IKOS: Installationer

What future for migration and borders?

Claudia Tazreiter

LINKÖPINGS UNIVERSITET

IKOS: Installationer Nr. 4

What future for migration and borders?

Claudia Tazreiter

INSTITUTIONEN FÖR KULTUR OCH SAMHÄLLE

Titel: What future for migration and borders?

Omslag: iStock.com

IKOS: Installationer Nr. 4

ISBN 978-91-8118-154-8 (tryckt)
ISBN 978-91-8118-155-5 (pdf)
https://doi.org/10.3384/9789181181555
ISSN 2004-5115
eISSN 2004-5123

Linköpings universitet
Institutionen för kultur och samhälle (IKOS)
Campus Norrköping
601 74 Norrköping

Telefon: 011-36 30 00 (växel)
www.liu.se/ikos

Tryck: LiU-Tryck, Linköping 2025

What future for migration and borders?

Claudia Tazreiter
Professor of Sociology,
Ethnic and Migration Studies

LINKÖPINGS UNIVERSITET

IKOS: Installationer *är en skriftserie från Institutionen för kultur och samhälle, Linköpings universitet. Den består av texter skrivna av, och baserade på installationsföreläsningar med, institutionens professorer. Skriftserien vill lyfta fram och tillgängliggöra en del av den tvärvetenskapliga och mångfasetterade forskning i humaniora och samhällsvetenskap som bedrivs vid institutionen.*

Vid institutionen finns följande forskningsmiljöer:

- *Centrum för kommunstrategiska studier*
- *Didaktik i samhällsämnena*
- *Filosofi och tillämpad etik*
- *Historiska studier*
- ***Institutet för forskning om migration, etnicitet och samhälle***
- *Pedagogiskt arbete med inriktning mot språk- och litteraturdidaktik*
- *Socialt arbete*
- *Språk och kultur*
- *Tema kultur och samhälle*
- *Välfärdsrätt*
- *Åldrande och social förändring*

What future for migration and borders?

The study of migration has implications and possibilities beyond the commonly understood context of persons crossing the territorial borders of a state and the debates, policies and politics that ensue relating to allocation of rights, forms of recognition, scarcity of resources, worries of cultural autonomy, among some of the responses to the arrival and the presence of migrants.

What can we learn from migration studies in dialogue with other fields in inquiry – is that rather than situating the migrant as the figure or primary unit of analysis, a set of broader connections to social issues of care, care-work and caring, of advocacy and attention to the micro-politics of how we live life, and the many manifestations in the daily political economy of contemporary life are required. That is, critical migration studies engage in the entire social milieu, not only on the topics of migrants/newcomers. With such an approach a range of questions arise to reveal what is often hidden. Who does the laboring work that brings

fresh vegetables to our tables at affordable costs? Are we aware of the slave-like conditions and pay rates of global labor, working across industries to make our daily lives possible? Moreover, what can we learn from situating migration not as an exception, or a problem, but as normal activities in a continuum of social change and of mobility?

What possibilities open when migration and migrant experience and giving 'voice' to marginalised viewpoints and lives is viewed as potential, fluidity, openness? Such alternate views may well be productive forms of knowledge and learning for those with the relative privilege of birthright citizenship in affluent, peaceful parts of the world. That is, what insights do those with relative geographic advantage, with access to clean drinking water, to arable land and natural resources, with less exposure to climate disasters have of the circumstances of those from more precarious parts of the globe. From these research positionalities, migration scholars, in forms of collaboration I will describe later, search for new social forms and problem solving from migrant experience as distinct from the common stigma attached to migrants as a *problem* and as a *crisis* to be administered, managed and governed.

In drawing attention to such views, I keep a deliberative eye to the task I have set myself in sketching what is new about migration and bordering – and where I feel we ought to be paying more attention. I would like to share a number of interlinked stories or

narratives with you as this talk proceeds. I hope that by the end, the connections between these stories are evident.

I would also like to say at the outset that my view is from the South, with the Asia-Pacific more broadly framing my geographic stance. While Australia is geographically located in this region, its colonial-settler past has traces in the present.

The first story, the whale

What I wish to turn to now is the first of my stories. The story of the whale and its deep and intimate connections with humans. Connections that in some epistemic systems such as Indigenous epistemologies have long been integrated into values, cosmologies and into the relation between human and non-human (or more-than-human) lifeforms.

