

NEWSLETTER

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SoSe 2017

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Liebe Kolleginnen und Kollegen, liebe Studierende,

„Eng wird es“, hatte ich im letzten Newsletter geschrieben. Gemeint waren damit eigentlich die Seminare und Übungen. Eng wurde es aber inzwischen auch noch in ganz anderer Hinsicht: Schon wieder nämlich gibt es eine neue Professur zu feiern. Die neuberufene Kollegin, Prof. Dr. Sahana Udupa, stellt sich auf den folgenden Seiten kurz vor. Hier schon einmal ein herzliches Willkommen!

Der Zuwachs ist angesichts der nahezu verdoppelten Anzahl von Studienanfänger*innen im letzten Semester in der Tat ein Grund zur Freude. Allerdings hält die Zahl der dem Institut zur Verfügung stehenden Räume mit dem Personalzuwachs der letzten Jahre nicht wirklich Schritt. Betroffen ist vor allem der Mittelbau. Noch müssen hier die Schreibtische nicht gestapelt werden – viel fehlt aber nicht mehr. Die Verteilung von immer mehr Mitarbeiter*innen auf immer weniger Arbeitsplätze ähnelt zunehmend einer Partie Tetris. Und das wiederum ist für die Betroffenen nur bedingt erfreulich. „Beim Spielen“ nämlich, wusste schon George Bernard Shaw, „müssen viele verlieren, damit wenige gewinnen können.“

Trost lässt sich indes – wie so oft – beim Münchner Haus- und Hofphilosophen Valentin finden. Der lehrt uns, dass das Leben eine Lawine ist: „mal rauf und mal runter.“ Es besteht also Anlass zur Hoffnung.

TR

Personalia

Allgemein:

Galen Murton: Mitarbeiter in der von Martin Saxer geleiteten Forschungsgruppe "Remoteness and Connectivity: Highland Asia in the World"

Sahana Udupa: Berufung als Professorin für Medienanthropologie.

Neue Gesichter

Galen Murton

Dear colleagues,

I am a human geographer broadly interested in the transformation of historical trade routes into modern roadways in the trans-Himalayan borderlands. My research is strongly interdisciplinary, building on training in religious studies (BA, Middlebury College, 2000) and International Relations (MA, Fletcher School of Law and Diplomacy, Tufts University, 2011). I recently completed my PhD (2017) in the Department of Geography at the University of Colorado Boulder with a dissertation titled *Border Corridors: Roads, Trade, Aid, and the Geopolitics of State-making between Nepal and China*. My academic work in Nepal, Tibet, and the broader Himalaya is heavily influenced and informed by longer-term explorations of Highland Asia. Specifically between 2000-2010, I walked over 3000 miles of historical pilgrimage and trade routes between Nepal and Tibet as well as additional routes in Bhutan, India, Pakistan, Kyrgyzstan, and Kazakhstan. Bearing witness to the transformation of ancient footpaths into modern highways, these mobile experiences sparked my interest in and inform my contextualized understanding of the develop-

ment of border corridors across the trans-Himalaya.



My dissertation and larger research project examines the social and geopolitical processes and practices of infrastructure development. Analyzing the intersections of highways, fences, consumer practices, and aid relations between Nepal and China, I argue that infrastructure development undergirds state formation, is deployed as a geopolitical tool, advances the penetration of capitalist relations, and reshapes social relations between rural populations as well as a state and its citizens. Using a dialectical framework of mobility and

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containment, I interrogate how infrastructures are material resolutions that enable the movement of people and things but that also place both institutional and material limits on capacities for moving around. This mobility-containment framework supports my examination of the development trajectories of roads, borders, goods, and aid between Mustang Nepal and Chinese Tibet and advances my conceptualization of *border corridors* as a tool to understand the broader implications of infrastructure development across spatial scales.

I will join the *Remoteness and Connectivity: Highland Asia and the World* research group at LMU Munich in summer 2017 as well as next summer and academic year 2018-19. In summer 2017, I will work with Alessandro Ripa and Matthäus Rest on a special-issue journal project titled "Building Highland Asia" for the journal *The Highlander*. In June 2018, I will commence a Marie S. Curie Action Individual Fellowship with the *Highland Asia* research group under the

supervision of Martin Saxer. My project, *Road Diplomacy: China in South Asia*, aims to generate new knowledge about where, why, and to what extent roads are being built between China and South Asia and to untangle the inter-related geopolitical and social impacts of infrastructure development at village, national, and international scales. The project will first map road developments throughout the trans-Himalaya and second investigate the geopolitical drivers and social impacts of regional road construction. By combining mobile methods, historical-archival research, and discourse analysis, I will produce new empirical data on infrastructure development in 21st century Asia and illustrate the links between macro geopolitical processes and micro local experiences to contextualize and problematize the rapid growth of regional development under China's One Belt, One Road Initiative in South Asia today.

