Space is at the core of political struggles and contestations. Brown (2010) highlights how borders and territory are, almost paradoxically, increasingly important in a globalised world. In this neoliberal era borders are apparently more detached from their geographical location (Sassen 2005; Bigo and Guild 2005), yet an increase in international migration has highlighted the violence at the borderzone (Bigo 2007). Along with the idea of a borderless world a new form of spatial management became relevant, the space of camp (Agamben 1998; Minca 2005) that is proliferating as a way of managing those who trouble the territorial order, such as the Roma (Sigona 2005), refugees and asylum-seekers (Hyndman 2000), and undocumented migrants (De Genova and Peutz 2010). At the same time, these camps also produce new forms of resistance and everyday practices (Ramadan 2013; Sigona 2014).

In this postgraduate conference the notion of political space will be investigated in relation to the concept of citizenship. Citizenship is more than membership, it is a way of being political (Isin 2002) that emerges through struggles. Citizenship is also fundamentally spatial: space “is a fundamental strategic property by which groups [...] are constituted in the real world” (Isin 2002, p. 49). Space is crucial to the creation, embodiment and lived experiences of political subjects. It is in spaces of encounter and struggles that new and old political subjectivities are contested and resisted. Space is not only the neutral background of political struggles. It is actively and strategically used, as tool to disempower abject subjects (Isin and Rygiel 2007), but also as a resource for enacting new scripts of activist citizens, not only through contestation but also through solidarity (Isin and Nielsen 2008). At the same time, space is constituted by political struggles and forms of citizenship, affecting the ways in which new political subjects come to emerge, for instance traversing and interstitial spaces can generate opportunities to rethink political subjectivities (Isin 2012).

This one-day conference brings together postgraduate students working on issues of politics and space, territory and borders as sites of struggles, control, contestation, resistance and solidarity among political subjects. Three sessions have been established and the programme is included below.
9.00 – 9.15  Welcome and introduction

9.15 – 10.50  Panel 1: Beyond the camp: marginal subjects, settlements and grey spaces.
Discussant: Dr David Jones (Sandy) Marshall. Durham University.

More than mere victims: refugee camps as spaces of politics and struggle [Rachel Malmborg, School of Oriental and African Studies]

Reshaping the border. Informal zones of concentration as a ground for migrants' agency [Maria Rocco, University of Rome]

The Roma Way to Citizenship in Rome: Overcoming Residential Segregation through Different Spatial Tactics [Gaja Maestri, Durham University]

'Jewish/Israeli Settlement Building, the Politics of Space and Spatial Contestations' [Nicola Mathie, Lancaster University]

10.50 – 11.15  Tea and Coffee

11.15 – 12.50  Panel 2: Space for resistance? Tactics, solidarities and political subjectivities.
Discussant: Dr Kate Coddington. Durham University

Contested spaces of resistance and control in Palestinian tourism. [Olivia Mason, Durham University]

Creative practices of resistance: exploring the dynamics of a music workshop within a UK Immigration Removal Centre. [Sarah Hughes, Durham University]

Sonic Citizenship: Tracing the Ruptures of Political Subjectivity in the Urban Soundscapes [Srđan Atanasovski, SASA Belgrade]

The Role of Identities in building resilience of agricultural communities under occupation, [Muna Dajani, London School of Economics]
12.50 – 1.45 Buffet Lunch

1.45 – 3.00 **Panel 3: Citizenship on the margins: Everyday practices, encounters and solidarities**

*Discussant: Mr. Sam Slatcher. Durham University.*

Beyond the boundary: exploring new solidarities and new subjectivities within and beyond youth citizenship [Naomi Maynard, Durham University]


Negotiating citizenship through social work practice [Vanna Nordling, Lund University]

3.00 – 3.15 Tea and Coffee

3.15 – 5.00 Keynote: Professor Engin Isin. Discussion.

**Panel 1: Beyond the camp: marginal subjects, settlements, and grey spaces**

The panel delves into the theoretical concept of the camp by drawing on different empirical cases that underscore the importance of creative and negotiating practices emerging in camps and citizenship on the margins.