Let me cite a few passages from the wonderful book, *Fathoms. The world in the whale* by the Australian writer Rebecca Giggs (Scribe 2020). Giggs begins her book with the shock of a mass whale beaching on the Australian coast, seeking to understand why these mass strandings (which we now understand as a type of suicide) take place. Her research finds nothing unfathomable in the whale's demise. Rather, Giggs draws our attention to overlooked residues and debris of our contemporary life and consumption. She says, 'That was how I first learnt about the sperm whale, washed up dead on the Spanish coastline with a greenhouse, an entire greenhouse, in its belly. The flattened greenhouse from a hydroponics business in Almeria, enclosed tarps, hosepipes and ropes, flowerpots, a spray canister, and bits of synthetic burlap. It had once sheltered off-season tomatoes, grown for export to Britain. High winds likely collapsed

the structure, bundling it from dryland into the ocean. Flash flooding and storms of eerie, unexpected power were gaining in the region, knows as the 'salad bowl' of Europe. An inventory of the animal's gut itemised other indigestible objects too. In addition to the greenhouse, the sperm whale had swallowed part of a mattress, a coathanger, a 'dishwater plastic pots', and an ice-cream tub . . . The banality of household items belied their potential for a gruesome afterlife' (p.13).

Giggs tells the history of industrialisation, written into the bodies of whales. Scientists have more recently established the extent to which whale bodies are riddled with particularly pernicious chemicals, polychlorinated biphenyls (PCBs).

Giggs says: 'PCBs once used in coolants, concrete, paint, light globes and electrical capacitators are persistent compounds, taking decades to break down into benign molecules. What a cruel and intimate historical loop, whale bodies provided the base chemistry from which the precursors to PCBs were extracted, and now, so many decades later, the legacy elements of these substances came to rest and accumulate in the living animals. Female whales shed some of their toxicity to their calves during pregnancy, through the placenta, and then in their uncommonly creamy milk. The firstborn calf, most of all, arrives seeded with iotas of human industry because it is subject to the mother's lifetime load' (p.14).

What Giggs shows are some of the reasons why many whale species are becoming extinct, why they are beaching in unprecedented numbers, poisoned from within, carrying our industrial imprint. I will return to the story of the whale later, and its implications for human and non-human life if we care to pay attention. What I wish to point to are the continuities between life and lifeforms and to draw links later to migration, migrants and borders. My interest lies in that which is invisible, underneath, in the gap, or indeed the ghosts of the past.

In this regard, the anthropologist Elizabeth Povinelli is among numerous writers, scholars and activists, drawing our attention to the distinctions and continuities between life and nonlife – and the multitude of problems that ensue from disciplinary or sovereign power. Povinelli (2021) explains these relations through the concept of *geontopower,* as a form of power that toxifies relations and life through the instituting of divisions and hierarchies of life and nonlife. Such artificial, human priorities leave a wake of toxicity, poisoning the earth and sustenance for all. Povinelli explains for example, that viruses are an emergent, or a remaindered part of previous forms of human-more-than-human arrangements and activities (p. xi). Needless to say, these are also questions of ontologies, where other worldviews and ways of being can be instructive.

The extractive logics of liberal capitalism, that also extends to the critique of racial capitalism, are writ large when we think of extractive logics that de-value all of life, human and non-human. These logics have for centuries normalized a hierarchy of lifeforms that ultimately designs death and annihilation for human and non-human life that is categorized as less valuable through systems that normalise such deathly power. This power is conceptualised as necropower by the theorist Achille Mbembe.

Critical migration scholars, together with radical feminist and Black studies scholars, theorise, historicise and describe empirically these epistemic challenges. They show how capitalism remains deeply racialised. What we witness today in many parts of the world, are processes of the wholesale eschewing of responsibility for historical injustices such as the legacies of the Transatlantic slave trade and the dispossession and genocide wreaked on Indigenous peoples, as a deliberate blindness, turning away from the suffering and death that occur through the historical aftermath of colonial and imperial regimes. The present horrors lived by marginalised populations are not an anomaly, nor an accident. They are the aftermath of colony and empire. Importantly, many of the scholars (and activists) engaged in this conceptual, empirical and activist work, stress new forms of knowledge production and their associated methodologies rather than remaining perhaps stuck in pure critique and

thereby the fog of 'reform' of existing systems and structures of power.

