

Day 1: chat (25.11.2021)

(14:53)

hello everyone!

(14:55)

Me

(15:01)

Hi everyone and welcome! We'll start in a couple of minutes.

(15:01)

Can people please mute themselves unless they intend to speak?
There's quite a lot of background noise

(15:06)

'PostCEE: Postdependence Geographies in Central & Eastern Europe' is a research network connecting scholars and practitioners who work on Central and East European (CEE) geographies and are interested in postcolonial and decolonial perspectives in and on the region. For info: <https://postcee.com/> We are funded by the Regional Studies Association (RSA): <https://www.regionalstudies.org/>
Follow PostCEE on Twitter: <https://twitter.com/PostCee>

(15:07)

The first PostCEE event 'How do we talk about 'other' geographies in/of Europe?' took place last year and featured four excellent speakers: Prof. Hana Červinková, Dr Piro Rexhepi, Dr Claudia Snochowska-Gonzalez and Prof. Ivan Kalmar. For details and to watch the recording: <https://postcee.com/event-1/>

(15:07)

The RSA is committed to supporting students and early career researchers via career development training and opportunities, knowledge exchange, webinars, publications and micro grant funding. To stay up to date with RSA and RSA Europe activities, we recommend to sign up for our monthly e-Bulletin at www.jiscmail.ac.uk/cgi-bin/webadmin?SUBED1=REGIONAL-STUDIES-COMMUNITY&A=1

(15:08)

PostCEE have compiled a list of resources regarding the issue of decolonial approaches in migration to/from/within CEE: <https://postcee.com/resources/> Check out and email us if we have missed anything!

(15:08)

Check out the Decolonising Eastern Europe group: <https://twitter.com/DecolonizingE>
Check out the CEE Feminist Research Network: https://twitter.com/cee_feminisms

(15:08)

Excellent special issue 'Decolonial Theory & Practice in Southeast Europe'. Fully open access in Dversia: <https://dversia.net/wp-content/uploads/delightful-downloads/2019/06/special-issue.pdf>

(15:09)

Another special issue 'Postcolonial-Postsocialist Decolonial Investigations'. Fully open access in Artha: <https://journals.christuniversity.in//index.php/arth>

(15:09)

Please, feel free to use the chat box to share information about relevant events, publications and resources :-)

(15:10)

Is the network open to anyone wishing to join?

(15:11)

Yes, Anna, if you wish to join, please email us and we'll add you to our database.

(15:11)

Thanks! Dzieki

(15:13)

We are not recording this event given the early stage of the work presented. Please, use the chat box to type in your question or the 'Raise hand' button (Reactions) to ask the question directly.

(15:17)

The Regional Studies Association has an extensive international network of Branches, Sections, Divisions and Territorial Ambassadors who work together with the Association to expand the opportunities and benefits offered to its members and to introduce the Association to those who do not yet know us - https://www.regionalstudies.org/communities/#title-territorial_networks

(15:20)

Dates

(15:22)

Find our more about this event here: 2022 RSA Central and Eastern Europe (CEE) Programme
Bridging Old and New Divides: Global Dynamics & Regional Transformations - <https://www.regionalstudies.org/events/2022-rsa-cee-programme/>

(15:23)

On behalf of the Civil Society Study Group with Development Studies Association Ireland (I am the Convenor of this group), I can announce a webinar which is planned to take place early March 2022, the draft title being: "Youth, social justice and post-colonialism/post-

socialism: challenges and opportunities for educators". Link to the group, where this webinar will be announced later on: <https://www.dsaireland.org/groups/civil-society-study-group/> The March 2022 webinar will deal among others with: How gaming is informing young peoples' understanding of the Global South and how this medium can be used to promote engagement with a postcolonial critique of Oppression and Development.

(15:31)

Thank you, Galia, this looks excellent!

(15:32)

RSA Europe will organise an online session with the EU Commission's Joint Research Centre on 'Place-based approaches to Migrant Integration which might be of interest. 9th Dec, 10:00 – 10:15 CET/ 09:00-09:15 GMT. Free and open to all. More at <https://www.rsaeurope.org/event/a-place-based-approach-to-migrant-integration/>

(15:32)

You are welcome. Our last webinar, on migrants' contribution to development (in Ireland and in the Global South) was very inspiring, a short discussion paper can be found on the link pasted above

(15:33)

Thank you, Daniela! I'm sure many participants of today's workshop will be interested in this.

(16:06)

This is such a great event. Unfortunately, I have to leave now. Looking forward to the event tomorrow. Many thanks.

(16:07)

Thanks for joining us! :-)

(16:12)

As we are on the last presentation of the session, please think of questions for the speakers (you can indicate if you want to speak in the chat here, type your question, or raise your hand after the last presentation)

(16:14)

Yes, questions are very welcome! Please, use the chat box to type in your question or the 'Raise hand' button (Reactions) to ask the question directly.

