Latif Tas (SOAS, University of London): "Transnational (De)Ethnization, Gender and Justice: The Case of Local Justice amongst Kurds"

The centrality of state legal orders is challenged by the co-existence of the multiple laws and legal practices of different ethnic and religious groups. The issue of how states deal with diverse ethnic communities interacting in a range of ways with multiple legal orders has become increasingly visible in relation to discussions about sharia courts in Europe. However, despite the on-going debates and increasing studies of de jure recognition of Islamic dispute resolution mechanisms, very limited research has engaged with non-religious or secular de facto unofficial legal and judicial practices, particularly in relation to their effects on localised and transnational ethnic identities, women’s rights and gender relations.

For the context of this conference, my contribution will focus on localised, but at the same time transnational alternative justice systems, which contribute to both the homogenization and heterogenization of ethnic identities amongst Kurdish communities in Turkey, Germany and the UK. Theoretically, I am informed by debates within comparative politics, legal anthropology and feminist scholarship. A transnational approach frames my question about the intersections of the heterogenesis of ethnic identities with gender as well as other forms of social, political and economic inequalities. I am pursuing this theoretical query in the context of alternative Kurdish justice practices and systems.

The proposed paper grows out of my wider research project on the politics of justice, gender and transnationalism in the context of Kurdish communities funded by the European Union's Horizon 2020 research and innovation programme under the Marie Skłodowska-Curie global fellowship grant. The empirical qualitative research on which my theoretical reflections are based takes place in Turkey (Diyarbakir), Germany (Berlin) and the UK (London). My respondents include state and non-state court representatives; political representatives, individuals who bring or have brought cases to the courts; local religious leaders; representatives of secular groups and women’s organisations; as well as state officials including police and judges.

Dr Latif Tas is a Marie Skłodowska-Curie Global Fellow at SOAS, University of London; Maxwell School of Citizenship and Public Affairs, Syracuse University (US); and Max Planck Institute (MPI) for Social Anthropology in December 14 & 15, 2017 at the Leibnizhaus, Hanover
Abstracts for the International Conference “Approaching Ethnoheterogenesis”

Halle. Previous posts include a research fellow at the Oxford Diasporas Programme, University of Oxford and postdoctoral fellowship at the Wissenschaftskolleg zu Berlin (Forum Transregionale Studien, Humboldt University). He obtained his PhD in Law from Queen Mary, University of London. His book, Legal Pluralism in Action: Dispute Resolution and the Kurdish Peace Committee, was published by Routledge/Ashgate in 2014. He is an interdisciplinary scholar working on political justice, comparative politics, transnationalism, multiculturalism, ethnic identity, migration, diaspora mobilisation, gender, conflict and peace in Europe and the Middle East. His current research project has received funding from the European Union’s Horizon 2020 research and innovation programme under the Marie Skłodowska-Curie grant agreement No 703201. SOAS, University of London; Syracuse University (New York); and MPI for Social Anthropology (Halle) are hosts of this new research.

Carolin Fischer & Joëlle Moret (University of Neuchâtel): “Approaching Ethnoheterogenesis through a Transnational Lens: Transnational Social Positionings of Second-generation Migrants in Switzerland”

This paper examines the role transnational identifications and practices play for the genesis of ethnicities. It is based on two qualitative case studies, one of which explores cross-border marriages of second-generation migrants while the other focuses on the way second-second generation migrants position themselves when confronted with ethnic or religious stigmatization. Both case studies were carried out in Switzerland. We depart from theories of ethnic boundary-making and social positioning (Wimmer, 2013; Jenkins, 1994; Barth, 1969), which we extend with a transnational perspective to arrive at a more nuanced understanding of the drivers behind and responses to ethnic identifications. Drawing on the narratives of second-generation migrants from different ethnic and national backgrounds, we explore how external categorisations and experiences of otherness impact on feelings of belonging to the country in which they grew up. We argue that the emergence or strengthening of transnational identifications and practices can be interpreted as a strategy that young second-generation adults develop when encountering negative external categorisations. Examples for the (re-)discovery of transnationality are a reinforced interest for the history or political situation of the parental country of origin, an intensification of religiousness, the involvement in transnational organisations or independently initiated transnational activities as well as the decision to marry someone from the place of origin. So far, ‘reactive transnationalism’ (Snel et al., 2016) as a social process has mostly been explored from a descriptive perspective (Itzigsohn and Giorguli-Saucedo, 2005; Snelet al., 2016). To expand on the foundation laid through previous research, our analyses of biographic interviews aim to uncover the micro-mechanisms leading to reactive transnationalism. Applying a transnational lens enables us to illuminate new aspects of how participants of the two case studies negotiate ethnic identifications when confronted with boundaries and stigmatisation. This way, the paper contributes to challenging normative perceptions of integration, inclusion and identity.

