List of abstracts

Belonging and Participation in the Nordic societies
November 10-11, 2016,
University of Turku, Finland

Keynotes

Dr. Erel Umut
Open University, United Kingdom

Migrant mothers enacting citizenship: participatory theatre as research method

Racialized migrant mothers are often cast as marginal to theoretical and political debates of citizenship, yet by taking seriously the contributions to cultural and caring citizenship made by racialized migrant mothers, the paper challenges the racialized boundaries of citizenship across temporal change and spatial mobility. Drawing on theories of enacting citizenship, i.e. challenging hegemonic narratives of who can legitimately claim to contribute to citizenship, the paper explores migrant women’s mothering through participatory theatre methods. Drawing on a participatory action research project with a group of migrant mothers in London, it explores the significance of embodied and affective meanings of challenging racialized citizenship. The theatre techniques allow participants to develop collective subjugated knowledges which challenge racialized, gendered and classed stratifications of caring citizenship. The theatre scenes are conceptualized as creative interventions into cultural citizenship where racialized migrant mothers claim the right to undistorted representation.

Dr. Kancler Tjasa
University of Barcelona, Spain

Crisis, Borders and Decolonial Interferences

The presentation will focus on the critical analysis of European borders after the fall of the Berlin Wall in 1989, to rethink its reconfiguration and multiplication in relation to the coloniality of gender, the control of subjectivity and knowledge, the most extreme forms of exclusion and politics of death today. The relational processes of colonial capitalist divisions and differentiation will be exposed to speak about counter-historic registers of producing critical knowledge and decolonial interventions into imagosphere. The imaginary and affective dimension will be discussed in relation to belonging and participation, as one of the crucial aspects for articulating resistance.
Refugee Crisis or Refugee Keynesianism? EU Migration Policy in Times of Fiscal Austerity

This lecture sets out to explain the EU’s dual and seemingly contradictory objectives of less migration, the mantra of the refugee crisis, and more migration, the mantra of the EU’s demographic crisis. Why, in other words, do Brussels and member states not greet the refugees as a first albeit modest step towards amending the EU’s demographic crisis? The lecture suggests that the answer to this question rests with an austere calculus, which effectively thwarts the type of expansive public investment and citizenship regime that would be required to allow the EU’s demographic deficit to be perceived as congruent with the global refugee surplus. Apart from the EU level, the talk pays close attention to the current developments in Sweden and Germany, two countries that initially did take some steps in the direction of such congruity, but which have since recoiled. How, the lecture asks, do we explain this sudden change, this abrupt shift from a policy of ‘welcome’ to one of rejection, from a policy designating refugees as a demographic-economic necessity to one branding refugees as a fiscal burden and societal peril? In addition to this, the lecture will also put today’s so-called refugee crisis in Europe in a historical context, attending, among other things, to the historical amnesia enabling the commonplace notion that our current situation somehow is comparable to the refugee crisis following in the wake of the Second World War.
**Autti Outi**  
University of Oulu

**Shaping citizenship: Lapland war evacuees and the practices of belonging**

Ideas of citizenship are formed and shaped in the pressure of historical narratives and implemented in everyday practices. It is important to make these practices visible and ask: what makes a citizen or a community member? Citizenship is not only connecting the individual to a particular nation-state: it can also be implicated with more psychosocial matters as entailed by people’s sense of belonging. Citizenship is a process: the definitions of citizenship are constantly negotiated and reshaped by privileged and marginalized groups.

I focus my research on the contents of narrated citizenship, the practices of belonging and marginal place-makings. I explore the case of Lapland war (1944-1945) evacuees and their sense of belonging. During the Lapland War over 100 000 people were evacuated either to Ostrobothnia or to Sweden. By interviewing the evacuees I aim to obtain more knowledge on the evacuees’ experiences of displacements, their encounters with the locals, and on the ways evacuees claimed a belonging in the receiving areas. I examine the personal processes of place-making: how new and momentary places become significant for the displaced persons? On macro level, I study how the various power relations and the hierarchies of belonging are expressed through social practices when negotiating the boundaries of citizenship.

**Bach Riis Helle**  
Roskilde University

"We’re all humans”. Sameness and difference in intercultural dialogue meetings

This paper analyses attempts to disrupt discourses on minorities in Denmark.

