Editorial Preface

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Everybody experiences the current trends of hypermobility *nolens volens* – be they the winners or losers of this phenomenon. Hypermobility pushes people, capital, ideas, technologies, policies, worldviews, etc. to circulate around the world. While some of these elements prevail and often mix, others are treated and valued negatively. As such, global doors can open and/or close depending on the (social, economic, inter-cultural, etc.) capitals people have; and their place in the hierarchies created between different types of strangers and Others (in terms of skin colour, status, social class, religion, language, etc.).

The 'winners' often reap the fruits of 'glamorized' hypermobility. They are often referred to as 'cosmopolitans', 'citizens of the world', or the 'global elite'. They can, for instance, obtain passports from the European Union (EU) through Citizenship-By-Investment Programs in Cyprus and Malta, which open the door to live, work, and study in all EU countries and to travel visa-free to over 150 countries around the world. What is more their children are considered as 'positive' Others in schools (see the ambiguous case of so-called Third Culture Kids in Benjamin & Dervin, 2015). For the winners, hypermobility is "too much of a good thing" (Adams, 2001).

Two categories of 'losers' of hypermobility follow. The first category is represented by those who should/could profit from it but are not allowed to because they look/sound different from what the majority expect them to be. This category includes representatives of 2nd/3rd generations, minorities, people of different skin colour, religion, people who speak languages which are not considered 'positive' (e.g. Russian in Finland). Like the other category of 'losers', they often experience the darker sides of hypermobility (racism, violence, hypernationalism, xenophobia, etc.; see Cohen & Gössling, 2015).

The other category of 'losers' has been problematized under different labels since the 1970s: "discarded people" (Desmond, 1971), "disposable people" (Bales, 1999), "garbaged" bodies (Scanlan, 2005), or "wasted humans" (Bauman, 2004). Specific populations of migrants, refugees, unskilled labour as well as other outcasts fall into this category of 'disposables'. Omnipresent in media and political discourses, they are reminiscent of Bauman's (1997) stranger: "the arrival of a Stranger has the impact of an earthquake… The Stranger shatters the rock on which the security of daily life rests". These 'losers' of hypermobility often create confusion and ambivalence in the majority, who questions their motivations, friendship and faithfulness. Kureishi's definition of the immigrant corresponds precisely to how this category is often discussed: "the immigrant: this figure has not only migrated from one country to another, he has migrated from reality to collective imagination, where he has been transformed into a terrible fiction" (2015: 3). In other words: s/he is a potential threat. As a consequence, the 'disposables' might face the (symbolic) violence of extreme xenophobic nationalism, ethnocentrism, racism, and mixophobia in our societies.

The way asylum seekers are treated in different part of the world shows how easily 'disposable' they are. For example, in the Nordic country of Finland, which is often described as a small paradise of equality and social justice, around two-thirds of the 32,000 asylum seekers who arrived in Finland in 2015 were gradually being deported in spring 2017 (MIGRI, 2017). In another Nordic country,

Norway, through the end of November, Norwegian police deported a total of 7,312 people who were living illegally in Norway (National Police Immigration Service Norway; Politiets Utlendingsenhet). With the arrival of Trump in the USA, a lot has been discussed about his threat to build a wall between Mexico and the USA – in order to keep the 'undesirables' away. It is interesting to note, however, that, since the fall of the Berlin Wall, European countries have built or started 1,200 km of anti-immigrant fencing, at a cost of at least 500 million euros. In April 2016, these fences represented almost 40% of the length of America's border with Mexico. The following recent fences have appeared in Europe: Hungary extended its border fences towards Romania in Sept. 2015 and Bulgaria sealed its southern border with Turkey in August 2015.

