ in terms of residency patterns, with tendencies in the Swedish popular discourse of “blaming the victim” for spatial segregation, rather than seeking a systemic explanation for the situation.

Every division of space in our social environments expresses some form of segregation. This is not a new phenomenon – it has been subject of research by scholars such as Park or Burgess since the beginning of the 20th century. Residential segregation refers to the physical and spatial dispersal of different groups within distinct geographic areas, for example: neighbourhoods, metropolitan areas in cities, municipalities or counties. Different groups can be segregated in residential areas along various lines, which can be defined, amongst others, by race, ethnicity, national origin or socio-economic status. While spatial segregation is concerned with the separation of two or more groups in a certain area, including the distance between individuals from different groups, the likelihood of them meeting and interacting physically, which also emphasizes the aspect of social segregation; residential segregation differs in that it takes into account the possibilities and limitations of accessing land in different areas, including the various price ranges of houses and the policies regarding the housing market.

DIVISION OF SPACE IN THE CITY OF NORRKÖPING

In the municipality of Norrköping, the highest concentrations of inhabitants with foreign background live in the city of Norrköping, where residential segregation follows largely the previously discussed characteristics: residents both born abroad and with two foreign-born parents are often concentrated in neighbourhoods with relatively low incomes and high unemployment. In 2015, the neighbourhoods with highest concentrations of residents with foreign background could be found in the Million Program areas of Hageby, Navestad, Marielund, and Klockaretorpet as well as in neighbourhoods located in the immediate city center, such as Berget and Östantil. These areas are also characterized by mixed-to-low education levels among residents.

The specific nature of Swedish housing market, with its separation between rented, owned and bostadsrätt, is prominent in analysing the nature of housing among residents with foreign background. Bostadsrätt initially was planned as a specifically Swedish model of housing, a mixture between rented and owned housing. Molina (1997) lists as one of the objectives in creating this type of housing to help to turn tenants into homeowners - or, at the very least, make them feel like one. Immigrant-dense neighbourhoods in Norrköping are quite often characterised by high numbers of both rental and bostadsrätt housing. These neighbourhoods include Hageby, Marielund, Ljura and Nordantill, which all have high levels of rental and bostadsrätt housing, but feature only low numbers of owned housing - in Hageby there are, in fact, none. However, there are also exceptions to this pattern, for example neighbourhoods such as Berget, Klockaretorpet and Ektorp, which have predominantly owned housing.
and Navestad, which has a mixture of rental and owned housing.

Within both the city and the whole municipality of Norrköping, Hageby has the highest percentage of residents with foreign background and of foreign-born residents – in 2015, a 65.6% of the people living there had a foreign background and a 49.74% of the residents were born abroad, followed by Navestad (55.2% and 37.69%, respectively) and Ljura (43.1% and 32.55%, respectively). These neighbourhoods rank high in unemployment and low in income levels, and as such, belong to the quintiles of highest unemployment rates and lowest income levels of the neighbourhoods of Norrköping. The education level of their residents is also rather low: these areas belong to the tertiles of individuals who only attended compulsory education and rank high in the amount of individuals who only attended compulsory education. This shows that neighbourhoods like Hageby, Navestad and Ljura do not only have a high concentration of residents with foreign background, but are also segregated according to the socio-economic position of their residents.

Brännestad, a residential neighbourhood with a high concentration of detached houses located near to Hageby provides an exception to the pattern of high concentrations of residents with foreign background, which highlights its ethnic segregation, but are also segregated according to the socio-economic position of their residents.

Defined by the Swedish Centralbyrå, a locality, or tätort, is a relatively cohesive area of settlement, generally consisting of at least 200 inhabitants where the distance between houses normally is no more than 200 meters. Småort is a concentrated settlement with 50-199 inhabitants with maximum 150 meters distance between houses. Norrköping’s municipality is divided into 19 different localities, of which the city of Norrköping is the administrative centre of the municipality. R.E.M.S. NO. 1: NORRKÖPING - CITY OF IMMIGRATION 2017
Map of Norrköping showing the percentage of residents of foreign background, by neighbourhood. Darker colours indicate a higher percentage. Striped areas are not taken into account in the analysis.

“Ethnic residential segregation within Norrköping cannot be studied separately from socio-economic factors”

areas in the municipality with low numbers of residents born in Sweden with two foreign born parents are high income areas such as Pryssgården, Lindö, Borg, Styrsö and Fiskeby with generally high levels of education and high ratio of owned housing, or the highly educated area of Kneippen with average income levels and a high ratio of owned to rental housing. However, Vilbergen, characterized by low-income, high unemployment, and rental housing; and Klingsbergen, a neighbourhood with rather low income levels, average unemployment, mixed education levels and owned housing, both have low levels of residents born in Sweden with two parents born abroad. In 2015, all of these areas had less than 3.6% of residents born in Sweden with two parents born abroad, compared to 6.2% which is the average in Norrköping’s municipality.

