

Foreword

The past two decades have witnessed growing attention to forced mobility as *refoulement*, i.e., deportation in the wake of growing immigration restrictions and the externalization of migration control to places of transit and origin countries of migration. The growing restrictions and attendant securitization attest to the significance of the universalization of the nation-state form: *refoulement* is regularly taking place not only from Europe to Africa but also from some African states to others. Susanne U. Schultz's study contributes to the rapidly emerging field of deportation studies with a focus on various types of forced return as a form of what she calls "legally produced violence" in the wake of what the late French sociologist Abdelmayek Sayad termed initially unsuccessful "*emigration-aventures*." Deportation as a process has an impact upon the condition of irregular migrants and, in this case, on the post-deportation condition.

Susanne U. Schultz frames her investigations around supposedly "failed" migratory adventures, thus pointing toward the ambivalence of failure and success as reflected in the migration experiences of both young and older men from various regions of Mali. The experience of "failure" is interrogated as a notion that is materially, emotionally, and morally charged in its social dimensions. The study suggests that failure may eventually turn out to be "a productive category." This finding provides one of the answers to the main question: how do the forced returnees (*refoulés*) deal with deportation?

This rigorous study pushes us to rethink the scope and the consequences of forced returns in the lives of migrant workers, their families and communities. Susanne U. Schultz's way of tracing the processes of forced return points to a research line sufficiently rich to inform a research agenda for years to come, and her book offers a multi-perspectival analysis which considers the experiences of forced migrants in addition to the usual views of governments. This makes it a rare and convincing exemplar of providing reflexive knowledge on (return) migration,

something that is badly needed if better policies for European–African transnational social spaces are to be devised.

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