*More than mere victims: refugee camps as spaces of politics and struggle*

**Rachel Malmborg**

School of Oriental and African Studies

The shifting topography in the territorial nation-state system and growing numbers of people existing outside the traditional borders of state and citizenship have made refugee camps increasingly relevant laboratories of new political spaces and subjectivities. However, some prevailing concepts used to study camp spaces such as Agamben’s ‘space of exception’ can serve to de-politicize the camps and preclude possibilities for refugee political subjectivity and agency. This paper will advocate for a different theoretical approach to refugee camps that recognizes them as political spaces of struggle that co-constitute, in conjunction with refugees themselves, unique subjectivities and forms of citizenship outside the traditional framework of the nation-state. Using a concept of space informed by Isin, Ramadan and Puggioni, I will discuss two principal ways in which space and people interact in Palestinian refugee camps in the West Bank. First, Palestinians consider the camps to be vital sites of struggle and *sumud* (steadfastness). I will argue that this special political role of the camps can transform them from solely a container of bare life to a basis for political participation and a potential source of resistance against the disempowering aspects of the camps themselves. Second, I will use the example of Dheisheh camp to demonstrate how refugees interact with the camp through a set of spatial practices that can be seen as redefining its imposed limits and enacting strategies of being political. Thus, refugee camps do not designate an absence of political life but rather a rich source political engagement and struggle.
Reshaping the border. Informal zones of concentration as a ground for migrants’ agency

Maria Rocco
University of Rome

The paper is aimed at discussing informal zones of concentration - those spaces where forced migrants gather in transit countries waiting to trespass the border and continue their journey – as sites where sheer survival becomes the ground for migrant's political claims and incorporation in local societies. These zones lack physical barriers, official recognition and control but are generated as direct effect of border management policies (Sciurba, 2009) and depend on the same principle at the basis of camps and detention centers. Here, arbitrariness of rules and institutional procedures confronts migrants’ tactics of resistance, in a tacitly recognized mutual misunderstanding that generates self-organized ‘gray spaces’ (Yiftachel, 2009). The self-organized space plays a key role in border conflicts of transit migrants as alternative to institutional spaces, where the taking in charge of migrants does not correspond to a real possibility for them of accessing territory and rights connected to it.

The settlement in hidden places is the spatial component of a broader strategy of intentional invisibilization (Marconi, 2010) and of other strategies of existence that migrants adopt, being in constant fear of violence, internment and deportation; this condition disarticulate and deterritorialize aspects of citizenship (Syrri, 2012), and can enable the emergence of migrants’ political agency, escaping dominant narratives of criminalization and victimization.

Moving from the idea of autonomy of migration as social and political movement (Papadopoulos and Tsianos, 2008), the paper argues that the negotiation of gray spaces at the border reshapes power relations and creates a margin where migrant flows can challenge the liberal notion of citizenship and access political membership.

The Roma Way to Citizenship in Rome: Overcoming Residential Segregation through Different Spatial Tactics

Gaja Maestri
Durham University

Almost one-third of the Roma in Italy experiences residential segregation and severe housing deprivation. In Rome many of the Roma live either in informal settlements that lack of basic services, or in authorised settlements. The latter are criticised for being highly segregating and for not enabling integration, yet this situation still persists. Drawing on in-depth interviews, this paper discusses two main approaches developed by pro-Roma advocacy groups to challenge housing exclusion in Rome.

Firstly, certain pro-Roma associations aim to unhinge the main factors reinforcing the segregation of the Roma by campaigning against ethnic stereotypes and promoting projects for Roma employment. Secondly, some social movements directly address residential segregation through the occupation of new spaces in which the Roma start living. These two tactics approach spatial segregation differently: on the one hand segregated space is seen as a result of other variables; on the other space is understood as one factor that reinforces segregation. These examples show the complex relation between space and citizenship, whereby space is not the neutral background or a sheer final result of political struggles, but it can be actively and strategically used by marginalised political subjects.

‘Jewish/Israeli Settlement Building, the Politics of Space and Spatial Contestations’
Nicola Mathie  
Lancaster University

The rights to spaces of 'Eretz Israel' (the Land of Israel) or 'Palestine' have long been sites of political contestations/struggles and violence. Consequently, space and the rights in/to these spaces have been (in)securitised. The existence and expansion/entrenchment of settlements in the West Bank encapsulates spatial politics, being the centre of political contestations/struggles. Today, approximately 350,000 individuals live outside the State of Israel's internationally-recognised sovereign territorial borders, in settlements deemed illegal under International Law, in spaces asserted as the historic Jewish homeland. The State of Israel remains territorially undefined, blurring boundaries between 'inside' and 'outside'. The inhabitants of these settlements remain citizens of that State and receive numerous State benefits. Living in spaces of 'the homeland,' in contested spaces, the identity of 'a settler' is crucial to the creation, embodiment and lived experiences as political subjects, drawing on questions of belonging. Subjectivity has shaped spaces and these spaces have shaped subjectivity. However, the State has imposed limits on these spaces and on the actions of citizens there. How does a commitment to existence in these spaces come into conflict with the sovereignty of and citizenship to the State? What happens when different 'spaces,' 'sovereignties' and 'subjectivities' collide? How will citizenship be (re)negotiated once Jewish-Israeli 'settlers' are brought back 'inside' the spaces of the State? How will such contestations over space further question and (re)shape political subjectivities? Finally, what practices of resistance will political subjects deploy to defend spaces and existence there, not only against Palestinians but against their State itself?