NORDIC MIGRANTS IN THE MUNICIPALITY OF NORRKÖPING

The percentage of migrants from other Nordic countries in the population of the municipality of Norrköping was 1.9% in 2015. Their residential patterns of the same year clearly do not follow the residential patterns of people with foreign background in general and their concentration in Norrköping ranges from 0% to 5%. Even though the number of immigrants from other Nordic countries is quite low, some patterns can be detected. The highest concentration of migrants from Nordic countries in 2015 in the city of Norrköping is located in the neighbourhoods of Vilbergen (3.3%), Haga (2.5%), Lagerlunda (2.6%), and Nordantill (2.5%). In these areas, the percentage of immigrants from Nordic countries is distinctly higher than the average in Norrköping. Taking the whole of Norrköping’s municipality into account, the greatest concentration of immigrants from Nordic countries is in Herstadberg, where the amount reaches 4.2% of the population. These are all areas with relatively low income, high unemployment, and mixed or mid-low education levels with a concentration of either rental or bostadsrätt housing. Regarding these areas, only Nordantill has more than the average percentage of population with foreign background. Areas with the highest concentration of people with foreign background in general have a very varied number of immigrants from Nordic countries ranging from quite low in Ljura, average in Hageby to higher than average in Marielund, Navestad and Östentäll. Unlike the residents born in countries other than the Nordic ones, the migrants from other Nordic countries are not only concentrated in the central areas of the city, but some of the highest number of them can also be found in more remote localities of the municipality, such as Simonstorp and Stromafor. However, the numbers of immigrants from Nordic countries are quite low, so conclusions should not be drawn too easily from the data.

THE SURROUNDING AREAS

In the municipality of Norrköping, both residents of foreign background and foreign-born inhabitants are mostly concentrated within the city of Norrköping, while the rest of the municipality ranks much lower in relative numbers of immigrants and residents of foreign background. In fact, a clear pattern of foreign-born inhabitants and inhabitants of foreign background residing within the city of Norrköping can be observed: in 2015,
the neighbourhoods of the city belong mostly to the three quintiles with highest percentages in terms of foreign-background and of foreign-born population, with the exceptions of Pryssgården (residents of foreign background comprise 10.14% of the population and foreign-born population 7.35%) and Smedby (11.91% and 7.44%, respectively). In fact, none of the areas in the lowest quintile, with less than 8% of residents with foreign background or 5.58% of inhabitants born abroad, were located in the city of Norrköping. Instead, neighbourhoods within the city of Norrköping have over 10% of residents with foreign background and over 7% of population born abroad. The rest of the municipality belongs mainly to the two of the quintiles with smallest percentages in the two categories, with the exception of Åby (12.33% of its residents having foreign background and 9.78% were born abroad), Tingstad (21.55% and 13.89%, respectively), and Herstadberg (21.19% and 15.68%, respectively). The areas of Tingstad and Herstadberg thus clearly stand out from the rest of the municipality, not including the city of Norrköping, in terms of percentages of foreign background, resembling the average of the municipality (23.97%), although still remaining slightly below.

In 2016, Norrköping had the highest percentage of residents with foreign background in the county of Östergötland, as well as the highest percentage of residents born in Sweden with both parents born abroad and immigrants. Residents of foreign background are located in the municipalities with bigger cities, Norrköping, Linköping and Motala. Especially residents born in Sweden with two parents born abroad are concentrated in Norrköping and Linköping, the two municipalities with the biggest cities in the county. However, during the last years there has been a relative increase in the numbers of immigrants, especially in Valdemarsvik, where the percentage of foreign-born has increased from 2011 by 68%. In Norrköping the same increase was 31%, less than half of the relative increase in Valdemarsvik. Valdemarsvik received 400 asylum seekers in the year 2016. The number of asylum seekers in Valdemarsvik is, in fact, one of the highest in Sweden relative to the number of residents. Laterly, less populated municipalities in Östergötland have relatively higher increase of residents with foreign background, but the numbers are still small compared to the big cities. In 2016, for example, 13.2% of the residents, around one thousand individuals in Valdemarsvik, had foreign background compared to 25.5% or 35 000 individuals in Norrköping.

The data shows that the highest population of immigrants can be found in areas with low socio-economic status and points out the deeply-rooted relationship between the levels of segregation of residential areas and the concentration of inequality within cities, as argued by Simone Scarpa. This illustrates that ethnic residential segregation within Norrköping cannot be studied separately from inequality. Rather, their relationship is an intrinsic part of the nature of spatial segregation of immigrants and their children in Norrköping. The analysis of the statistics, however, does not focus on the dynamics within Norrköping, but only points out the segregation patterns of these areas. In order to understand spatial segregation and how it came to be, it is also necessary to look at the in- and out-movements of the residents.

Localities [tätorts and småorts] included in the analysis of this chapter are: Norrköping, Svärtinge, Åby, Jursla, Sörslöv, Styrstad, Herstadberg, Tingstad, Kårtorp, Norsjö, and Dropphyttan. These areas have been omitted from the data and analysis of this chapter. Djuron, Olofson, Graversfors, Ekshult, Berga, Marbystrand are omitted due to the lack of statistics.

Data on neighbourhoods of Butangen, Ingelsta, Slotshagen, Handelö, Himmelstalund, Sylten, Risangen, and Vrinnevi was not available due to their small size in the statistics collected. For this reason these areas are not included in our analysis.