The empirical case is Kultur mødeambassadørerne [The Cultural Encounters Ambassadors] (CEA). A project launched by the Danish NGO “Grænseforeningen [The Border Association]. CEA is a team of young people in their twenties that tour around Denmark to conduct what they call “dialogue meetings”, typically in educational institutions at various levels (with presumed majority students). The ambassadors all have a minority background, either visible: marked by skin and hair color or through clothing (the hijab), or invisible as they are part of the German minority living in Denmark. The project uses these visible and invisible bodily features to play with the audience’s prejudice and thus drive home the fact that in discourses on minorities and migration some groups are more minorities than others. This paper examines how the ambassador’s identity performances at the same time reproduces discourses of otherness and sameness and the consequences this has for the dialogue.
**Gelle Abisatar**  
University of Helsinki

**The Identity, Citizenship and Sense of Belonging among Muslim Youth in Finland**

The aim of this PhD research in sociology is to study how young Muslim men in Finland negotiate their identity, citizenship and sense of belonging. On one hand, why and how some young Muslim men in Finland become radicalized? On that other hand, which factors support the development of their positive identities as Muslims and Finnish citizens, and protect them from violent extremism? Identities of young Muslims in Western countries are questioned, and their claims for being citizens and Muslims are often not acknowledged, which causes a sense of alienation. Regardless, most young Muslims in the West do not marginalize nor radicalize, but do well in their everyday life. Therefore, it is of utmost importance to ask what the factors that produce resilience are. This ethnographic research will try to answer these questions through data collected by participant observation in gatherings and events organized by Muslim youth and Muslim communities, in mosques and other community centers, and thematic interviews of some 20–30 young Muslim men in Metropolitan Helsinki (about 18–30 years of age) from different ethnic backgrounds, mostly representing the second generation. The results will be published in an article-based doctoral thesis in sociology. The research is part of a project funded by KONE foundation (2016-2018).

**Harry Frédérique**  
Université Paris-Sorbonne

**Secularity and Ethnicity in Norway**

This paper aims at analyzing the discourse on secularization in Norway to figure out how the country tackles the cultural diversity - seen from a religious perspective. As many other European countries, Norway has to find a way to organise the coexistence and the legal existence of the diverse religions that now are to be found in the country. But with the presence of a secular Church, that has been a Statechurch until 2012 and a symbol of the religious and cultural unity, the path is still long to go.

Deconstructing the discourse on secularization in medias, in politics and in research, this paper aims at finding out how the « secular » paradigm is becoming ethnically charged – defining what a proper religion in a Nordic country should be and the definition of the « Norwegian » vague religious identity.

**Hiitola Johanna**  
Kokkola University Consortium Chydenius/University of Jyväskylä, Finland  
**Sotkasiira Tiina**  
University of Eastern Finland

**Refugees’ encounters with welfare service professionals in rural Finland**
There are several possible difficulties on the way when a refugee settles in a rural Finnish town: racism, stigmatization, lack of social workers experienced in refugees’ issues, difficulties in family reunification and resulting worries about family members living in conflict areas, just to name a few. On the other hand, small rural towns can provide a supportive environment for migrants through the stronger sense of community and more personalized services. Rural communities are thus closely related to migrant residents’ well-being. This presentation discusses belonging, participation and citizenship in the rural context.

Our presentation examines refugees’ encounters with welfare service professionals in two small Finnish towns; Somalis in eastern Finland who are either Finnish citizens or have a refugee status or a residence permit based on subsidiary or humanitarian protections, and Afghans in Central Ostbotnia who have a refugee status and have arrived to Finland as quota refugees. Based on these two case studies, we analyse how institutional practices and service providers as well as civil society actors create either spaces for participation and agency or undo these attempts and thus affect how people can act as citizens. We also inquire what should be the points of reference when studying the well-being of refugees; autonomy, agency, citizenship, or something entirely novel which we don’t even have the knowledge of yet?

Ilmonen Kaisa
University of Turku

Rossi Leena-Maija
University of Jyväskylä

Intersectionalizing the Ordinary. Looking for the Narratives Lost in the Homogenous Commonplace

Intersectionality has been one of the most debated concepts in recent feminist, queer, and critical race studies as well as in studies concerning neo- and postcolonial situations, multicultural issues, migration, or transnationality. Intersectionality has also been harshly criticized as a “buzzword” in aforementioned disciplines. In our joint presentation, however, we aim to focus on the potential productive power intersectionality might still have, for example, when critically applied to the narratives of cultural homogeneity and “the ordinariness” of the majority.