Panel 2: Space for Resistance? Tactics, solidarities and political subjectivities

This panel will engage with themes of identity, citizenship and creativity and will explore the potential for resistance within a variety of contested spaces.

Contested spaces of resistance and control in Palestinian tourism

Olivia Mason  
Durham University

This paper investigates contested spaces of resistance and control in Palestinian tourism. Palestine offers an extraordinarily sharp crystallisation of the ways in which the positive economic and social benefits tourism brings are often overshadowed by contested and opposing representations. Israel, through controlling borders and movements of tourists, creates enclavic physical and epistemic spaces. However, Palestinian tour guides are still able to promote particular narratives, and space-times, challenging boundaries between history, memory, and accuracy. Resistance meanwhile often takes place in online spaces. Online spaces such as social media platforms are hugely important in sharing alternative knowledges and offering power to non-state actors. In a tourism context providing a space where Palestinians can share particular narratives of place and act as producers of their own heritage. This space becomes actively and strategically used as a way for those without a voice in the tourist industry to emerge as political citizens and to create lived experiences of politics. On the ground; tourism enables meetings of cosmopolitan cultures and through alternative tourism groups, and recent trends such as home stay tourism – tourists and citizens are able to meet. Contrasting online and offline resistance this paper will argue suggests important ways in which we can understand embodiment, intimacy, politics, and solidarity. I argue that tourism is a key site through which political struggles can be examined.
Creative practices of resistance: exploring the dynamics of a music workshop within a UK Immigration Removal Centre

Sarah Hughes
Durham University

This paper draws upon empirical research undertaken with the UK charity Music in Detention at Campsfield House Immigration Removal Centre (IRC), which explored creative practices of resistance. It examines how the unpredictability of improvisation, lyrics and laughter in a music workshop can provide a disruption to sovereign power’s control within this space and explores the question of whether these practices can be considered ‘acts of citizenship’. In exploring these momentary distortions to the articulation of sovereign power, this paper argues that presenting these encounters as an act of citizenship may be limiting as this framing can ignore the very ambiguities that serve to unsettle any definitive sense of what the future may bring. Instead this paper argues for an attention to the multiplicity of these moments, the necessary uncertainty of representing an act as a claim to citizenship. The moments of apparent disruption within a workshop may appear to open up possibilities for alternative political imaginaries, and new spaces for political claims to be made, but this cannot be untangled from the apparatus of the sovereign decision itself. This work suggests that it is this contradictory nature of resistance that is to be celebrated, as in their very ambiguity they disturbs the finality of the sovereign decision to exclude these individuals from the political life of the state.

Sonic Citizenship: Tracing the Ruptures of Political Subjectivity in the Urban Soundscapes

Srđan Atanasovski
Institute of Musicology, SASA Belgrade.

The all-pervasive nature of the soundscape, the urban sonic experience which seemingly cuts across social and physical barriers, makes it one of the most potent vehicles of imposing and replicating patterns of cultural hegemonies. In this paper I will investigate events in the urban soundscape of Belgrade, analyzing how ‘resilient bodies’ – the carnal body which is irreducible to semiotic models, the residue which is not (or not yet) subjugated to mechanisms of discursive social control – can open avenues of dissent, windows through which the citizens can act as political subjects. I will particularly scrutinize two events that took place in Belgrade in autumn 2014: the Gay Pride and the military parade. The Pride provoked public discussion to what extent sexuality should be kept private and the street march itself turned into a sonic conflict between the crowd, the organizers (striving to maintain a ‘polite event’), the state apparatus (demonstrating its surveillance power) and the Serbian Orthodox Church (expressing its protest). The military parade held just nineteen days later, both to honor the anniversaries of two world wars and to mark the state visit of the Russian president Vladimir Putin, again opened the question on who has the right over the public/sonic space, as citizens had to cope with week-long rehearsals of the military aircrafts performance. I will analyze how modern political subjectivity arises in these ruptures, places of encounters in the contested public space, thereby challenging the existing system of hegemony.

The Role of Identities in building resilience of agricultural communities under occupation

Muna Dajani
London School of Economics

Questions of identity, belonging and place are heightened in societies exposed to
protracted military occupation. Syrian Arabs in the Israeli-occupied Golan Heights have undergone decades of political and economic disenfranchisement.