Table 1. Residents with foreign background in neighbourhoods of Norrköping

| Group 1: 0 – 8.17% foreign background |
| --- | |
| *Tätorts:* Jursla, Rimforsa, Rövareby, Kvarsebo, Kårtorp, Norsholm, Styrstad, Vånga, Ostra Husby |

| Group 2: 8.17% – 11.91% foreign background |
| --- | |
| *Tätorts:* Borg, Lindö, Ljunga, Simonstorp, Skärblacka, Stromsfors, Svarthult, Norrköping |

| Group 3: 11.91% – 16.36% foreign background |
| --- | |
| *Tätorts:* Åby |

| Group 4: 16.36% – 33.33% foreign background |
| --- | |
| *Tätorts:* Herstadberg, Tingstad |

| Group 5: 33.33% – 65.65% foreign background |
| --- | |
| *Tätorts:* Styrstad |

| *Norrköping:* |
| --- | |
| - High income, low unemployment, high level of education: Brännestad, Average income, average to high unemployment, mixed level of education: Gamla Staden, Lagerlund, - Low income, high unemployment, mixed level of education: Säpkulien, Haga, Ektorp, Nordantill |

Further readings
here are many views on how spatial segregation in residential areas comes about. The two most prevailing and dominant assumptions have been, that, firstly, immigrants and minority groups do not have a choice where they want to move, because they lack social and economic resources, which puts them in a disadvantaged position in the housing market and, therefore, forces them to move into specific areas (for example, the Sweden-wide policy from 1985-1994). However, this assumption has been slowly replaced by another which emphasizes the free choice of immigrants, who voluntarily choose to live closely together, because this offers many advantages for them. For example, preserving and practising their traditional cultures and thus creating a feeling of security and belonging. The ‘sticking’ together of immigrants, it was assumed, created ethnically segregated neighbourhoods. However, spatial segregation in Sweden is not only due to ethnic factors, based on country of origin and the dichotomy between ‘Swedes’ and immigrants, it also has socio-economic dimensions, such as income, employment and education levels. However, according to Anderson and Molina (2013), these assumptions miss an important aspect, which plays a part in maintaining and reproducing residential segregation in Sweden; namely, the focus on the moving patterns of immigrants and minority groups instead of on the majority group. Looking primarily at immigrant-dense areas first, represents the inhabitants as a homogeneous mass, and creates a false dichotomy between ‘Swedes’ and non-Swedes and gives the impression that the immigrants create the segregated areas themselves. By taking the moving dynamics of other dominant groups into account, such as the ‘Swedes’, we can observe that their mobility contributes immensely to the production and maintenance of residential segregation.

A MODEL FOR SEGREGATION DYNAMICS
In order to understand residential segregation within Sweden, Andersson and Molina (1996) developed a model with four kinds of migration processes, which focus on migration flows instead of migration patterns, emphasizing the dynamic nature of these movements. This model stresses the importance of these movements’ contribution to the production of immigrant-dense and segregated residential areas and addresses questions such as why some inhabitants move out of certain areas, and why other inhabitants move into certain areas. The four phases of this model are:

1. Segregation-generating migration
2. Segregation-generated migration
3. Institutionally generated migration
4. Network-generated migration

Although institutional and housing policy play a crucial role in producing residential segregation, as outlined in Snälla, en Bostad! (this volume, page 52), this article mainly focuses on the first two processes, taking into account the question why people move in the first place.

SEGREGATION-GENERATING MOVEMENT
The process of an area becoming a segregated neighbourhood is initiated by the first phase, segregation-generating migration, and starts, when a certain number of immigrants in a given area is reached. Usually, this number is higher than the average of the city. Once this number has reached a certain point, argues Andersson (1998), it initiates the out-movement of ‘Swedes’ from these areas – this point is also called the ‘tipping point’. The out-movement of ‘Swedes’, referred to as white-flight, is a model particularly researched in the USA to investigate the segregation of white and black neighbourhoods. Since this out-movement is not only focused on whites in their study, Andersson et al. (2016) refer to it as native flight in the Swedish model.

In 2016, the highest out-movement of people within the city of Norrköping is evident in areas, where the percentage of people with a foreign background is higher than the average. Amongst these, Hagheby had the highest number of people moving out of this area and moving into another area within Norrköping, closely followed by Östantill, Nordantill, Marielund, Nøvestad, Haga and Klockaretortet. In the areas with a lower percentage of people with a foreign background, the numbers of people moving out was lower. These areas include Fiskeby, Vrinnevi, Fryssgården and Smedby. Unfortunately, the statistics do not specify the ethnic background of the people moving out, and therefore, the theory of ‘native flight’, that the dominant group moving out of these areas are ‘Swedes’, cannot be proven. Furthermore, it cannot be specified, when the tipping point within these areas is reached and the out-migration of the residents of the areas with a high concentration of people with a foreign background follows. However, it is clear, that the areas with a high percentage of residents with a foreign background and low socio-economic factors, such as relatively low incomes and high unemployment rates,
have high rates of out-migration, contrasting the areas with less residents with a foreign background and socio-economically better off, having a relatively low out-migration.