The narrative of Nordic societal homogeneity is often constructed as unitary and unchanging – the sphere of ordinary. The white Nordic majority has become the norm against which the other, presented as in need of emancipation, is defined, read and interpreted. In such thinking, both ‘the majority’ and ‘the margin’ are stabilized constructs, even though they both remain inherently multi-faceted and ambivalent. Our aim is to turn intersectional lens to “homogenous commonplace” in order to render visible the heterogeneity the Nordic homogeneity narrative conceals.
Our joint presentation (10 + 10 min) consists of two parts. First, Kaisa Ilmonen will briefly map the criticisms intersectionality has faced in order to suggest potential possibilities for this conceptual tool, namely intersectionalize the ordinary. This talk is followed by Leena-Maija Rossi who will discuss intersectionality "in commonplace action," by outlining a case study: the explicitly intersectional politics of the new Feminist Party in Finland.

Kitayama Yuka
University College of Southeast Norway

Being Norwegian: Teacher education students’ perceptions on citizenship and national identity

Citizenship consists different dimensions and criteria of national membership include more than one element. Delanty (2004) argues that there are two dimensions of citizenship: formal and informal/substantial citizenship. The former is defined as a legal relationship between state and individuals that focuses on rights and responsibilities, and the latter emphasizes more on identity and practice. Formal criteria of citizenship also vary in different countries, for example; the most important criterion to be the US citizen is to be born in the country (jus soli), and in Germany it is to be a German descent (jus sanguinis).

This study explores perceptions on citizenship among teacher education students in Norway (N=552). Initial findings from the study highlight how students believe different criteria of citizenship to be more/less important. It reveals that to have Norwegian ancestry was considered as the least important among students, while language ability and respect to national institution were considered as the most important. Furthermore, factor analysis favoured two different dimensions of national citizenship: 1) civic and 2) ethnic/cultural model. This suggests that ethnic/cultural identification is independent from civic identification, and thus there is a space to embrace people from different ethnic and cultural backgrounds to be a Norwegian.

Krivonos Daria
University of Helsinki

The Dignity of the Unemployed: Young Unemployed Russian-Speakers’ Boundary-Making Of Welfare Entitlement In Finland

My presentation explores boundary-making processes, through which young unemployed or precariously employed Russian-speaking migrants in Finland draw the boundaries of entitlement for welfare benefits. Despite being unemployed migrants receiving welfare benefits and subject to stigmatising and racialising discourses, they construct their moral entitlement vis-à-vis white Finns of lower social classes and through racializing discourses against asylum seekers. These are not only “less white” migrants, against which the boundaries are drawn, but white Finns of lower classes too, who become racialised as lacking the culture of work. Through these processes, my participants resent the loss of their social status as highly-skilled professionals and
workers, which they used to be before migration. I demonstrate how the boundaries of respected whiteness can sometimes include non-white groups and exclude marginal whites. Through moral boundary-making they aim to symbolically achieve valued ways of life that bring recognition and respect, such as middle class whiteness. In my participants’ narratives, this is a strong work ethic that sustains the moral boundary, through which respected whiteness and entitlement are claimed. My analysis suggests that the moral imperative for labour and worker citizen identity lie at the centre of the discourses of citizenship, belonging and welfare.

Leppänen Taru
University of Turku

Relationality of Race in two Dance Performances

The word ‘race’ is often put in inverted commas in order to stress the constructiveness of race or to even argue that “there is no such thing as race” (Nayak 2006, italics in original). Constructivist understandings of race impede discussing race and racialization as material practices. Thus, materiality of race can still be considered as an underrepresented area of research. However, as some scholars have noted, it is insufficient to discuss the social-ideological construction of race if this means leaving materialities and bodies out of the picture.

My paper aims for new materialisms-informed counterfactual narratives of race and belonging by exploring two dance performances, NOIR? (2013) and Noble Savage (2016) by Sonya Lindfors, a Helsinki based choreographer, performer, curator and artistic director. These performances deal with blackness, whiteness, otherness and vulnerability. NOIR? and Noble Savage will be analyzed as “situated sonic practices” (Ouzounian 2006) that highlight space- and place-based aspects of sonic experiences. The paper aims to deconstruct the hegemonic binary of whites and non-whites. Instead of treating whites and non-whites as distinct and already recognized categories, the concept of becoming will transform racialized subjectivities from known entities and being into dynamic relational actualizations.