Interestingly, firms and individuals can also benefit from the presence of the 'disposables' of hypermobility. Cases of profits made by e.g. hotel firms soaring have been reported in different EU countries. These firms, contracted by Ministries, highly benefitted from putting up asylum seekers. There is also money to be made to organise deportations. Multifaceted interventions for the 'disposables' can also represent non-negligible sources of financial benefits. Courses are 'offered' on language and culture training ("cultural coding classes"), integration, democracy and human rights, etc. For example, the Finnish start-up Funzi, founded in 2014, created a mobile learning site for asylum seekers to help them integrate in Finland. Typical of culturalist and ethnocentric approaches to intercultural education (Dervin, 2016), the Funzi app tends to patronize the asylum seekers by presenting them with idealized images of Finnishness: "Finnish people are very punctual, so try not to be late!" or – maybe worse – "Finns are considered honest and trustworthy people". One can easily wonder how such ethnocentric statements can be of any help to them…

After the news that some asylum seekers had abused women sexually in Germany in 2015, many EU countries organized courses on rape prevention for (male) asylum seekers. Vigilante groups that protected women from asylum seekers were even formed in different countries. In Finland, again, as reported by the Washington Post (31 January 2016), a Finnish man explained: "These refugees do not respect our women (…) I have four daughters, and they used to be safe in Finland. We need to do something about it." The aforementioned start-up also briefs on "Finnish sexual culture". This is how they describe a course on "sexual equality and sexual health and rights in Finland", funded by the Finnish Immigration Service: "the course topics are Finnish legislation and relationship, sexuality and the act of sex, sex education, sexual violence and harassment and taking care of sexual health". The start-up adds that they do not judge but remain neutral – the app is just "a tool to deliver that information"… Note that Funzi was awarded the 2017 Best Free ICT / App Product at the GESS (Global Educational Supplies and Solutions) Awards in Dubai.

It is also important to note that, in February 2017, the German mass-circulation newspaper Bild apologised for 'making up' a story about a group of asylum seekers sexually assaulting women in a restaurant…

IJIBIDE believes that education must play a special role to ensure that people, ideas, technologies, policies, worldviews, etc. circulate equally and in equitable ways around the world. There is thus a need for researchers and teachers to pass on critical knowledge about the phenomena related to hypermobility to their students, readers and decision makers; to demonstrate and raise awareness about the differential treatment of different hypermobile individuals; to help people be critical towards what they hear in the news or from other people. It is also our duty to show how 'our' reactions to the arrival of the 'Other' tell us more about ourselves than about 'them'…

This new issue of IJIBIDE contributes to explore critical issues related to the treatment of the 'Other' in education. Four countries located in different parts of the world serve as case studies: Germany, Finland, Saudi Arabia and China.

In the first article, Silja Weber examines the visual and cultural representation of Whiteness in German language textbooks. Although images of diversity were identified in the books, a critical discourse analysis shows that a clear whiteness bias prevails. Practical pedagogical strategies are discussed at the end of the article.

In the second article, entitled *Finnish Education – An Ambiguous Utopia?* Tuija Itkonen, Fred Dervin, and Mirja-Tytti Talib use two popular commercial products on the 'miracles' of Finnish education to unearth assumptions, ideologies, and silences in the discussions of equality and equity. The authors call for more balanced and critical reviews of educational utopias like the Nordic country to counter-attack disguised ethnocentrism, self-sufficiency and 'white lies' leading to too rosy pictures.

The next article is set in the Kingdom of Saudi Arabia. Dealing with English as a Foreign Language teachers at a university, Ismael Louber explores the relationship between teachers' construction of their ethnic and racial identities and issues of discrimination within their professional environment. As non-Saudi teachers, these immigrant teachers face troubling discriminatory practices.

In the last article, Jing Li and Danièle Moore propose a case study of how post-secondary ethnic multilingual students experience multilingualism and ethnic identities at a local university in Southwestern China. They also discuss their investment in negotiations for legitimate membership in mainstream educational Discourses. The authors argue that the institutional practices in relation to diversity run the risk of reinforcing the existing educational inequalities.

This issue of IJIBIDE shows that the 'winners' and 'losers' of today are to be found worldwide and that no context can claim to be immune to discrimination, inequality, social injustice, etc. It might sound like a cliché but, in times like ours, we need to be reminded of the need to fight against such practices over and over. Do I also need to remind our readers that interdisciplinary and critical education research can give a helping hand to uproot, if not to remedy, some of these evils?

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