**SEgregation-generated movement**
In the areas where a lot of out-movement happens, more flats and houses become available. This is also a prerequisite in Andersson’s and Molina’s model for the first phase of segregation-generating migration to take place and consequently, more immigrants are directed into these areas. The constant outflow of Swedish residents and the inflow of more migrants has an effect on these areas and their inhabitants. These effects might lead some inhabitants to move out because they no longer feel comfortable living in the neighbourhood, for example due to the increasing number of foreigners and because of the ‘bad’ reputation the area might have gained. Media plays an important role in these processes, contributing to the stigmatization of neighbourhoods, as the reputation and imageries of these neighbourhoods are created by the media. It also affects social institutions located in these areas and their quality. For example, the quality of the school education might decrease when the number of non-native speakers rises because more attention might need to be paid to their needs. This triggers the second phase, called segregation-generated migration. While the first phase can be seen as an ethnically-selective migration, according to Bråmå (2006b), ‘Swedes’ tend to move out because of the increasing density of immigrants, the second one is rather due to socio-material circumstances and symbolic processes. The symbolic processes happen within and outside such areas and almost always have an immediate influence, often leading to the marginalization and stigmatization of the residents and the area. Due to these symbolic processes, it might not only be a question of real social differences, but also of perceived differences. Once an area is stigmatized and has gained a bad reputation, ‘Swedes’ tend to avoid it, which is referred to as white - or native avoidance. This emphasizes, that there are always two sides of the coin of migration processes: it is not only the out-migration of ‘Swedes’, but also the lower in-migration of them, which contributes to the production and reproduction of residential segregation.

The areas within the city of Norrköping with a high number of people with a foreign background not only have a high out-movement of people, they also have a high in-movement of people within Norrköping and also from abroad. The highest in-migration from abroad can be found in Hageby, followed by Nordantill, Östantill, Marielund, Haga, and Navestad. Although Klockaretorpet is one of the areas with a high percentage of residents with a foreign background and a high number of in-movements, the numbers of out-movements is rather small compared to the other areas. In contrast, the areas with a lower concentration of people with a foreign background indicate a lower number of in-migration from abroad. These areas are, amongst others, Fiskeby, Lagerlunda, Pryssgården and Smedby.

Furthermore, the areas of Hageby, Marielund, Navestad, Oxelbergen and Ljura in 2016 had the greatest net negative rate of

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*There is more movement in areas with a high percentage of people with a foreign background, both to and from Norrköping and from abroad*
people moving to other areas of Norrköping, meaning that more people have moved out than have moved in. Klingsberg, Klockaretorpet, Vilbergen, Nordantill and Säpkullen have the greatest net positive rate, with more people moving in than moving out. However, we cannot say anything about the background of the people moving. The fact that less people move into certain areas does not say anything about the theory of ‘native avoidance’, since it is not specified, who avoids certain areas, it only can be said, which areas are more prone to be avoided than others.

Unfortunately, the available data does not illustrate whether the majority of the people moving are ‘Swedes’ or people of other ethnic origins. Therefore, no conclusions can be drawn about the movement of people within Norrköping based on the model by Andersson and Molina. However, statistics from 2011-2012, indicating the origin of migrants, show that some of these areas within Norrköping had an increasing number of ‘Swedes’ moving out of these areas, while the percentage of people with foreign background moving in increased. Hageby, for example, had an increasing number of out-migration of ‘Swedes’, while the concentration of people from the Middle East and Africa moving into this area increased. Navestad showed a decrease of people who were born in Sweden, while the number of immigrants, mainly people from Iraq, Somalia, Chile and Syria increased, and while Ljura only had a small number of ‘Swedes’ moving out of this area, a high percentage of people coming from Africa, especially from Somalia, moved into this area. These results show that an increasing number of ‘Swedes’ moved out of the areas which had an increasing number of people with foreign background moving in. The representation of ‘Swedes’ in these areas decreases due to their out-movement of these areas.

In general, one can say, that there is more movement in areas with a high percentage of people with a foreign background, both to and from Norrköping and to and from abroad, than in areas with a lower percentage of people with a foreign background. These dynamics within Norrköping contribute and manifest the segregated areas and, although nothing specific can be said about the background of the people moving, it can be reasonably asserted that these migration dynamics create segregated spaces.

The two processes of Andersson’s and Molina’s (1996) model shift the focus from only seeing the segregated neighbourhoods as immigrant-dense areas to rather seeing them as rarely populated by ‘native’ inhabitants. Therefore, it is not only people with a foreign background, who tend to live separated from other ethnic groups, but it is also ‘Swedes’, who do so, argues Bråmå (2006a). Although it is found, that it is mainly ‘Swedes’, who move out of such areas, one should not dismiss other groups moving. This two-group approach of ‘Swedes’ versus non-Swedes homogenizes the various groups of people with foreign background, who, with their dynamics of movement, also contribute to residential segregation. Therefore, a multiple group approach which takes into account the multiple forms of residential segregation offers a more holistic understanding of residential segregation.

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Graph 2. Dynamics of movement from abroad

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**Further readings**


All statistics mentioned are from 2016 unless otherwise stated.

ires, crimes, and police operations – that is to a great extent what has been covered by local newspapers regarding the neighbourhood of Hageby during the spring of 2017. Media representations – in other words, how media portrays spaces and people and what it decides to say or leave unsaid – greatly affect our ideas about the world. Media, thus, greatly contributes to the creation of common, accepted ‘truths’. Through media depictions, some areas are manifested as symbols of segregation, crime, and social problems, as argued in Miljonprogram och Media by Ericsson, Molina, and Ristilammi (2002). The Million Program areas in Sweden – which often are also places with a high concentration of immigrants, like Hageby in Norrköping – tend to be objectified, stigmatized, and stamped as problems-areas.