I greatly look forward to joining the faculty, students, and staff at LMU Munich in May 2017!



Sahana Udupa

Dear colleagues,

Thank you for the opportunity to join your exciting team, and the vibrant intellectual atmosphere the institute has fostered through the years.

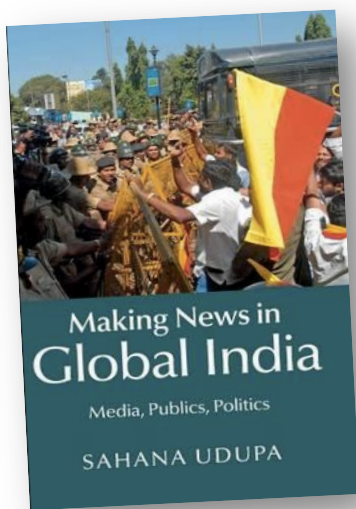


My research and teaching interests have evolved around political cultures of media, religion and urbanization. I draw upon the disciplinary perspectives of social anthropology and communications studies to study these areas, backed with ethnographic fieldwork in India and among the South Asian diaspora in Europe. As an anthropologist, I make regular trips to the field (India) to carry out fieldwork. Research trips to India give a chance to go back home as regularly as one could – when the distinction between the field and home merges to open up new avenues to pursue and experience research. The true strength of an anthropologist is grounded ethnography, we all believe, but the various ways the field and home are merging in recent times reveal the changing contours of anthropology and the pathways of mobility academia has enabled. When I first landed in Germany to join Max Planck Institute for the Study of Religious and Ethnic Diversity

as a postdoctoral fellow, I had not envisioned a long stay here. Now, it has been six years. More years are to come with the appointment at LMU. The personal trajectory of mobility has sensitized me to the massive churning of societies as a result of myriad forms of mobility— whether of media and imaginations, or actual movement of people. Mobility and its fissures have been a key concern throughout my research, including the ERC funded starting grant project I will soon start at the Institute.

The project is titled, “Faith online: Transnational religious politics on online media”. The project will explore the expanding online media landscape in India and online cultures among the Indian diaspora in Europe, to examine how they are shaping political discourses around national belonging mediated foremost by religious identities and secular-religion tensions. The project will carry out fieldwork in the cities of Mumbai, Delhi and Bangalore, as well as the UK and Germany. I have been working on the theme for the last two years, but the ERC project will expand the scope of the study with a team of two doctoral researchers, a postdoctoral researcher and several visiting fellows. We are confident that the Institute will provide an excellent place to ideate and carry out research with these new members. We aim to use the conceptual frame of “interfaces” to approach online religious politics as new spaces of collisions and contiguities, which allow political actors within and beyond the national frontiers to negotiate and collaborate in unprecedented ways. This frame foregrounds the profound mediation of the Internet media in bringing distinct actors, levels of authority, ideologies and motivations in close confrontation: the nation state, market, diaspo-

ra, homeland publics and divergent religious communities. You will hear more about the project in the coming days, and I am sure the project will benefit from the conversations and camaraderie at the Institute. I am also hopeful that conversations with colleagues at the Institute help us to navigate the massive university system – from finance to HR to budgeting to research ethics— mobility of no less magnitude!



Prior to the study on digital media politics, I carried out fieldwork among journalists in Bangalore, India, to ethnographically uncover the intersections between news cultures and global urbanization in a postcolonial context. This study brought two of my passions together – the transformation of Bangalore city and the transforming news media. The study has led to my first monograph, “Making News in Global India: Media, Publics, Politics” (Cambridge University Press, UK, 2015). The key argument further news media in Bangalore co-create urban cultures to deepen the class project of global capital, but in so doing, they animate multiple claims on the city that defy the evaluative divides between media as

capital’s ideological factories or liberal democracy’s exalted spaces of “public” deliberation. The book shows how news media’s overlaps with urban politics are shaped by global capital’s collisions with diverse cultural practices of news and their distinct genealogies and logics, foremost of regional language cultures of cities and caste practices among journalists. These varied systems of mediation instigate struggles irreducible to market power. The book captures these tensions and multiple logics of news with a new framework of what is defined as a “desire-visibility disjunction”.