Miettunen Tuuli
University of Lapland

Becoming visible - using Finnish welfare services as a Sámi

In my presentation I will discuss how the absence or invisibility of the Sámi from the ideological foundation and service structure of the Finnish welfare society affects the Sámi experience of using social and health services. The SÁRA research project, funded by European Social Fund, studies the wellbeing and use of welfare services by the Sámi living in cities outside the traditional Sámi homeland in Finland. Data gathering started in spring of 2016 by culturally based focus-group discussions for members of Sámi NGO’s. We asked the Sámi which of welfare services they use and if they would prefer services in Sámi language. We also asked if they would prefer to use services that are based on Sámi culture or that somehow take Sámi culture into
account. We found out that for many Sámi it is extremely difficult even to imagine in principle social and health services that take their cultural background into account. This appears to be a concrete example of how the idea of cultural homogeneity affects the Sámi and their possibilities to participate in developing welfare services.

Monti Andrea
Stockholm University

Do transnational activities hinder integration? The relevance of transnational activities within integration processes

By stressing the border-crossing nature of social relations, political and economic activities, loyalties and identities among international migrants, the anthropological concept of migrant transnationalism has challenged conventional understandings of integration. However, building on a broad qualitative literature, including diverse conceptualizations, previous literature on the relation between transnational engagement and host country integration offers a conflicting picture. This study empirically examines the relation between different types of transnational activities in relation to integration, understood as economic, social, cultural and political participation. Using unique Swedish Survey data from 2010-2012 the analysis is conducted among a diverse migrant sample originating from different parts of the world and with different reasons for migration. By using quantitative data the study is able to show how activities vary substantially depending on migration context and region of origin. Transnational activities are additionally found resource dependent and positively related to economic integration but more negatively with social and cultural integration, thus calling for different explanations. The article concludes by describing transnational activities as reflecting the simultaneous connectedness to both sending and receiving society as well as individual migration experiences. Transnational activities are thereby argued to be central in any conceptualization of integration as a three-way process.

Nortio Emma & Varjonen Sirkku
University of Helsinki

When in Rome, do as the Romans do?
Negotiations of immigrants’ cultural citizenship and belonging

Our presentation is based on our resent research in which we analyze how cultural citizenship is discursively constructed and negotiated in discussions about integration of immigrants among Finnish majority members and different immigrant groups in Finland. We found two distinct patterns of talking about rights and responsibilities of immigrants. In the first, conforming to mainstream culture was treated as the responsibility of immigrants and an ideal form of integration in Finland. Conversely, in the second, conformity as a norm was actively challenged and criticized while minority rights were emphasized. Both patterns were found in the discussions with Finnish majority members, whereas argumentation in the immigrant groups typically
drew from one of the patterns. While Estonian- and Russian speaking immigrants often talked in favor of conformity to the mainstream, Somali-speaking participants challenged and rejected such demands. Both patterns navigate the ideological dilemma around rights and responsibilities. Our findings suggest that both supporting conformity to the mainstream as well as challenging this norm may function as a way of becoming a citizen. Implications of the results for belonging, participation and equal cultural citizenship are discussed.

Oikarinen-Jabai Helena
University of Helsinki

Art based and performative participatory research approaches as ice-breakers of homogenous cultural citizenship

In my former research project A Finn, a Foreigner or a Transnational Hip-hopper? Participatory Art-Based Research on the Identification Negotiations and Belongings of the Second Generation Finnish Immigrant Youth I used performative and art based approaches. The project was conducted together with different partners and teams of art educators, artists, media, museum, and cultural workers and participants. During the project we made productions such as exhibitions, books, videos and radio and TV documentary, as part research reporting.

In the research project Young Muslims and Resilience – A Participatory Study that I am involved currently, I together with researcher other research members and participants, concentrate on belongings and resilience of young Finnish Muslim women and men. We approach the topic by using performative methods. As part of research reporting we will organize an exhibition, including workshops created by participants.

In my presentation I will discuss my experiences within both of the projects. I think that when participants are involved as co-researchers and creators of reporting, their embodied knowledge, knowhow and perspectives become perceptible and shared with larger audience. Also, the research process supports their own negotiations of their multiple belongings and cultural citizenship.