Carolin Fischer is a post-doctoral researcher at the ‘Laboratory for the Study of Social Processes’. She currently works on a project titled ‘[En]countering everyday otherness: Gendered responses to boundaries among second-generation migrants’ within the National Center of Competence in Research ‘The Migration-Mobility Nexus’ (http://ncm-re-onthemove.ch/home/). Prior to joining the University of Neuchâtel Carolin completed a DPhil (PhD) in Development Studies at the University of Oxford. Her doctoral thesis is about the lives and civic engagements of Afghans in Germany and the UK. Drawing on a qualitative case study it shows how Afghans living in these two countries relate to Afghanistan, and to what extent they engage in transnational action aimed at promoting change there. In particular, it explores the emergence of diasporic communities and how their members exercise agency when taking different forms of (transnational) civic action. Carolin’s areas of interest are identity formation, inter- and intra-group dynamics and forms of civic and political engagement in the context of migration and mobility. She has also worked extensively on diaspora formation, diaspora - home country relations and transnational engagements. She approaches these topics from a sociological perspective focusing on relationality, intra- and inter-group boundaries and structure/agency theories.

Joëlle Moret is a post-doctoral researcher at the ‘Laboratory for the Study of Social Processes’. She currently works on a project titled “Cross-border marriages under conditions of transnationalization and politicization. A case study in Switzerland”, funded by the Swiss Nation Science Foundation (SNF). Prior to joining the Laboratory for the study of Social Processes in 2008, she was research fellow at the Swiss Forum for Migration and Population Studies, also in Neuchâtel. Her doctoral thesis is about post-migration mobility practices of Somali men and women established December 14 & 15, 2017 at the Leibnizhaus, Hanover
Abstracts for the International Conference “Approaching Ethnoheterogenesis”

in Europe, analyzed as the product of global social inequalities in transnational social fields. She has also worked in numerous research projects. In 2011 and 2012, she was a visiting scholar at the Max Planck Institute for the Study of Religious and Ethnic Diversity, in Göttingen. She was also a lecturer at the University of Applied Sciences in Geneva and at the University of Neuchâtel. Joëlle’s areas of interests are migration and mobilities, gender and ethnicity, the transnationalization of social inequalities, and intersectionality.

Christine Barwick (Centre Marc Bloch Berlin): “From Migrants to Europeans: A Review and Research Agenda of New Forms of Mobility among Second-generation Migrants”

European societies are becoming increasingly diverse, not least due to the different trajectories of incorporation observable for the descendants of immigrants. A strand of migration studies analyzes the second generation’s transnational practices (e.g. sending remittances, visiting the home country, having contacts in the home country), and links this to the question of their economic, social and cultural integration. Hereby, however, transnationalism is understood in a very narrow way, covering solely connections between the Country of Residence and the (ancestral) home country. Particularly for the European second generation, this limitation is clearly unjustified. The children of guest workers are also European citizens and may engage in other forms of mobility, such as intra-European mobility, just as do other Europeans.