I have taught courses on digital media activism, social media, journalism, and democracy, media and religion, and South Asian media cultures. The courses emphasize reading key texts but they combine reading with film watching, blogging, Facebook group activities and classroom media productions as pedagogical devices and reflective spaces for social engagement. Further is also to take participatory learning a further by incubating student driven field-based projects. Students who have taken the “digital media activism” course, for instance, have developed fascinating projects to address issues ranging from online gender abuse in Argentina and feminist politics in Romania to designing Wikipedia games for progressive knowledge sharing on a global scale and harnessing bitcoin driven digital micro-economy for power generation at the neighborhood levels in the US. All the courses place a premium on the writing skills, with constant feedback and guidelines to develop excellent communication techniques in a polymedia context. We hope the student community at the Institute

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will enjoy and benefit from these courses, and partner with us to design ever more relevant courses and important themes to collaboratively explore in the future.

When I am not reading or writing, I swim, listen to music or party with friends. My suboptimal swimming has raised many eyebrows at the pools in Germany. One swimmer squarely asked me, "What exactly are you doing?" Questions raising such fundamental doubt will surely help to keep me afloat in the

pool. But they help us to stay afloat in the academia too – what exactly are we doing? What kinds of knowledge and habits are we creating? Despite all the sobering developments around the world, I remain adamantly optimistic about the culture of intellectual inquiry to nurture a humane world. For, if that is gone, we are left with nothing.

I look forward to productive and fantastic years at the Institute, and thank you once again for your warm welcome.

Sahana Udupa

Forschung

Frank Heidemann

Im September und Oktober 2016 hat Frank Heidemann in der südindischen Nilgiri Region Feldforschung zur sozialen Atmosphäre durchgeführt.

Die Virtuelle Hochschule Bayern hat für die Neugestaltung der Online-Vorlesung „Einführung in die Ethnologie“ einen Förderantrag bewilligt. Matthias Schmidt-Sembdner und Miriam Thaler waren in diesem Projekt als wissenschaftlicher Mitarbeiter tätig

Arno Pascht & Desirée Hetzel

Feldforschung in Vanuatu im Rahmen des Projekts 'Lokalisierung von globaler

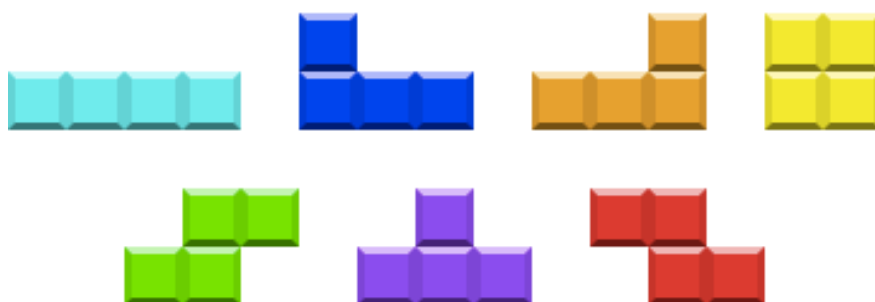
Klimawandel-Politik in Vanuatu: Rezeption von Wissen und kulturelle Transformationen in Vanuatu (zunächst noch bis Anfang Juni und dann erneut von Juli bis Dezember 2017).

Martin Sökefeld

Feldforschung in Gojal, Gilgit-Baltistan (Pakistan), 6.3. – 5.4.2017.

Philipp Zehmisch

Pakistan (Januar bis April 2017): Feldforschung für das Postdocprojekt „Dichotome Souveränität – Erinnerungskultur, Geschichtsschreibung und Nationenbildung in Südasien“



Vorträge und Konferenzen

Kommende Veranstaltungen

Maria Beimborn

“Mistrust towards the „caring state“. Encounters of poor urban Christians with the Pakistani welfare state”, Vortrag auf der Konferenz „Mistrust, Mobilities, Insecurities“ an der Friedrich-Schiller Universität Jena, 16.-17.11.2017

Thomas Reinhardt

Zum Form- und Gestaltbegriff in der Ethnologie, Tagung: Plasticité des for-

mes et transformation: De la morphologie à l'anthropologie et à l'histoire de l'art, Drittes Netzwerktreffen des DGV-Netzwerks Morphologie als Paradigma, ENS Lyon, site Descartes, 22-24 Juni 2017.