Oisalo Niina
University of Turku

Longing to Belong: Transcultural Documentary Journeys

This paper focuses on two documentary films which depict journeys made by second-generation immigrants living in the Nordic countries and searching for their roots in Palestine, Peru and in Sweden. Along the way, the main characters are confronted with their complex family past and the difficult road to reconciliation. In My Father from Haifa, the Danish-Palestinian director Omar Shargawi travels to his father’s hometown Haifa with his father, but finds only ruins and further complications with his family. Mikael Wiström’s Storm in the Andes presents young Swedish- Peruvian
woman who wishes to find out the truth about herself and her family’s dark past in the midst of Peru’s civil war.

In my viewing, these documentary journeys conveying experiences of cultural displacement and non-belonging turn into narratives of re-locating oneself to the chain of generations, which seems to require - in these cases - facing the traumas of the past.

My ongoing PhD project, titled *Transcultural Movements in the Contemporary Nordic Documentary Film*, explores the affecto-political aspects of recent documentaries dealing with war, colonialism, immigration and other cross-cultural entanglements of and in the Nordic countries.

**Pellander Saara**  
University of Helsinki

**Controlling and defining intimacies: Masculinities, family migration and the welfare state**

In debates on migration, the migrant family often works as a trope of the ultimate other. Male sexuality in particular is presented as a threat. This paper explores questions of men and masculinity in connection to family migration in the context of Finland. Most scholarship on gender and migration tends to focus on migrant women, and migrant masculinity has not been explored until rather recently (see for example Wray and Charsley, 2014). This paper analyzes political debates, court cases and interviews with migrants from an intersectional perspective. Its focus is on the kinds of migrant masculinities that can function as a signifier for belonging in a Nordic welfare state. It shows that young men feature as threatening in discourses on migration. The analysis shows, furthermore, that expectations of gender roles towards men in marriages can influence the outcome of family reunification cases. The paper also explores the experiences of migrant fathers who cannot participate in regular family life due to restrictions on family reunification. It thus combines an analysis of policy regulations with lived experiences, and shows how understandings of masculinity enable or restrict belonging in a Nordic welfare state.

**Ruotsalainen Nelli**  
University of Turku

**Color Blind Racism and the Finnish “White Moderate”**

In my research, I seek to expose how white supremacy as a global structure is rooted in Finland, and how it acts to produce white privilege among people who are “white”. According to Keskinen (2014: 483), “[In Finland] Whiteness is the implicit and taken for granted norm, the center against which ‘others’ are defined and measured”. In my research, I ask: What is ‘appropriate white racial behavior’ and how are whites socialized into it? How is racial consciousness and privilege experienced and articulated by whites? By approaching racism through the position of people who are
not direct targets of racism and racialized discrimination, I wish to interject into Finnish antiracist discourse the assertion that racism inherently relies on the privilege of some maintained through the oppression of others. From this perspective, any antiracist agenda would include calls for the dominant group of people to divest from their privilege. Therefore, my research finally asks: (How) is white hegemony being undermined and challenged? What stake do whites have in divesting from their privilege, if any? I seek to gather my empirical data using participatory observation and collection of “racial epiphany stories” in whiteness workshops for individuals and organizations, which are invested in purporting themselves as anti-discriminatory.

Seikkula Minna
University of Turku, Finland

Politics of disgust. Activists’ narratives on counter-action against ‘extreme whiteness’ in Finland

In the paper I will focus on antiracist activism that explicitly challenges anti-immigration racism or racism by different parliamentary and non-parliamentary far-right groups. More specifically, I will pay attention how antiracist activists narrate their engagement in and motivation for counter-action against what I term extreme whiteness. Acknowledging how the debate on racism is shaped by the classed image of ‘the racist’ (e.g. Ahmed 2012, 149–50), I am interested in the distinctions and identifications the anti-racists express through their activism.

In the paper I will develop an argument that anti-racist activism functions as a collective expression of disgust, where something felt threatening and contaminating is expelled from the proximity, which also defines the potential scope of the anti-racist action in question.

The paper draws from critical theorization of whiteness and its interconnections to class (e.g. Lawler 2010), as well as on emotions’ constitutive role in social and cultural boundaries (e.g. Ahmed 2004). The data constitutes of interviews with 20 anti-racist activists in Finland.