The extraction of resources (human and non-human life) and the extractive use of living entities without limit as 'flesh' rather than precious life is evident in myriad material and immaterial ways. Perhaps most evidently, the turning of humans to flesh that occurs in slavery is explored by Robinson (1983). He details in actuarial detail the dollar value of 'lost lives' and 'theft' through slavery – a value that needless to say, is vast with the compounding of time on money (capital's notion of interest on a loan). Read alongside Achille Mbembe's powerful theorisation of *necropolitics* (2019), the multi-generational, and multi-species impacts of the colonisers' monotheistic practices of extractive theft of all living beings and resources through cycles of colonial expansion in previous centuries, remains present today in the form of contemporary inequalities, poverty and violence caused by scarcity of basic resources such as land, food, and water in many parts of the world. No less connected to aspects of these histories are the root causes of forced migration that produce refugees and other categories of 'irregular migrants' in today's world. Indeed today, the figure of the refugee has become a reviled figure, politicized across the globe as a threat.

The interface between research and activism works in the schisms I have outlined, unearthing systemic structures of power as well as of the sentiment

and feeling that help to reveal global inequality, dehumanisation and degradation of human and non-human life. For many migration scholars, the deeply political concepts of precarity, vulnerability, solidarity, and the grievability of life and death cut across key concerns and concepts.

Migrant workers, irregular migrants, refugees and asylum seekers all experience the slippage of categories including those of belonging and rights; the slippage of visa categories; and access to legal recognition. In the contemporary world, refugees and asylum seekers are among the most stigmatised humans, a fact which ought to be surprising, indeed shocking, given the moral community that liberal/democratic systems purport to embody are centred on human rights where the right to seek asylum is fundamental. Migrant workers, labouring in appalling conditions, for pitiable pay bring the fresh fruit and vegetables to our tables. Their lives are invisibalised through the complex supply chains of the globalized world, where a plastic-wrapped tray of tomatoes belies its provenance. The labourers in Bangladesh that toil on the coastline in unthinkable conditions in the ship-breaking industry are another such story. I return later to the experience of marginalized, precaritised migrants.

Story two, climate risks and disaster

A second story I now elaborate is that of contemporary climate risk and disaster.

Climate change, risks and disasters are key existential issues for the globe, interacting intimately with human migrations. Indeed, climate change factors, such as sea level rise, salination of water, desertification of arable land, species extinction, as well as the sharp rise in climate related disaster, such as tsunamis, wildfires, floods and landslides are increasing in number and in intensity.

I turn now to the example of the Australian bushfires that burnt from September 2019 through to early 2020. Scientists tell us that the severity of wildfires such as those in Australia increase in their intensity due to changes in the environment caused by climate change. Coronial inquests following the devastation and loss of life and property report on the impacts. The inquests detail human death and property destruction, but the findings also detail the shocking devastation to the natural environment and the loss of native wildlife. Thirty-four people lost their lives, three thousand and five hundred homes were destroyed. The fires burnt some nineteen point four million hectares across Australia. To give some context, this area is larger than that destroyed by the recent fires in the Amazon and in

California combined and greater than the entire surface area of South and North Korea combined.

Many rare and threatened animal and plant species were heavily impacted, estimates are around one hundred and seventy species, with ecologists warning that some species face imminent extinction. Koalas now face endangerment is some areas. Estimates are that eight hundred million animals perished, though the number is likely higher.

Social relations, memory and time

I move now to explore memory and time as processes and experiences that condition social relations and, importantly, are concepts that figure prominently in the lived experience of migrants. Particularly for forced and irregular migrants, time and its relation to waiting often condition, limit and impose unthinkable material and psychological pressures in everyday life. Indeed, memory and time reverberate through all the stories and narratives I explore here and often do so through haunting, spectral presences, where pasts remain in the present.

The commoditisation of time is normalized in our everyday so thoroughly that we often misrecognize the impact and pressure of the calculus of capital on all of life. Yet in migration studies, the impact of waiting and the loss of time for migrants and refugees – waiting at the border, in the detention camps, waiting for a visa decision, waiting for a bureaucrat to authorise an evacuation flight for a critically sick refugee, reveal critical fault lines for those who care to pay attention.