In this theoretical paper, I will thus outline how we can combine the research on migrant transnationalism and that on intra-European mobility to advance our understanding of new forms of mobilities, their motives and consequences, for Europe’s second generation. Combining these two strands of theory and research allows us to get a better understanding of the causal link between transnational ways of being and belonging, as well as of the national and local contexts that act as push and pull factors for old and new forms of mobilities. This new approach to mobilities also gives room for methodological innovation. Reviewing theory and existing studies, I will outline some hypotheses, regarding for example who among the second generation might engage in intra-European mobility and with which motives. Furthermore, focusing on potential consequences of different kinds of mobility will give us insights into what mobility might mean for identification (national and European) and integration.

Christine Barwick is postdoctoral researcher at the Centre Marc Bloch Berlin. She has previously worked at Sciences Po Paris, Humboldt University Berlin, the Research Center for Urban and Regional Development in Dortmund and the Social Science Research Center in Berlin (WZB). Her research interests cover migration and integration, intra-European mobility and the emergence of collective identifications, as well as different forms of discrimination.

4:45-6:15 pm

Panel 2: Shifting Inequalities and Ethnic Change

Salvador Rangel (University of California, Santa Barbara): “Racialized Class Relations, Citizenship and Migrant Illegality”

The United States is commonly romantically referred as a country of immigrants by politicians, however, based on the way immigrants are regularly described in the media, one would be hard-pressed to arrive at such conclusion. In fact, the notion of the U.S as a country of immigrants is often recalled in the context of arguing in favor of policies that seek to exclude new immigrants or that throw obstacles in their path towards becoming U.S. citizens. The image of the U.S. as a country of immigrants then is used to limit the possibility of it ever becoming so. Judging by those descriptions, the best conclusion that one
might be able to come up with is that, while the United States loves the idea of immigration, it hates immigrants.

No doubt, the defenders of the U.S.-as-a-nation-of-immigrant’s notion, would suggest that they are in fact not opposed to immigration or immigrants, but only to “illegal” immigration and to those that are here “illegally”. After all, one can scarcely get into an argument with somebody who opposes immigration before they triumphantly declare—what part of “illegal” don’t you understand?—as a means of closing the debate. But, despite the aura of finality, this declaration does not clarify much. Especially because, while it may in fact be the legal status of immigrants that opponents of immigration are objecting to, they largely rely on race/ethnicity to determine who they think is an immigrant and to draw conclusions about their legal status.

The acceptability of immigrants as legitimate members of the nation-state then, is deeply influenced by the perceived race/ethnicity of the immigrants themselves. Similarly, who can be legitimately considered “worthy” of citizenship, is also inseparable from ideas about race/ethnicity. This, I argue, is not by accident but rather the outcome of set of legal and ideological mechanisms that began with the establishment of racialized slavery in the British North American Colonies—what would later become the United States. In this paper, I aim to clarify the way that those mechanisms, which made it possible to separate people into legitimate and non-legitimate members of the nation-state, were first established, as well as how they still shape the way we understand immigration and immigrants. One thing is clear; designations of legality and illegality are profoundly imbued with power. Only those with a certain degree of power have the ability of designing something or someone(s) as illegal.

Discussions of citizenship and non-citizenship are usually brought up when dealing with issues related to immigration. That is, the purview of citizenship seems to be limited to dealing with issues specifically pertaining to migrants, and although I agree that citizenship plays a significant role in these issues, my goal is to deepen and broaden this discussion by locating the emergence of citizenship in the relevant sociohistorical context of the U.S. Even though over the last few decades Mexicans have emerged as the prototypical non-citizen, as Mae Ngai (2014) and others skillfully demonstrate, non-citizenship has also characterized different racially oppressed groups of people throughout the history of the United States. In this paper, I theorize that the separation between legitimate and non-legitimate members of the nation state in the U.S. predates the emergence of the country itself, and that its antecedents are to be found in the categories of white and non-white, slave and non-slave, that were created (my choice of word here is very deliberate, as I want to emphasize that this was in fact a creation and not a natural development. There is nothing natural about it) during the early days of the British Colonies in North America.

Salvador Rangel is a doctoral candidate in the Sociology program at the University of California Santa Barbara. His work focuses on political economy, race and illegality and their intersections.