As the researchers in Miljonprogram och Media argue, representations of neighbourhoods in both media as well as in everyday discourse – the rumours and descriptions surrounding neighbourhoods – need to be taken into account in order to wholly understand the processes producing ethnic segregation. Housing policies play a significant role in creating segregation in the city, highways, walls and fences can physically prevent people from passing from one place to another, but borders and boundaries are also created within the minds of people. It is the mental segregation which they argue needs to be understood as well in order to resist spatial segregation.

Ethnic residential segregation in Sweden, both in history and geography, is intertwined with ideologies, namely the notions of housing and the racialized ideas of the ‘other’. The notion of people’s home and the modernization of the society based on these ideas can be seen as the ideological framework of the ethnic segregation of Swedish cities, according to Andersson and Molina (2003). As several of the authors in Miljonprogram och Media show, the populations of stigmatized areas are separated and excluded from the norm as they are categorized under, for instance, certain ethnic groups. A division between ‘us’ and ‘them’ is created. This, certainly, is not a new phenomenon. The Swedish notion of the ‘other’ has shifted from, for example, the working class of some hundred years ago, and from the tinkers and the Roma people of 1930s, to the immigrants and other groups of residents perceived as deviant today.

Over time, representations of neighbourhoods turn into common, accepted knowledge surrounding the places and their residents, influencing our ideas of the city and having concrete effects on the decisions of people to move in or out of a neighbourhood. These preconceived ideas of different neighbourhoods and their residents often reduce them to the prevailing negative stereotypes surrounding them. Those with little or no contact to the stigmatized neighbourhoods are largely dependent on the way media and society depict places when constructing their own views and thoughts on them; as pointed out in Miljonprogram och Media; media, maps, and statistics have become our source of information on the city as it has grown too big to be known intimately. These images constructed of neighbourhoods, the imagined geographies, do not reflect the diversity of experiences among the residents of given neighbourhood and thus may not reflect the reality of their lives in the area.

The importance of representation lies in their effects on society: media representations of the Million programme areas affect both integration processes and people’s perceptions of integration as well as the residents’ own views of themselves and their neighbourhood. In addition, Anderson and Molina state that the division between ‘us’ and ‘them’, between the ‘good’ and the ‘bad’, further deepens segregation, and the discourses and imagined geographies that stigmatize neighbourhoods and their residents, and brand them as problems-areas which may contribute to the maintenance and the reproduction of racialization processes in the city.

Images of Norrköping
In interviews we conducted about the perception of neighbourhoods in Norrköping, the role of second-hand information – statistics, other people, and media – became
evident. Everyday rumours and descriptions, news, and statistics were mentioned as sources of information: "it's a lot of talk about a lot of criminals and stuff", "yeah, we have heard about this in the news", "I have read the statistics"—there were a few of the comments regarding what people based their perceptions of neighbourhoods on. Some of the people who named certain areas as neighbourhoods with bad reputations—most often Hageby, Klockaretorpet and Navestad—mentioned not having a lot of first-hand experience in the areas, but instead having based their perceptions on sources like news and their friends.

The interviewees connected areas of bad reputation with the Million Program, socio-economic factors, and crime. Many of them talked about there being more crimes in the areas of bad reputation than in other areas, some of them mentioning their own perceptions, others relying on the descriptions provided by others: "I can see the police cars every day; every Friday night, I count them, like one, two"; "people say that it has a bad reputation ... and then I had a friend who lived there and it was, from time to time it has been a quite a rough area. A lot of troubles."; "it feels like people think it’s like a lot of violence and not so friendly to live there. ... I mean, everybody has heard about that but I feel it too." Socio-economic factors were pointed out, too, including low income, people on social care, and poor health. In addition, a connection between Million Program areas and bad reputation was asserted: "it’s from the Million Projects. When the areas were built in the 70s, 80s, and I think that remains. ... The Million Project areas have higher crime rates, people on social care, and stuff like that." The same interviewee also made a connection between those areas and residents of foreign background: "A lot of immigrants were put there. Just to get somewhere to live. ... me personally, being an immigrant, I don't mind too much. But I know the Swedish people can feel unsafe... We are kind of noisy [laughs]. Yeah, we are. We take up space. Louder music, everything, stuff like that." However, another interviewee, who connected the areas of bad reputations with immigration, emphasized the role of socio-economic factors more: "it's mainly people who are new to Sweden. But it has always been like that. But I think people think it’s worse now, but it's not, it has always been like that. ... Even when they were Swedish people it was a bad neighbourhood."

Many of the people interviewed also gave alternative views to those of the media or the rumours, stating that they do not think there are bad areas in Norrköping and gave positive descriptions of the areas, thus highlighting the diversity of the experiences of the residents that is often left out. One of the interviewees said: "It's just rumours. When you hear something, it's probably like, one guy, two guys, and then, they make it look bad, but it's really all peaceful. I've been here for 30 years. I have seen all the murders, and all the crimes, and it's still very safe." These alternative experiences that do not fit the stereotypes are needed in order to resist the stigmatization of areas and spatial segregation.