For irregular migrants, those who find themselves outside the state systems of categorization and recognition through legal protocols, time is experienced in the withdrawal of 'normal life' through the weight of being in 'non places' such as detention camps, removed

from society, often with no resolution for what can be years. In these zones of exception, time is truly frozen and discontinuous. In this sense it can be said that people are 'disappeared' (Tazreiter 2015, 2017b, 2019).

The freezing or suspension of time has the effect of erasure. That is, the irregular migrant, the person without rights and the visibilities that rights and belonging grant, is incrementally removed from the imaginary of those living in 'real time' – with a past a present and a future. Can we imagine losing three years of our lives, suspended in indefinite detention, or even five years or eight years? Many of refugees detained on Manus Island at the hands of the Australian government have experienced such indefinite detention. Time is suspended, with no normality of social, cultural, relational flows, no planning for the months and years ahead.

The story of contemporary borders to refugees and the case of the border of disappearance practiced by the Australian government is evident in the policies of 'off-shore' detention of asylum seekers. Much of my own work is situated here. Rather than describing these policies and conditions I elaborate later another story, that of Indigenous epistemologies, and link this to the collaborative works underway between Australian Indigenous knowledge producers and refugees producing unique knowledge about their experiences of violence and incarceration at the hands of a settler-colonial state.

Linked to the analysis of debordering, post-border worlds, is the persistence of the colonial imaginary in contemporary geopolitics. This imaginary is manifest as racism, discrimination and erasure, observable in the systematized devaluation of some humans and most other lifeforms and ecological systems. The migrant body is a particular target of state control, restraint and separation, with irregular and unwanted migrants such as asylum seekers and refugees subject to punitive sanctions by the state that limit freedom of movement. The only expression of voice left in such circumstances is expressed through the body. The body becomes a site of protest, evident for example in the sewing together of lips as a symbol of the loss of voice, of disappearance and evident also in suicide attempts, and self-immolation.

Haunting as remembrance of past misdeeds

When I consider the deep relations implicit in 'more-than-human' borders, the concept of haunting is not only a provocation but links deep histories, particularly those that are hidden or untold. Joseph Pugliese (2020) explains and explores 'more-than -human' borders through what he terms the ecologies of violence. His empirical work links the violent disruptions and targeted killings of Palestinians in the occupied territories with the application of drone technologies, with the effect of transposing, and removing responsibility for such violence.

The realm of the spectral is always in the background as an echo, or reverberation from past transgressions, as reminders from the human and non-human entities that suffer injustice, silencing or removal to separate spheres of existence through various bordering measures and techniques. We may not always be aware of spectral presences cognitively – yet we may sense the presence of the uncanny as feelings of unease, where a shadow passes across our day, an unexplained whisper across the membrane between conscious and unconscious; between past and present; between the dead and the living.

Avery F. Gordon (1997) uses the language of haunting to convey an experiential modality to assist in understanding organized force, abusive systems, and their impacts on everyday life – impacts felt not only by the oppressed, but by wider society and the bystanders. Ghosts of the past are the 'unhallowed dead', an integral aspect of modernity, a kind of map of the violence that created them. To be haunted is not as direct as applying a scientific focus to the object of study in the mode of a methodology or indeed a consciousness. Rather, it is an attenuation that changes those who study or look for ghosts. Gordon says, "Following the ghosts is about making a contact that changes you and refashions the social relations in which you are located. It is about putting life back in where only a vague memory or a bare trace was visible to those who bothered to look" (1997; 22).

The histories of violent pasts remain, carried in the bodies of the living as trauma and memory. For Mbembe (2019; 135), the ghosts of the past remain even if transformed from the original body – something of the "rag-human" that the autocrat seeks to extinguish stays behind – even in a fragment (rag). Haunting means that the past and its traumas are not finished. Rather, they remain and resonate where violations and harms that are thought invisible or hidden, appear and reverberate, shockingly, unexpectedly.

I conceptualise the 'border of disappearance' as an elaboration that works with ideas and human

experience that I have grappled with for many years. Sites of refugee detention are such sites. I have elaborated the immigration border as a 'border of disappearance', a construction of the Australian state in rendering refugees and asylum seekers physically 'removed' from the Australian mainland where they sought to lodge a protection application, and psychologically 'disappeared' to the Australian population through the rhetorical and legal shields of media and information black outs and the long-standing demonisation of asylum seekers and refugees (Tazreiter 2017a). Despite this 'double disappearance' the stories, voices, and faces of the detained appear and make themselves heard.