Merlin Schaeffer (University of Cologne): “Unfulfilled Status Aspirations and Perceived Discrimination. Why Ethnic Boundaries Increase in Perceptual Salience as They Factually Dissolve”

Based on the ‘integration paradox’ and other literature, this article asks why it is that ethnic boundaries increase in perceptual salience and contestation, while they factually dissolve. As an answer, it proposes that perceived discrimination increases with unfulfilled aspirations. Analyses based on the six-country comparative EURISLAM survey data of Muslim persons of immigrant origin support the argument: status aspirations as indicated by parental education positively predict perceived discrimination. Moreover, the
A robustness replication based on the IAB-GSOEP Migration Sample reconfirms these results.

Merlin Schaeffer is Professor of Demography and Social Inequality at University of Cologne. His research interests include the comparative analysis of population dynamics and social stratification, as well as quantitative methodology. His recent research projects focus on the labor market consequences of ability-qualification mismatches among persons of immigrant origin, and the role of contextual-demographic characteristics for inter-ethnic relations. His recent work has appeared in American Journal of Sociology, American Sociological Review, and European Sociological Review.

Wolfgang Gabbert (Leibniz Universität Hannover): “Ethnicity, Class and the State – Social Change, Legal Reforms and Indigenous Movements in Latin America”

Using empirical material from Latin America this paper will discuss some conceptual issues concerning the categories of ethnicity and class and their interrelationships. It will argue first, that these categories, considered clearly separated forms of social categorization and identification in current thought, where more intimately related and sometimes synonymous in earlier times. Secondly, while much of recent scholarship has stressed the political and legal spheres (citizenship, rights discourse, etc.), I will argue that important dimensions of class, especially social and economic differentiations within the indigenous population, have been unduly neglected in analyses of Amerindian ethnicity and movements in much of recent scholarship.

National and international policies and legislation shaped the definition of ethnic categories and contributed to the mobilization of Amerindian social movements in recent decades. The growing internal stratification is a key factor for the emergence of the indigenous movements and has a major influence on the form and content of its demands. In many Amerindian groups criteria for membership had to change to allow the reintegration of the "social climbers" and of the growing number of Indians living in the cities. In some cases, the need to correspond to Western concepts of nation and ethnic grouping has led to important redefinitions of Amerindian social structure and self-manifestation. I will argue that the aforementioned factors are relevant to an understanding of the emergence of the so-called indigenous peoples in most parts of the world.

Friday (December 15, 2017) 10:00 am-5:30 pm

10:00-12.00 am

Panel 3: The Politics of Ethnoheterogenesis

Anna-Lena Kökgiran (Leibniz Universität Hannover): "Ethnic Framing as a Cipher of Multidimensional Struggles of Agency"

The focus of my empirical work lies on the so called “Neue Deutsche Organisationen” as a new actor in the contested field of struggles of membership and belonging. The positioning as “Neue Deutsche” marks the disclaiming of the interpellation to a migrant subject position, which is related to the intention to emancipate oneself of the unreflective problematization of migration as a societal urgency (“Integrationsdispositiv”, Mecheril 2011).

December 14 & 15, 2017 at the Leibnizhaus, Hanover
Abstracts for the International Conference “Approaching Ethnoheterogenesis”

My theoretical approach is to combine critical citizenship studies (i.e. Isins Activist Citizen Concept) with the claim of postcolonial and Cultural Studies to focus on the hegemonic setting and oppositional practices as articulations (Hall; Laclau & Mouffe; Spivak). Primarily the perspective of the Cultural Studies on cultural Identities and new ethnicities (Hall 1994; 2004) enables us to investigate ethnic articulations as performative acts of emancipation and/or domination of subjects or (collective) actors.