Die Erfindung Afrikas: Zur Geschichte der afrikanisch-europäischen Begegnung; Seminar „Afrika – Unbekannte Seiten des „schwarzen Kontinents“, Dachauer Forum, 18.10.2017

Veranstaltungen der letzten 6 Monate

Maria Beimborn

Pakistan's *Caring state* und seine 2. Klasse Bürger – von empowerment, *minority feeling* und Mangos“, Oberseminar im Institut für Ethnologie der LMU, 07.11.2016

Eveline Dürr

Buen Vivir – eine Alternative für die „Westliche Welt“. Amerika Haus München, 25.01.2017

From Stigma to Brand: Commodifying and Aestheticizing Urban Poverty and Violence, February 16-18, 2017. Conclud-

ing conference of the Project ORA (Open Research Area, in cooperation with UvA and LSE)

This conference investigated the motives, processes and effects of the commodification and global representation of urban poverty and violence. Thirty paper presenters and discussants from a range of disciplines met to explore how the commodification and aestheticization of violent, impoverished urban

spaces and their residents affects urban imaginaries, the built environment, local economies and social relations. The keynote speakers Lisa Ann Richey (Roskilde University) and Kevin Fox Gotham (Tulane University) provided an excellent framework to situate these processes in the context of “branding” and “touristification”. A photo exhibition on “Greetings from Tepito. Touristification of urban poverty and the struggle of representation” by Cordula de Bloeme provided further place-based and actor-based impressions of poverty and tourism. Further information is available at: <http://www.stigma2brand-2017.ethnologie.uni-muenchen.de/index.html>

Frank Heidemann

Repatriates from Sri Lanka in South India and on the Andaman and Nicobar Islands, Colombo, International Centre for Ethnic Studies, 08.09.2016

Puja and the space between devotee and God. An anthropology of atmosphere, Harvard University, Harvard

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South Asia Institute, South Asia without Borders Seminar, 05.10.2016

From Descent to Degree: Competing Hierarchies in South India, Tokyo University, Faculty of Letters, 24.10.2016

Ethnographic Fieldwork and the Controversial Issue of Representation, Tokyo University, Department of Anthropology, 27.10.2016

Society, State, and Migration in the Andaman Islands After 1947: Sri Lankan Repatriates and Other Settlers in Remote Places, Kyoto University, South Asian Studies, 28.10.2016

Paul Hempel

Paul Ehrenreich und die undisziplinierte Wissenschaft vom Menschen; Vortrag auf der Jahrestagung der Gesellschaft für Ethnographie e.V., „Artisten (in) der Kontaktzone“, Institut für Europäische Ethnologie, Humboldt-Universität zu Berlin, 27.-29.01.2017.

Kristin Kastner

Fashion, Bodies and the (Social) Person. Challenging Dichotomies in greater Dakar. Accepted Paper. CODESRIA International Conference “(Re)Making Bodies in Africa: The structures and dynamics of aesthetics and aspirations in an evolving Africa”, Dar es Salaam, Tansania, 3.-4. 11.2016.

Sañse, Fashion und Métissage. Urbane Modepraktiken im Senegal. Oberseminar, Institut für Ethnologie, LMU München, 21.11.2016.

Thomas Reinhardt

Wozu Fachgeschichte? Kulturmorphologie revisited; Zwischentagung der AG Fachgeschichte der DGV, „Wozu Fachgeschichte und wer soll sie schreiben? Die Kultur- und Sozialanthropologie

und ihr Verhältnis zur eigenen Geschichte und zu den Geschichtswissenschaften“. Wien, 09.-10.12.2016.

Form, Gestalt, Muster und Struktur in der Ethnologie des 20. Jahrhunderts. Zweites Netzwerktreffen des DGV-Netzwerks Morphologie als Paradigma, Berlin, 15.-16.12.2016

Was heißt und zu welchem Ende studiert man Ethnologie? LMU, Tag der Offenen Tür, 28.01.17

Wie ich einmal weiß war: ANTI-Rassismus als Anti-RASSISMUS. Workshop Rassismus am Institut für Philosophie der LMU. 04.02.2017.

The Strange Case of Constantin-François Volney; Colloque: “Méditations africaines dans la construction et la réappropriation d’un savoir ethnologique”, Université Cheikh Anta Diop, Dakar, 22.-24.03.2017.