And this brings me to my last story, of Aboriginal and Torres Strait Islander. This story requires a prelude. As I have laid out, unresolved, historical injustices resurface as hauntings for a nation and its people. In the Australian context, the unresolved legacies of colonisation on land, resources and people in an approach termed *Terra Nullius* (land without people) remains as a trauma haunting the land and colonial-settler society from the violent actions directed at First Nations peoples. The dominance of a white colonisers' gaze and power structures remain in everyday encounters, in speech acts, in myriad micro-encounters, as well as in the domain of policy and governance. For example, in 2020, the then Environment Minister, Sussan Ley rejected an

application by the Djab Wurrung traditional owners to protect a group of trees regarded as sacred birthing trees, including an 800-year-old tree, from destruction for a highway extension that would save road users two minutes travel time between two major Australian cities, Melbourne and Adelaide. In their application, the traditional owners explain their relationship with the trees, known as *delgug* 'tall person', seeing them as living beings of immeasurable value: 'These trees are our ancestors and we must protect them to the best of our ability' (Saturday Paper, 2020, see also https://dwembassy.com/why-we-are-here/).

Australian Indigenous writer, Melissa Lucashenko's writes:

> When Covid forced Australia to stay home for long tedious weeks, the wailing about being "locked up" and "imprisoned" came loud and long from the middle class. Uh-huh. Being imprisoned, either literally or else metaphorically by poverty (getting further than the local park takes cash) is something many blackfellas have experienced. And it doesn't resemble sitting comfortably at home with Netflix and Uber Eats. So cry me a river, bitches. The iso most Australians have come through is laughably easy compared with being locked in a racist white institution with your psych meds abruptly ripped away, without family visits, without anyone who

> speaks your Aboriginal language, sans power or dignity or human rights. Try being a rape survivor repeatedly strip-searched behind bars by armed strangers before you complain about being "imprisoned" in your suburban home (Lucashenko 2020).

And in speaking to a #AboriginalLivesMatter rally, Lucasehenko says:

> I got off the bus and made my way towards the front of the massive crowd with a poem I wrote after the killing in custody of Kumanjayi Yock in 1994. When I got near the podium – it took nearly 20 minutes – I realised that the immediate families of the dead were speaking and stood back. All around me were faces – African, Asian, Muslim and Pasifika – every one covered with a surgical mask. Lots of white supporters and more blackfellas than I've ever seen in one spot. Māori brothers and sistas did a haka for us and made us cry. Each of those people at the rally had taken a personal risk to come out. And everyone there clearly understood that while Covid is really, really serious, the virus of racism is even more dangerous to Aboriginal bodies. And nobody is putting millions into a vaccine for racism. Racial capitalism is far too profitable (Lucashenko 2020).

I turn to consider the example of Aboriginal Deaths in Custody that links to my last story. In the Australian case, settler-colonial violence continues in the normalisation of violence and excess. The incarceration rates of Indigenous Australians are more than 25% of the entire Australian population, though Indigenous Australians make up less than 3% of the population. The recommendations of the 1991 Royal Commission into Aboriginal Deaths in Custody have yet to be implemented. Since 1991 over 400 Aboriginal Australians have died in custody. The police use spit hoods on Aboriginal youth detainees as young as 15 as revealed by investigative journalists. The images that journalists have unearthed shock the Australian public, unaware of such medieval tools of restraint and punishment used by the policy that appears to be used exclusively on Indigenous people.

From this context, my last story is one of hope, connecting to my earlier emphasis on new knowledge production and methodologies in collaborative works. In January 2022, at the yearly arts festival, the *Sydney Festival*, a new dance work premiered. Called, *Jurrungu Ngan-ga* — meaning 'straight talk'— this work is a provocation by the dance theatre *Marrugeku* which, as the creators say, confronts Australia's shameful fixation with incarceration of minoritized peoples. It is a multimedia production and a frank conversation with Australians. Inspired by perspectives on incarceration shared by Yawuru leader Patrick

Dodson as well as Kurdish-Iranian writer and Behrouz Boochani, who was incarcerated on Manus Islan, Papua New Guinea as a refugee by the Australian government. The performance of *Jurrungu Ngan-ga* examines the common thread that connects Indigenous incarceration to the indefinite incarceration of refugees (Omid Tofighian 2021). Through movement, spoken word, installation and a powerful musical soundscape, the cast draws on intersecting, yet distinct cultural experiences (Indigenous, immigrant, asylum seeker, transgender and settler) to ask: who really is in prison here?