One of the methodological challenges the concept of Ethnoheterogenesis (EHG) recommend is to investigate "ethnic framing and self-articulations [...] as relational to other minority and majority groups as well as "situative" in specific power relations" (tiesler 2016 xii). In order to Fredrik Barths analysis of the processes of ethnic boundary making and Benedict Andersons (1969) concept of Imagined communities (1996), the distinction of groups along the line of ancestry or ethnic belonging establish within an antagonistic order to universalize an hegemonic narrative of the entity of an ethnic group respectively a nation. This strikes the question of membership and the discursive, political and social recognition of the subject positions, in which one is articulated as a citizen, insider, outsider or stranger (Isin 2009). So my research topic is about focusing on the formation of a collective actor through the alternative ethnic self-articulation as "Neue Deutsche", which inherits more than one meaning of membership (to a nation, a macro group, a socio-cultural group ...) and disclose the multidimensional character of membership and its arenas. So it highlights the dialectics of hetero- and homogenization of self-positioning and ascriptions.

The perspective of EGH enables us to decipher empirical phenomena in its multiple analytical dimensions, which can strike "self-perception, membership, affiliations, ascriptions, ethnic framing, representation, mobilization, social entities, reflexive ethnisation and de-ethnisation, collective subjectivity, collective identification, identity-thinking and -politics" (tiesler 2016:xL) at once or separated. So the appropriation and transcoding of the floating signifier „Deutschsein"could be analyzed as a strategic moment of multidimensional, but related struggles. It appears that the ethnic frame acts rather as a cipher or assemblage for struggles of emancipation and agency than of identities. As a unifying moment, agency is crystalized as the central motive of these struggles as well as the common experience to be ascribed as a migrant. The Sarrazin–debate was the initial point of a discursive dislocation, stigmatization and societal limitation in the perspectives of all interviewees. First results shows that in the „identity performance” as „Neue Deutsche” accumulate more than one goal or struggle. The subject positioning is rather the consensual media through which these manifold claims could be articulated by a collective actor. The overlapping identity politics (Hall) appear as an instrument for struggles of emancipations which are interwoven to power relations and the hegemonic narrative of membership as ethnicity. One consequence of this way of positioning is the "burden of representation" (Hall) of a heterogeneous actor to articulate as a collective.

Anna-Lena Kökgiran, M.A. Soziologie, is PhD candidate on the Insitut für Soziologie, Leibniz Universität Hannover, and scholar of the Hans-Böckler-Foundation.

Nils Witte (Karlsruhe Institute of Technology): “Responses to Stigmatization and Boundary Making – Destigmatization Strategies of Turks in Germany”

In recent years the concept of ethnic boundaries has been revitalized superseding primordial understandings of ethnicity. In parallel Michèle Lamont and her colleagues (e.g. Lamont et al. 2016) promote a research agenda that analyses ethnic minority members’ responses to stigmatization. The concept of ethnic boundaries underlines the interactive and dynamic character of these social categories. The analysis of resilience to exclusion spotlights the agency of stigmatized minority members and helps

December 14 & 15, 2017 at the Leibnizhaus, Hanover
Abstracts for the International Conference "Approaching Ethnoheterogenesis"

to decipher negotiations of boundaries. At the analytical level, the paper combines the concept of responses to stigmatization with the boundary making approach (Wimmer 2008). Analysis of in-depth interviews with Turkish residents of Germany reveals four dominant response types at the level of action: (1) confronting, (2) deemphasizing, and (3) avoiding or ignoring. Whereas these responses are reactions in a narrow sense, the fifth category of (4) boundary work subsumes proactive strategies of boundary making and boundary blurring. The main contributions of this paper include an integration of two analytical concepts, 'responses' and 'boundary making', the synergies of which have remained underexplored. Although the relatively negative reception of the Turkish minority in Germany is well known, minority members' agency has not received sufficient attention. Finally, this paper discusses commonalities and differences between Turks in Germany and ethnic minorities in other countries such as France, the US, and Israel.

Nils Witte is postdoctoral researcher at the Institute of Sociology, Media, and Cultural Studies at the Karlsruhe Institute of Technology where he is part of a DFG-funded research project on social closure and inequality in the labor market. He obtained his PhD from the Bremen International Graduate School of Social Sciences (BIGSSS) and was DAAD-funded visiting researcher at the European University Institute. In his dissertation he explored the role of symbolic boundaries for the naturalization of Turkish residents of Germany in a mixed-methods study.