The people interviewed seemed to both base their descriptions and ideas of the areas on second-hand information as well as on their own experiences. By drawing upon the perception they had from media and their social circles, they sometimes reproduced the image of those neighbourhoods as being problem areas. Nevertheless, through voicing their own positive perceptions and experiences of the areas, the prevailing negative stereotypes and images were also challenged.

Further readings
Resisting spatial segregation

“The city is a place where the powerless can make history” – Saskia Sassen

BY TANJA MATILAINEN, ANDREA NOLD, AND INNA SINERSAARI

“The Street can, thus, be conceived as a space where new forms of the social and the political can be made, rather than a space for enacting ritualized routines. With some conceptual stretching, we might say that politically, ‘street and square’ are marked differently from ‘boulevard and piazza’. The first signals action and the second, rituals” (Sassen, 2011: 574.)
From the French revolution to the piqueteros in Latin America and the uprisings in the Arab world, cities have played an important role as the arena for social change and as a battleground for addressing societal phenomena that are not urban per se. In the above cases, as well as in many others, social processes and resistance have manifested themselves in urban spaces. Saskia Sassen (2011) sees cities as sites where societal processes materialise and can be resisted; as “strategic sites” for challenging existing forms of power.

Be it ‘Alby är inte till salu’ organising the tenants in Botkyrka or Megafonen organising separately in three different neighbourhoods in Stockholm, urban activists in Sweden have claimed the “right to the city” from the local level with different strategies to assert the claim for inclusive cities. However, often the discussion about urban movements focuses on the level of the city as a whole rather than on individual neighbourhoods as sites of social organising. According to Andersson and Molina (2003), neighbourhoods play a crucial role in shaping identities, interests and capacities for social mobilisation. Both the material reality of the area, and the people living there shape forms of social interaction, grassroots movements and alternative forms of citizenship that emerge at the local level. The immediate context of the neighbourhood is also of foremost importance in the construction of local collective identities, which are indispensable for any collective action.

Neighbourhoods and the borders of areas should not be seen as static or unchanging, rather these borders are constructed, reinforced, crossed and contested both in physical space and in action. Social movements organising from the level of the neighbourhood are not restricted to exclusivist, ‘Not In My Backyard-movements’, that work to affirm these borders. Social action can also be directed at contesting and crossing the borders that divide neighbourhoods and communities to work for more inclusive cities.

“In this villa area, people keep to themselves, and those who live in Marielund keep to themselves. And there is fear among people up here so people don’t want their children to go down or go through the housing area. It was somewhere there that I got the idea that I want to, in some way, do something so that people will meet and get to know each other and realize that we are the same”, explains Eva Lundgren Stenbom, project leader of Välkommen till Marielund, välkommen till Röda Stan-project. A continuation of a democracy and participation project Kultur-Pimpa, the guide project was based on a concrete need for summer jobs for young people, combined with an objective of bringing together the two neighbourhoods which, despite their spatial proximity, have little contact with each other, and bridging the detachment of the two areas. “For some Röda Stan was something totally new where they had never been to and maybe didn’t really feel themselves welcome to. Some maybe had never gone to or through Marielund, because one has had an idea that it’s dangerous or something. So, I wanted also to get people to, yes, just to discover the city a little.”

Ericsson, Molina, and Ristolammi (2002) have argued that media representations of Million programme areas, such as Marielund, affect both integration processes and people’s perceptions of integration as well as the residents’ own views of themselves and their neighbourhood. One of the objectives of the guide project was through personal encounters between individuals and through simply visiting the neighbourhoods, for people to get to know the areas beyond the stereotypes and preconceptions they might have had about...
the areas. “We all have some kind of opinion, prejudice about what others can be. But when they meet, one can, yes, maybe change it in some occasion and affect our opinions both about the city and the areas and people,” Lundgren Stenbom explained.

**STORIES FROM THE GRASSROOTS**

The guide project also had an objective of bringing light to the history, and to value the beauty of both Röda Stan and Marielund. “I wanted, just by locating these walking tours through these absolutely opposite areas in some way to get people to know that there is worth in both and that there is something that is interesting to learn about them both,” Lundgren Stenbom explained.

Partly, the project can be seen as contributing to telling alternative stories about stigmatised areas, such as Marielund. The tours revolved much around telling the local history of Marielund and Röda Stan, but one of the guides also raised the issue of framing Marielund as an area with many social problems. “She wanted to spread a positive image of her residential area instead of just joining the image everyone has of Million program areas,” Lundgren Stenbom explained.

There is a need for space to tell alternative stories and experiences about neighbourhoods that do not fit the given categories and stereotypes in order to work against stigmatisation.

In the interviews conducted in Hageby, alternative narratives contested the negative framing of the immigrant neighbourhood, by presenting its diversity as a strength. In describing the area, the respondents challenged the existing discourse and reputation of the area and, instead, produced an entirely different imagery of what Hageby is and what Hageby means: “I love Hageby. Yeah really. And the people. Because of the multicultural perspective on it. And I love that there are all the people in the area, it being so alive”, one of the interviewees explained. In these statements, the discursive construction of Hageby as a problem area was challenged and instead the area was recreated by ascribing positive markers and actual experiences of people living in the area to it. On separate occasions, the multiculturality of the area and diversity in the background of people living in Hageby was presented as an asset and a positive marker, rather than framed as problem: “Yeah, there are a lot of different people from different areas, countries. It’s really cool.”.