In concluding, I would like to draw together a few threads, but I do so without resolving the problems I elaborate. I would like to stress the importance of fostering spaces for slow scholarship and for co-production not only with other scholars but with activists, with artists, with people most affected by the structures of power.

As I see it, the stories I have described are interlinked. To my mind they provide powerful guides, both epistemological and methodological. They point to the deep traumas that we all carry to different degrees, with interlinked histories of colonisation, extraction, exploitation and annihilation. The histories of migration, regular and forced, are deeply entwined with these histories.

I end where I began with the story of the whale. The whale reminds us of our own 'creaturliness', the

limitations but also the potential of our embodied lives, of our own decay. Recent scientific discovery of ancient fossilised whale remains show human shared pre-history with the whale. The ancient whale fossils show the skeleton of the fin with a thumb-line structure. There is awe and wonder, as Giggs describes in *Fathoms*, when looking into the eye of the whale. This giant, ancient creature inspires awe and wonder and is a reminder of our shared creaturliness.

References

Giggs, Rebecca (2020) *Fathoms. The world in the Whale*, Scribe, Melbourne

Gordon, Avery (1997) *Ghostly Matters: Haunting and the Sociological Imagination*. Minnesota: University of Minnesota Press.

Lucashenko, Melissa (2020) 'It's no accident that Blak Australia has survived the pandemic so well. Survival is what we do' *The Guardian*, 23 July.

Povinelli, Elizabeth (2021) *Between Gaia and Ground. Four Axioms of Existence and the Ancestral Catastrophe of Late Liberalism*, Duke University Press, USA.

Pugliese, J. (2020) *Biopolitics of the More-Than-Human. Forensic Ecologies of Violence*, Duke University Press, Durham and London.

Robinson, C. J. (1983) *Black Marxism*. Chapel Hill.,

Mbembe, A. (2019) *Necropolitics* (S. Corcoran, Trans.). Duke University Press.

Tazreiter, Claudia (2019) 'Temporary migrants as an uneasy presence in immigrant societies: Reflections on ambivalence in Australia', *International Journal of Comparative Sociology*, Volume 6(1-2) 91-109.

Tazreiter, C (2017a) *Asylum Seekers and the State: The Politics of Protection in a Security-Conscious World*, Routledge, UK.

Tazreiter C. (2017b) 'The unlucky in the 'lucky country': asylum seekers, irregular migrants and refugees and Australia's politics of disappearance', Special issue of *Australian Journal of Human Rights* 23(2) 242-260.

Tazreiter, Claudia (2015) "Stop the boats'! Externalising the borders of Australia and imaginary pathologies of contagion', special issue of *Journal of Immigration, Nationality and Asylum Law* 29(2), 141-157.

Tofighian, Omid (2021) 'Horrific Surrealism: New Storytelling for Australia's Carceral-Border Archipelago'. In *Marrugeku: Telling That Story—25 Years of Trans-Indigenous and Intercultural Performance*. Edited by Helen Gilbert, Dalisa Pigram and Rachael Swain. Wales: Performance Research Books, pp. 306–25.

Author

Claudia Tazreiter is professor of Sociology in Ethnic and Migration Studies at Linköping University. She has a doctorate from the University of New South Wales and has previously worked at the same university. Her research is in the fields of political sociology, social theory, visual cultures, race, ethnicity and migration. The focus of this research is on the social and affective impacts of forced and irregular migration, on human rights culture, the role of civil society in social change, and visual cultures of dissent. Claudia Tazreiter is Sweden's elected representative on the European Advocacy Committee of Scholars at Risk, since 2023.

Photo: Thor Balkhed

IKOS: Installationer är en skriftserie från **Institutionen för kultur och samhälle**, Linköpings universitet. Skriftserien vill lyfta fram och tillgängliggöra en del av den tvärvetenskapliga och mångfasetterade forskning i humaniora och samhällsvetenskap som bedrivs vid institutionen.