Annette Schnabel (Heinrich-Heine Universität Düsseldorf): “Religion, Social Cohesion and the National – How Schemes of Inclusion are Tied Together”

The presentation focuses on religion and national identity as measure for the cohesion in civil society. On the basis of a multi-level analysis of data from the European Value Survey we find that individual religiosity continues to play an important role in sustaining national identity and thereby for the dynamics of the nation related forms of social cohesion. We find that denomination still matters, the intensity of individual religiosity does not. Additionally, we examine the relationship between religion as a societal phenomenon and national identity and find that: the stronger the relationship between state and religion, the stronger the affiliation to the nation; the more the religious homogeneous a society is, the stronger its national identity. We conclude that religion continues to play a major role in the making of civil society, but that the specific circumstances vary according to the religious representation. In other words, religion can both make and unmake national identity in relation to country specific contexts.

Menja Holtz (Hanover): "Indigenous versus Newcomer History: From the Moravian Fairfield Mission, 1792–1902, to the Lunaapeew Culture Revival in the 21st Century"

The main question of my presentation is how cultural heritage as resource in a mainly Lunaapeew community in Ontario is implied and maintained, preserved or changed. The “past presencing” of a 'traditional' Delaware culture, originally (until the 18th century) lived in the wider area around New York, is a major characteristic of the community of today. I am looking for traces of it in the records of the 19th century mission among the Lunaapeew during their migration process and after settling in Ontario (where, by that time it was not clear at all that they would actually remain there). My hypothesis is that the end of the migration process the 'making of' the Lunaapeew, and historic tradition changed in comparison to before. My second hypothesis is, that an indigenous memory or history politics has persisted (or has been enacted) all the time, parallel to the white (Moravian) one. Its traces materialize in various forms. The reading of traces always has to reflect upon the practices and contexts of reception, in which traces are interpreted (for example as manifestations of cultural encounter). I look at records, December 14 & 15, 2017 at the Leibnizhaus, Hanover
Material objects and other traces like buildings and cemeteries, the visual history of Moraviantown, and memory politics. The public history politic is of interest in regards to how to publicly present historic events and their protagonists. There are competing versions of history between indigenous and euro-Canadians. On the one hand, they show a dichotomy between the pretension of discursive hegemony of Western science in opposition to Indigenous peoples, whom it denies an active role in history as well as an intellectual role rehabilitating it. On the other hand, the inhabitants of Moraviantown neither represent a uniform, nor an objective or ‘correct’ perspective – but a legitimate and central one. The Lunaapeew are regaining authority over their past and their ‘traditional’ culture as well as their language fluency. All of these depend on each other. As it doesn’t suffice to just look at the issue from a dichotomous white-versus-indian perspective, the role of institutions such as the family, neighborhood, work, and networks, for the survival of the Lunaapeew as such, are also looked at in detail. This approach is supposed to acknowledge Indigenous peoples as historical actors and keepers of history. Methodologically it is a micro-level, culture historic actors-perspective. It can be termed a post-colonial ethnohistory, based upon mission records and applying a biographical approach to indigenous history.

Menja Holtz: historian and political scientist from Hanover, Germany. Achieved PhD at the Graduate School “Cultural Encounters and the Discourses of Scholarship” at the University of Rostock. Topics of special interest are cultural encounters between ‘Europeans’ and ‘Americans’ since colonial times, especially on the northeastern coast and woodlands and in Latin America, Native history and biography; and contemporary issues of migration, academic networks and discourses, local history, and East German–Latin American relations. Researcher for the Gerda Henkel Foundation Germany, associated with Goethe University, Frankfurt; Project: "Delaware Biography from Moravian Sources – The Moravian Fairfield Mission in Ontario, 1792-1903" (since March 2014).