The interviewees also challenged the stereotypical image of the physical space of Million Programme areas. “[It’s] sunny, a lot of parks and so on. Mirium Galleria. It’s good,” one of the respondents stated. Rather than constructing Hageby around the imageries of high apartment buildings in the midst of a concrete jungle, the meaning of the area was ascribed by its parks and greenery. Both the guide project in Marielund and the interviews conducted challenged the stereotypical images of segregated neighbourhoods in Norrköping by telling alternative stories about these areas.

**Further readings**


**The adjoining neighbourhoods of Röda Stan and Marielund.**

**There is a need for space to tell alternative stories and experiences about neighbourhoods that do not fit the given categories and stereotypes in order to work against stigmatisation.**
A sunny day outside the Museum of Work, Norrköping.
Photo by Mavis Hooi.
Alexandra Koptyava has a background in sociology, with four years of research experience in interviewing immigrants in retail in her home city, of St. Petersburg, Russia. This year, she became interested in forced migration, focusing mainly on homemaking practices of people on the move. Her inspirational quote comes from Terry Pratchett: "So much universe, and so little time."

Andrea Nold graduated from the University of Stuttgart, Germany, with a bachelor's degree in English, and a focus on Australian literature, including a minor in German. In her free time, she teaches gymnastics to children and has mastered the art of handstand.

Anna Dalmary graduated from the University of Iceland in Sociology with a focus on criminology, deviance behaviour, and marginalized groups in society. She is particularly interested in social norms and how they control social interactions. In her free time she likes to read, travel and explore diverse cuisines. In the future, she would like to work with groups that are socially excluded based on their ethnic backgrounds.

Ashbjørn Nielsen. Political activist from Denmark holding a bachelor's degree in History and Scandinavian literature.

Asher Goldstein is a graduate of the University of King's College with a bachelor's degree in French, and a concentration in the History of Science. Academically, he is interested in the conjuncture of technology, capitalism and social transformation. An avid travelled and gardener, he aspires to one day be named Canada's ambassador to Morocco.

Eleonora Pietrizzini is from Italy and has studied Political Science and International Relations in Rome. She spent one year in Sweden as an Erasmus student at Dalarna University. She loved the country so much that one year later she decided to move back to Sweden to begin her master's in African Studies, again at Dalarna University. When she read about the master's in Ethnic and Migration Studies, she thought that it would be an interesting conclusion to her studies.

Eva Lang previously studied International Cultural and Business Studies at the University of Passau where she specialized in linguistics, migration, and human resource management with an overall focus on Latin America. She has a special interest in language and identity, intercultural communication, workplace integration, education and vocational training, journalism, and elephants. She dreams of a world without social exclusion, discrimination, and racism. Until then, she wants to keep working to make it a better place.

Hammam Skaik graduated from Damascus University in the Faculty of Humanities in 2005 and is now studying Ethnic and Migration Studies in Linköping University. Being a diasporic Palestinian, issues of identity, coloniality, migration and the liberation of the Arab World from the colonial political and economic heritage lie at the core of his research interests.

Haqqi Bahram is a graduate of Damascus University and holds a BA in English language and literature. He comes from Rojava in Syria, where he was also involved in humanitarian response programmes. Through a scholarship funded by the Swedish Institute, he joined REMESO's Master Programme in Ethnic and Migration Studies at Linköping University. His current research interests are diaspora studies and ethnic relations. His contribution in this report is a section on belonging and homemaking practices.

Hargita Horvat - a do first, think later kind of woman. Trained florist and chef but her heart belongs to intersectional gender theories and culture as she has a bachelor's in Social and Cultural Analysis. When she rests her fist from the air, she loves to glide on calm waters with her trusty yellow canoe. Favourite quote & life motto: 'Life/love is like a lost fart, if you have to force it it’s probably shit!’ - Stephen K. Amos

Inna Sinerssaa: Bachelor of Arts in English language with a focus on discourse studies from the University of Jyväskylä, Finland. Her degree includes minors in Spanish language and tourism as well as studies in Catalan philology. Life goal: to learn to speak ten languages.

Inna Zhmurina holds a bachelor's degree in Human Rights from Malmö University. Born in Crimea, in the little city of Yalta, she later moved to Rostov-on-Don, Russia, where she was educated in veterinary medicine. When she moved to Prague she became interested in the social sciences, and by the time she moved to Sweden, she had started investigating issues of human rights, integration and emigration. The future is unclear, but she dreams of helping children in need.

Kirill Polkov graduated with honours from the Moscow State Institute of International Relations (MGIMO) with a bachelor's degree in Area Studies (Norrway) and a minor in international relations. He especially enjoys exploring notions—be it diplomacy, migration, or nationalism—"from below". In his free time, Kirill enjoys exploring peculiar cultural and linguistic phenomena and listening to jazz.

M. Blessing Benjamin: I am experienced in development studies and project management, and in planning and evaluating projects. As a project consultant, I inspire and help NGOs to reach their goals efficiently and effectively. I am interested in Asylum and integration policies, and in poverty reduction. (fattigdombekämpning). I have worked as (Integrations och Ungdomspedagog and coordinator in different projects in Africa). I am a Swedish citizen and an MA Student in Ethnicity and Migration studies at LiU.