Siivikko Niina
University of Turku

The Sámi Inside and Outside the Finnish Homogeneity, and the Demand for Unanimity

During the rise of the new Sámi identity politics from the late 1960s the Sámi in Finland were often represented in media discourse belonging to the Finnish society and Finnishness, as “our minority”, commonly used imagery for example when attracting tourism to Finland. Meanwhile they were also considered as something very different from the Finns, the Other outside of Finnishness, the strange, exotic tribe. In this interdisciplinary paper I examine if the dualistic belonging of the Sámi inside and outside Finnishness and the requirement of consensus were validated or contested.
both by the Finns and the Sámi in the newspaper articles and TV- and radio programs during the 1960s and 1970s. Why were the Sámi never really seen as disturbing the image of the Finnish homogeneity and are still rarely acknowledged in debates concerning multiculturalism in Finland today? I discuss how the borders between the ethnic and the national Sámi cultural identities were formed by both the Finns and the Sámi and how the strong demand for unanimity was manifested, as the Finnish authorities often stated that the Sámi rights would be furthered if only the Sámi first clearly and, more importantly, unanimously told the authorities what they wanted.

Tanhua Sonja
Oulu University

Skolt Saami community in the press 1969 – 1970

In the beginning of 20th century scholars and writers were interested of Skolt Saami people and their unique and authentic culture. For some of them this also ment lower cultural and social level. Skolts were often described poor and dirty thiefs who had no sense of honesty. For many people these representations were only descriptions for a decades of this slowly dying culture.

In 1969 parliament enacted several laws that affected to Saami people and specially Skolt Saami people. The most efficient laws were Porotilalaki (Reindeer farm law) and new Kolttalaki (Skolt law). These caused lot of talk and protest among people up north. At this point media get interested. How were things in Finlands own “backyard” and how Skolts were actually treated? This point, Skolt community became under public interest and for example Viikkosanomat – magazine published several reports, letters and articles about “Skolt issue” as they launched it.

In this presentation I will discuss these media repserentations. How press represented Skolt community? What were issues they were interested about? Who had a chance to be heard? Did Skolts had possibilities to affect these representations?

Terje Anna-Kaisa
The University of Glasgow

Experiences of belonging among Swedish-speaking Finns in Turku

This paper provides a theoretically grounded and empirically informed picture of the forms the lived experience of the Swedish-speaking minority in Finland can take. Drawing on extensive ethnographic research, it provides an in-depth picture of the various free-time activities Swedish-speakers in the city of Turku engage in, showing how members of the minority with very different backgrounds carve out a sense of belonging in Swedish spaces in a largely Finnish-speaking city. Importantly, it goes beyond examining how a shared language brings people together, also describing how other factors and commonalities such as age and gender intersect in shaping the forms belonging and identifications take. Instead of attempting to position the minority as either distinct from the Finnish-speaking majority, or drawing parallels between the minority and other Nordic countries, this paper moves the debate further by
challenging stereotypes with representations of complexity, both on a collective and individual level. This is done through examining lived experience through the lens of a theoretical framework combining belonging and identification, describing the interrelated nature of space, place, the individual and the social, ultimately revealing the complexity and diversity of the minority.

Øverli Ingvil Thallaug & Bergman Solveig
Norwegian Centre for Violence and Traumatic Stress Studies

Inside and outside – Discourses and practices of service providers working with interpersonal violence in Norwegian Sápmi

Norwegian research in regions with Sami and non-Sami populations shows that exposure to violence is higher among the Sami population, and highest among Sami women. These results accord with other studies that relate the exposure of indigenous people to violence to historic traumas caused by colonialism. The legacy of assimilation policies has affected the collective identity of Sami people, which is important to reflect upon when exploring the challenges for welfare state agencies in this region.

This paper focuses on the discourses and practices of service providers working with violence, exploring how they deal with structural, institutional and cultural barriers that restrict Sami people from using services. Our study indicates that for service providers, notions of being part of the community can be powerful, and are often a pre-condition for getting access. Yet, being an insider can be challenging in small and closed communities. People may prefer to talk about sensitive issues to an ‘outsider’, but an outsider’s position can also be a disadvantage, since they may lack ‘quiet’ knowledge often inherent in language, culture and identity, and thus also lack sensitivity to cultural mechanisms and historical contexts. Our paper reflects complex processes of being ‘inside’ and ‘outside’ as inherent and constantly (re)negotiated parts of working with violence-in Sami communities.