Panel 4: The Societal Production of Membership

Oktay Aktan (University of Potsdam): "Grasping of the Ethnic Identity Gap via Social Reconstructions Based on Ethnoheterogenesis"

Football generates a social field (Bourdieu) in which the individuals intensively feel themselves between the possibility of transnational mobility and its impacts on their self-positioning in their everyday life. This self-positioning takes an oscillating character when the social field of football is investigated in a migration context. In order to put the research focus on this intersection, I have conducted a field study on the semi-professional Turkish football players i.e. their social world (Strauss) in Berlin. The group discussions (Bohnsack) with the players demonstrate that the individuals present themselves between the patterns of inclusion and exclusion - due to their everyday confrontations with stereotypes and prejudices - in this social field. The phenomenological reconstructions of this self-presentation indicate that this self-positioning has an ambivalent character which is constituted between the players' constructions on mind (Mead) and their self-experiences (Goffman) in everyday life. Thus the social body (Shilling) i.e. "migrant body" finds himself between a type of belonging to the social field in Berlin and the transnational positioning i.e. moving to "homeland" via bonded social capital (Putnam) networks. This way of perception of the homeland as a heterotopie (Foucault) generates a compensatory social space for the excluded body. The question here is how this heterotopie transforms the self-identity especially the nation and ethnic based embeddedness in and after this transnational movement. In order to answer this question, some sequences from the empirical data will be introduced in my presentation with the aim of reconstructing the players' ethnic and national identity based on the interpretation of their experiences in the "homeland" via the peculiar perspective of ethnoheterogenesis.

December 14 & 15, 2017 at the Leibnizhaus, Hanover
For the time-being, I am at the stage of completing my doctoral research project with the title of „Turkish Football Clubs in Berlin: An Empirical Study on the Constitution of Social Positioning and Ethnic Belonging“ (University of Potsdam). Between 2010 and 2017, I worked as a Research Associate and Lecteur at the University of Dortmund, Department of Gender Studies.

Jamella Gow (University of California, Santa Barbara): “Defining Diaspora, Refining Nationalism: Nation-Making and Constructing Diaspora on the Margins”

The first issue of the journal Diaspora in 1991 began with a celebration—an inauguration of a more postmodern notion of diaspora. Moving away from traditional understanding of Jewish exile, Tölölyan (1991/2008) argued that diaspora, typically defined as displaced communities sharing a long lost homeland, should be expanded to accommodate multiple agents of movement: “immigrant, expatriate, refugee, guest worker, exile community, overseas community, ethnic community” (p. 232). Now, especially in the 21st century, diaspora has come to reflect cultural, social, national, political, and even economic communities around the world, and the literature has responded in kind by expanding diaspora to include transmigrants, political groups, national cultures, sub-cultures, hybrid cultures and others (see Brubaker 2005; Cohen 1997/2008; Vervoctec 2005 for example).

However, at the same time that the world has expanded through interconnected “scapes” (Appadurai 1990), fringe groups and established political parties in Europe and the United States have responded with an increasing hypernationalism and xenophobia. Today, it has almost become commonplace to find instances where political appeals to nationalist discourse have been used as a tool to win elections and justify exclusionary policies against migrants and refugees.

Such strategies are lucrative as a means to reaffirm national borders at a time where they have been increasingly challenged by global capitalism, the expansion of wars and civil unrest across borders, and increasing dissatisfaction with establishment politics from both the political Right and the Left. Now that globalization has come to define our times, how can we come to understand these contradictory forces of both the dismantlement of borders through diaspora and their retrenchment through nationalist political rhetoric?

I argue that this emerges in part from the shared histories of nationalism and diaspora at the crisis/creation of modernity. The creation of the modern nation-state relied upon the homogenization of diverse cultures and peoples into a racialized, classed, and gendered hierarchies (Glenn 2002; Hong 2011). Those who could not fit into these categorizations or who were not given claims to legitimate nationhood and the privileged forms of identity were pushed to margins where terms like exile, inferior race, working class, and diaspora filled in the blanks to explain those who did not belong within privileged citizenship statuses.