Maria Habib Davidsson has a bachelor’s degree from Linköping University in Social- and Cultural analysis. Her academic interest is writing about migrant experiences and about so-called ‘honour’ culture from different perspectives and power structures. Her bachelor’s thesis focused on the EU’s increasingly restrictive migration policies and their effect on irregular migration, refugeeesship and security.

Hybridity, migration and diaspora characterise Mavis Hooi's background, constituting some of her major research interests, along with intersectional feminism, decoloniality, and art as activism. Her earlier education in Malaysia and Sweden includes administration, advertising and marketing communications, a BA in Tourism (analysis), and postgraduate studies in Culture and Media Production. Dance is one of her passions; she also has a keen interest in photography, the cultures of West Asia, as well as Egypt, past and present.

Mingdi Zhang is originally from China and has a bachelor's degree in Business English and an MA in Health and Society. After her BA, she worked for well-known companies such as Ericsson and Siemens, as well as for the Chinese government. Having this broad experience, she applied for her first MA, and after graduation worked for MSF in China, dealing with administration, human resources and finance issues.
My name is Moses Appiah and I always prefer to say I am from Earth. I am versatile and passionate about issues concerning International Law, Human Rights and Social Justice. I am a Pan-African and expert in the area of immigration, integration and the African diaspora. I have worked as a travel consultant and served with the Ministry of Foreign Affairs and Regional integration-Ghana. Taking my Master's at LIU is a great experience.

Peter O'Reardon studied for his bachelor's degree in Geography and Greek & Roman Civilisations in his hometown of Cork, Ireland. “If you can keep your head when all about you are losing theirs and blaming it on you, you'll be a man, my son!” - Rudyard Kipling

Rudeina Mkdad is a graduate from Damascus University in Syria with a bachelor's degree in English language and literature and later with postgraduate degree in Translation Studies Arabic/English. She is interested in intersectionality and postcolonial theory with a special focus on power and gender relations, identity politics and belonging. She has been active in integration activities for asylum seekers and refugees in Norrköping. Her motto in life is: “Life is either a daring adventure or nothing.” Helen Keller

Sofie Ekberg has a bachelor's degree in Social and Cultural Analysis from Linköping University. Her research interests include migration, how it takes place in our world, and experiences of moving. She believes we have let fear of domestic consequences overtake our moral obligations towards human beings that are suffering. Her aspirations are to advocate for a more humane world and influence migration policies positively.

Tanja Matilainen: Bachelor of Social Sciences in Political Science for World Politics from the University of Helsinki, Finland with a focus on global political economy. Minor in Political History and Urban Studies.

Yulin Jin, from Hangzhou, China, holds a bachelor's degree in Economics. Her life passions are to contribute to the understanding between the West and the East, and to help create that great relationship, for a better world. “The highest good is like that of water. The goodness of water is that it benefits ten thousand creatures yet itself does not scramble.” Reading, writing, travelling and meditating, her life is on the road.
Migration to Norrköping is as old as the city itself. As the first properly industrial city in Sweden, a center for cotton, wool and paper manufacturing, it has needed, received and welcomed migrants in large numbers throughout its modern history. Whether from foreign countries or villages in Sweden near and far, these newcomers were producers of Norrköping’s wealth.

The city’s industrial waterscape today hosts a spectacular university campus. Among the many institutions lodging in the old factory buildings is Linköping University’s Institute for Research in Migration, Ethnicity and Society, REMESO, at the Department of Social and Welfare Studies (Institutionen för samhälls- och välfärdsstudier).

REMESO is an internationally renowned center for research and education in migration and ethnic relations. We study problems of immediate societal relevance: labor and refugee migration, integration of migrants, migrants’ access to citizenship, discrimination, nationalism and racism, EU migration and asylum policy. In brief, we investigate how migration continuously reshapes human communities. Norrköping, with its long history of multicultural encounters, is an ideal setting for such research.

In 2016, REMESO launched an international Master’s Program in Ethnic and Migration Studies. Some 25 students from four continents complete a broad and demanding two-year program taught in English. The program prepares them for professional roles in which they will confront some of the most challenging issues facing the world today. At the end of the first year, we give the students a difficult task: to analyze and portray Norrköping as a city of migration in the present, and to complete the task from idea to finished report within the brief span of five weeks. The students decide collectively and independently how to tackle the assignment.

This Report is the result of their efforts, accomplished with commitment, brilliance, team work and combined skills: a multi-faceted account about processes of integration, patterns of discrimination, arenas of cultural encounters and individual migrant experiences – all of which speak to our city’s future.

Next year, a new class of master’s students will complete a new account. The Reports will be issued in a new series: “REMS – Reports from the MA Program in Ethnic and Migration Studies”. This is one of the ways in which we train students to identify and resolve key problems related to migration, integration and diversity. This is also how Linköping University and REMESO seek to make research and education useful to a larger audience.

STEFAN JONSSON
MARTIN KLINTHÄLL
Researchers and teachers at REMESO, Linköping University

P.S.: Find out more about our Research and Education Programs at https://liu.se/organisation/liu/isv/remeso
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Addressing some of the most challenging issues in today’s world, this programme relates ethnicity and migration to global economic and cultural change, as well as to systems of domination and movements of resistance.

liu.se/ethnic-migration-studies
Iconic symbol of a tram, Norrköping. Photo by Nedzad Mešić.