(16:15)

Thank you so much for these presentations! I am wondering if any of the speakers are involved in or know of any solidarity/organizing efforts in your local contexts in which "Eastern Europeans" who are in proximity to whiteness and people of color work together, against hegemonic Western whiteness? (Or are these conversations happening across groups)?

(16:15)

To all four speakers: I appreciate Tereza mentioning that white CEE migrants feel superior to non-white migrants. There is however one more aspect that intrigues me. Other than anecdotal evidence, I am aware of two studies that have documented white CEE migrants' feeling superior to the British and the Irish. One of the studies was on Polish moms in Dublin who considered Irish moms and Irish mothering inferior if not downright neglectful; the other study is of Polish moms of kids with rare diseases living in the UK, who likewise consider Polish mothering and care for sick kids superior to UK one. Is racism towards the host society important? In terms of policy-making perhaps no. For academia, though, I feel it is an aspect we should also focus on.

(16:17)

Galia would you kindly share references of these studies? I am very much interested in research on mothering...thanks

(16:17)

So, my question would be if you were interested in this issue (the attitude of CEE migrants towards host societies)?

(16:18)

one of the studies is a PhD one I reviewed, so I am afraid I can't share that but the other is a PhD thesis that I should be able to google now for you

(16:18)

I think this may correlate with anti-LGBT sentiments among Polish migrants who construct a sense of superiority based on anti-LGBT prejudice

(16:21)

That's interesting & relevant, too! Thanks Anna

(16:23)

I would like to ask a question, if I may

(16:24)

On Polish migrant mothers in the UK:

<https://www.ingentaconnect.com/content/tpp/frs/2018/00000007/00000003/art00003>

(16:24)

That's all very helpful to hear- thank you, everyone

(16:25)

I am sorry I can't talk now, but am listening

(16:26)

I have an epistemological question; we're talking about addressing the erasure of CEE but what tensions can the fact that we are discussing this problem in English, using Western-

centric analytical lens bring about? How can it skew the discussion? I know there's no way around it in practical terms, but what are the pitfalls we're facing with this?

(16:28)

but they can vote, see Brexit4

(16:29)

Sophia: in the UK context, there are some examples of arts-focused groups such as Migrants in Culture that aim to articulate a position of solidarity which doesn't downplay the incommensurabilities you mentioned. I recall a play a few years ago by a Romanian-British theatre company ('Illegalised') that centred migrants' experiences of the British hostile environment, very much drawing out points of contact and solidarity between low-paid CEE workers and asylum seekers. There are also migrant-rights focused orgs that focus on anti-border work where solidarity work has to always be negotiated. It feels to me like a live question in many ways, especially post-Brexit and the resonances (but also major differences) between e.g. the Windrush scandal and the EU settlement scheme.

(16:30)

(Apologies I cannot speak today). Fantastic presentations you all! Such great work in this group.

The notion of „distorted emancipation“ you shared, Tereza, sounds super helpful and relevant. I didn't catch the name of the scholar. Could you please give this reference again?

Aleks: also such a fantastic paper! Has this already been submitted somewhere? I am asking because I would like to reference your work. I have recently struggled to make this point in a paper and had some push-back from a reviewer on using the category of race - when talking about Polish workers in the UK and German context as "differentially racialized as white." The paper has been accepted now :) - but is not yet in print. I would love to add your work as a reference on this. Maybe I should email you rather...

(16:31)

Hi Riikka, great to hav you with us! Her name is Zuzana Uhde and she's in the audience - just in case you'd like to ask her anything directly :)

(16:38)

If there is time, can I ask a question too?

(16:38)

Zuzana Uhde also wanted to ask a question

(16:38)

JC: Thank you to all speakers for their great presentations. I have a few clarifying questions: @Alex: What sort of effects could your research's focus on E-W movers could have on the South-North migration? Perhaps invisibility of the latter is furthered? @Daria: could you please explain the third pillar of Parvulesu's model of 'European Racial Triangulation'. Have I (mis-)understood it capital exploitation + rationalisation + ?

(16:41)

We could include the issue of "visibility" as a social category, I think.

(16:41)

I'm also thinking: 'race' does happen to everyone (since whiteness is also a racialization)- but some are overtly negatively racialized in certain contexts

(16:44)

I wonder if anyone is using Cedric Robinson's work Black Marxism, especially his theorizations of racialization in 'Europe' pre-Euro colonialism of Western World

(16:45)

thank you all for great presentations and discussion. Unfortunately, I have to go now so please cut me from the waiting list to ask a question.

I have to go, I am so sorry

(16:51)

The article of Chatterjee in response of Anderson was called "Whose Imagined Communities".