Through the theoretical and historical narratives of those considered part of the diaspora, we can better understand how nationalism has both historically excluded and relied upon the marginalization of those considered “from below” in order to create and reestablish borders in times of uncertainty. With the increase of globalized movement of migrants and refugees, questions have emerged regarding the viability of borders and who may “belong” within them, and thus revealed the inherent instability of the physical and cultural nation as a uniform entity. At the same, diasporic communities also rely on assertions of national belonging and political inclusion, whether it be to an existing country, in the case of migrants, or for racial solidarity for the purposes of claiming citizenship rights, as in the case of Black nationalism, for example.
Responses of nationalism and diasporic claims at this present moment may then be indicative of not only of the current transformation of increasingly globalized nation-states but also the realization of the limits of modern nationalism as a social project reliant on exclusionary discourses.

Jamella Gow is a doctoral candidate in the department of Sociology at University of California, Santa Barbara. Her research focuses on race and migration, transnationalism, and diaspora.

Oliver Tewes (Technische Universität Berlin): "Ethnoheterogenesis in the Social Space: Membership of Second-generation Turkish Descendants in Berlin"

In migration research, the very act of forming social groups is often analyzed through the lens of ethnicity. This, however, leads to the problem of ‘groupism’ (Brubaker 2004): By treating ethnic categories as if they were real groups, such an approach is unable to recognize cultural differences within ethnic categories. Additionally, it ignores major cultural differences within the ‘host society’ and thereby creates the illusion of a homogenous national culture.

In my research, I draw on Pierre Bourdieu’s relational concept of social space (1982) and Gerhard Schulzes concept of social milieus (1992) to overcome these shortcomings. In their current form, these relational approaches are capable of analyzing horizontal and vertical class distinctions and macro group-formation processes. However, it still remains unclear how migrants and their descendants fit into a concept of social space that includes both migrants and non-migrants.

The relational approach of social space discards the analytic precedence of given (and exclusive) ethnic groups. Instead, it analyzes how social milieus or classes are shaped by shared cultural preferences, choices of relationship, and social boundaries. It is therefore open to the possibility of ethnic milieus, but goes beyond the scope of mere ethnic affiliation. Based on in-depth interviews in Berlin, I reconstruct the symbolic structure of the social space for upper-class Turkish-descendants: In essence, the major horizontal line of distinction is drawn between those who prefer to socialize in the Turkish milieus and value order and authority highly, and others who distanced themselves from the Turkish milieus both spatially and socially, and view themselves as ‘modern’ and guided by self-realization. I argue that this structure is surprisingly similar to the autochthonous social space of academic social milieus.

Another promising approach to overcome aforementioned problem of static categorical membership is the concept of Ethnoheterogenesis (ETH) (Tiesler 2017). Based on the concepts of social membership (Simmel) and building on the literature of ethnogenesis, it focusses on the actor's perspective on ethnic affiliation and "suggests rediscovering [...] selfperception, membership, [...] collective subjectivity, collective identification, identity-thinking and -politics." (Tiesler 2017: 40) Due to this, both approaches have many similarities, yet develop around different core categories (ethnicity vs social milieu; membership vs. social position).

First, I will analyzes my qualitative data through the lens of ETH and reconstruct the complex views towards ethnicity and membership of the interviewees. Secondly, I will discuss the role of different social milieus in the interpretation of ethnicity.

Oliver Tewes is PhD candidate at the Technische Universität Berlin and a scholarship holder of the Berlin Funding for Graduates (Elsa-Neumann-Stipendium des Landes Berlin). His doctoral thesis focusses on the social milieus of postmigrants of Turkish origin in Berlin. Together with Kátia Olivera Feitosa, he organized the workshop "Von der
Abstracts for the International Conference “Approaching Ethnoheterogenesis”

Analyse kultureller Differenz zur Analyse kultureller Differenzierung: Der soziale Raum der postmigrantischen Gesellschaft” (TUBerlin, April 6-7, 2017).