The occupation, then de facto annexation, of the Golan Heights has challenged the social systems by which Arab residents identify themselves, with the Israeli state offering material incentives for Arabs to renounce their Syrian nationality, whilst at the same time promoting Israeli settlements in the region. These processes have limited the spatial and environmental conditions of existence for the Syrian inhabitants of the Golan, intensified by the war in Syria. Most Syrian inhabitants have resisted attempts at ‘Israelification’, in part by collectively organising and strengthening agricultural practices which have a strong national resonance. Belonging to the land has (re)created and reinforced a distinctive, hybrid identity as ‘Syrian Golani’. This paper examines the distinctive livelihood practices by which farming acquires political subjectivity in the occupied Golan Heights, examining the role of sumud (‘steadfastness’ or ‘staying on the land’) as a form of cultural resistance. The symbol of sumud and rootedness of the Syrian Golani is the Golani Apple. This paper will examine the political subjectivity which land, landscape and farming acquire under conditions of military occupation and de-territorialisation and how they shape a ‘resistance’ identity and what characteristics does this identity entail.

**Panel 3: Everyday practices, encounters and solidarities**

This panel explores the multiple ways in which acts of citizenship are negotiated in everyday practices and how solidarities are formed through encounters between different subjects

*Beyond the boundary: exploring new solidarities and new subjectivities within and beyond youth citizenship*

**Naomi Maynard**

Durham University

Drawing from empirical research with adults and young people involved with youth organisations influenced by philosophies of participation, this presentation will explore the emergence of new solidarities as adult youth workers attempt to reposition themselves as citizens with young people, destabilising traditional boundaries between adult/child, being/becoming, citizen/citizen-in-waiting. New political subjectivities, new ways of being and thinking, occur as a result of these spatial and temporal interactions and the formation of this new solidarity. Using Jeffrey and Staeheli (2014)’s understanding of ‘learning’ and echoing the arguments of Pykett (2010a and 2010b) and Staeheli, Attoh et al. (2013), the initial findings indicate that what is learnt or taken away from these encounters is often messy, unpredictable, unstable, multiple. Therefore the effects of this new solidarity between adults and young people and the form of these new political subjectivities may be different from what the organisations intended, or taught.

Interviewing young people several years after their initial involvement with these organisations has led me to investigate the durability of these new political subjectivities and begin to question in what ways are they affecting their present spaces and imagined futures? This is particularly interesting as they engage with the socially and politically constructed ‘boundary’ between childhood and adulthood, and navigate the constructed transitions to adulthood, to ‘recognised’ citizenship, to ‘being’ as opposed to ‘becoming’.
This twofold contribution aims at investigating from an anthropological perspective the political and contesting dimension of everyday, ordinary spatial practices located and produced in/by semiperipheral neighbourhoods of Belgrade (Serbia) and Orleans (France). Despite a growing concern with unconventional, creative political practices (Scott, Bayat, Neveu, Jansen, Simic), those are too often neglected or unconsidered: Citizens or inhabitants are still often seen, respectively, as politically immature or apathetic (in Serbia - see Golubovic, 1993 ; Spasic,2004 ; Vukelic, 2009) or apolitical and lacking of political culture (in French cities’ quartiers). We argue however that disguised, undeclared, and silent (Scott, 2006) everyday spatial practices consist of modes of contestation, although outside the scope of acts of citizenship (Engin and Nielsen, 2008) as they do not constitute visible or impacting biographical disruption (Bury, 1982). The agents, who act in a way they are not expected to, produce various - differentiated - tactics (de Certeau, 1990 ; see also Secor, 2010) and discourses of spatial appropriation, escape (déjouent) rules through confrontation, avoidance and/or solidarity, and use resources of/ from the space they practice and experience.

This contestation - of space and through space - invites us to rethink power relationships (Herzfeld, 2001) and political subjectivities at work, confronting empirical spatial experiences from both semiperipheral urban French and Serbian contexts.

Negotiating citizenship through social work practice

Vanna Nordling
Lund University

Irregular migration is a key issue across European welfare states and the agency of different migrant groups has been increasingly studied as a contribution to analyses of how ideas of citizenship and belonging are being challenged and negotiated. The purpose of this paper is to draw attention to the acts performed by another group: welfare state employees in their encounters with undocumented migrants.

In order to study how citizenship is being negotiated at street level within the Swedish welfare state, interviews have been completed with social workers who in different ways cross their professional boundaries in order to support undocumented migrants. Their acts can be understood as a social work transcending borders, putting the needs of vulnerable groups before strict obedience to laws. Their work is often performed ‘outside’ of the welfare state institutions or in a discretionary space existing in a realm somewhere between activism and professional ethics. In such encounters between social workers and undocumented migrants, a room to negotiate citizenship is being constructed and practices deployed.

The social workers claim rights on behalf of a group that formally has little access to social rights, and sometimes their acts can be understood as acts of citizenship (Isin 2008). The acts can be seen as reactions to a welfare state that does not give protection to all of its inhabitants. At the same time they have many problematic dimensions in relation to power, humanitarianism and agency that complicate the understanding of acts becoming political.