(16:53)

I think that this article might be interesting for those of you interested in the racialisation of Eastern Europeans :) <https://www.aup-online.com/content/journals/10.5117/TVGN2018.3.002.SAFU>

(16:53)

Nationalist Thought and the Colonial World

(16:54)

Thanks, Anna, that is useful article

(16:55)

Anna, this looks very interesting. Thanks for sharing!

(16:56)

Thanks Daria and Tereza! THIS

(16:57)

Thanks for sharing, Anna! This looks fantastic.

(16:59)

Also on Anna's question of language and English, there are issues of translation (and lack of resources to translate key EE work)

(17:00)

Kasia - YES. So little translation goes the other way

(17:00)

Thank you for the really inspiring conversations. I have to go now. I look forward to reading the papers you have presented!

(17:00)

Yes! I'm just sort of wondering about the English-language privilege and Western-education privilege. Thanks Aleks and Talang for your comments

Talant*

..and Daria :)

(17:01)

(This discussion is fairly similar to that one in urban studies in "Cities After Transition" group, which focuses on post-socialist countries)

(17:01)

such a great session! thank you very much for the presentations and thought-provoking discussions

(17:01)

@Martin.simon is there any citation you can drop?

(17:01)

And theorization may be happening in an entirely different framework than in the "English" language production of language

(she/her) to Everyone (17:02)

Thank you everyone for great papers and discussion!

(17:02)

Thanks all!

(17:02)

Thank you for sharing your research with us!

(17:02)

thank you

(17:02)

Thank you!

(17:02)

Thank you, everyone!

(17:02)

Thank you for the great session. Have to leave now. Good Night and all the best for the rest of the session.

(17:03)

Thanks so much everyone for coming to this session and for your brilliant questions and contributions. Its been a very stimulating debate for me.

(17:06)

Thank you Aleks and everyone! Brilliant talk, great questions!

(17:10)

I'm sorry we couldn't discuss all questions in session 1. We'll save the chat and are happy to share with the workshop participants if you think that would be helpful.

(17:12)

That would be brilliant. I'd love to engage with all the questions please, and be able to give this session my full attention.

Day 2: chat (26.11.2021)

(15:51)

Please let us know if you got questions to any one or all speakers

(16:04)

@Irma: could you elaborate a bit about the effects of the language in which interviews were conducted? What were the most common "translation issues"? I am very curious about that. Class understanding in Slavic context (and elsewhere) is much different than UK version of that. Our (pilot) interviews with non-EU migrants in Prague shows, that many concepts are language-dependent, even trivial concepts like housing categories. And yes, we have also a lot of immigrants working for uber and alike. (sorry for writing that, I cannot speak now)

(16:30)

Thank you very much for a fantastic session! Sadly, I need to go now. Have a great rest of the workshop!

(16:31)

Thanks Daria for being here!

(16:31)

Thank you! :-)

(16:32)

Thank you for these excellent Presentations.

(16:32)

Excellent discussion! thankyou!

(16:32)

Thank you to all the presenters!

(16:32)

<https://storymaps.arcgis.com/stories/9d7b6121c29f45f08d7d365c617c8a17/edit>

(16:32)

Thank you, everyone!

(16:32)

My prez!

Thank you

(16:32)

See you back at 4.45pm (UK time) / 5.45pm (CEE time)

(16:41)

For those that just joined us we are currently on a break until 4:45pm UK time/5:45 CET/6:45 EET

(16:45)

For those that just joined us we are currently on a break until 4:45pm UK time/5:45 CET/6:45 EET

(16:46)

Can I be made co-host please

thanks

(17:31)

www.kolektivgoluboyvagon.com

<https://www.kolektivgoluboyvagon.com/zine>

(17:59)

Thanks so much to all speakers for very engaging papers and to the organisers for a fantastic event. The whole event was fantastic, I very much appreciated the opportunity of being here. Take care everyone and hopefully see you all soon (and in person!)

(17:59)

Great to have you here Aleks! :-)

(18:07)

Also check out WEB duBOIS

(18:08)

great article by James Baldwin on US whiteness:

https://bannekerinstitute.fas.harvard.edu/files/bannekerinstitute/files/on_being_white.and_other_lies_baldwin_0.pdf

(18:20)

Thank you everyone for fantastic conversations! I need to go - looking forward do future events :)

(18:20)

Thank you Anna!

(18:21)

It may be there is a temporality in-built in ways in which hyphenated identities are constituted. But thank you so mcuh

(18:22)

Thank you to the organisers for creating this space for conversation and thinking! and to the speakers for sharing their work, questions and insight. I'm very grateful to be able to listen and thinking with you.

(18:23)

@PostCEE on twitter

<https://postcee.com/>

(18:23)

Thank you!

(18:23)

thank you to everyone! Great sessions

(18:23)

Thank you @PostCEE organisers and RSA for making this possible. It's been a great pleasure to participate and very useful learning on the topics that I have not approached in the past. Good luck all! Please feel free to get in touch @imailfromdrjc@gmailcom