Martin Saxer & Philipp Schorch

Connecting Materialities / Material Connectivities

International Symposium at the Center for Advanced Studies, LMU München, 09.-11-02.2017

This symposium was the third and final event of our [mat-con initiative](#). In accordance with our original goals, it aimed at collectively thinking through connectivity and materiality. Our starting point was simple: things that move and thereby connect or, the other way round, connections made through things are central to anthropology’s concerns. From the Kula Ring to the journeys of museum objects, from the travels of empire-founding Buddha statues to the logics and logistics of shipping containers, connectivity and

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materiality are interwoven in various but particular ways. Somewhat akin to Heisenberg's uncertainty principle, we take connectivity and materiality not as defined properties of some-thing but as two interrelated modes in which an entity *is*, or rather *is becoming*, in a world. Thus, with materiality we do not mean the materials as such, but the underlying forces and potentialities as material entity. Likewise, connectivity does not denote a single connection, but the underlying mode of being or *becoming* connected with other entities. The question is how these two ways of existence relate and fold into each other to produce the realities we attempt to understand.

The symposium set out to trace *histories*, dissect *theories*, scrutinize *methodologies* and contextualize *ethnographies* from a variety of different settings and strands of thought. Our objective was to bring these threads into dialogue in order to work toward a conceptual frame through which *connecting materialities / material connectivities* can be approached, studied and understood as transcultural, transregional and global phenomena.

The symposium started with a keynote by Prof. Tim Ingold and included 12 academic papers and six artistic-academic interventions. Most of the talks were recorded and will be available on iTunes University. Check <http://highlandasia.net/events/1702matcon3.html> for more information and the links to the recorded presentations.

Philipp Schorch

Decentering European Museums through transcultural collaborations:

Examples from Oceania, *Discomforting Heritage: Practices and discourses of dealing with objects from colonial contexts in anthropological museums*, University of Tübingen and Linden-Museum, Stuttgart, Germany, April 2017.

Mat-Con: An introduction (co-presented with Saxer, M.), *Connecting Materialities / Material Connectivities [mat ~ con]*, Center for Advanced Studies (CAS), Ludwig-Maximilians-University Munich, Germany, February 2017.

'Materializing Samoan-German Legacies' (co-presented with Mallon S. & Tonga, N.), *Museums and Their Publics at Sites of Conflicted History*, Warsaw, Poland, March 2017.

'Collecting German-Samoan legacies: Colonial governance, contemporary art, and the ethnographic condition', *Workshop - Knowing Through Collecting*, Centre for Anthropological Research on Museums and Heritage, Berlin, Germany, April 2017.

'Mapping Mat-Con', *Brown Bag Lunch Seminar Bard Graduate Center*, New York, USA, April 2017.

'Curatorial Practice and American Art at the Metropolitan Museum', *Panel Bard Graduate Center*, New York, USA, April 2017.

'Introducing Mat-Con', *Seminar Museum of Anthropology*, University of British Columbia, Vancouver, April 2017.

'From Polynesia to Transpacific Americas and back: The ongoing (re)making of a region', *Seminar London Group of Historical Geographers (LGHG)*, Royal

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Holloway, University of London, UK, February 2017.

‘Two Germanies and the (re)making of (post)colonial legacies: Ethnographic museums, Pacific objects and curatorial practices in East and West’, *Seminar Museum of Archaeology and Anthropology*, University of Cambridge, UK, February, 2017.

‘Revisiting Samoan-German Legacies: ‘Anthropology’s Interlocutors’ and the Ethnographic Condition’, *Oberseminar Department of Social and Cultural Anthropology*, Ludwig-Maximilians-University Munich, Germany, February 2017

Martin Sökefeld

Crossroads Studies and the State: Anthropological Perspectives, Vortrag bei der Tagung: Area Studies’ Futures – 5th International Crossroads Asia Conference, Bonn, 22. – 23. September 2016.

Workshop: Ethnologische Perspektiven in der Flüchtlingsarbeit, Institut für Ethnologie, LMU, 11. 2. 2017, organisiert von Beatrice Odierna und Martin Sökefeld.

Die „Flüchtlingskrise“ der Jahres 2015/16 brachte nicht nur die (vorübergehende) Öffnung der territorialen Grenzen Deutschlands für Geflüchtete, sondern stellte auch die Grenze in Frage, die Menschen ohne Ausbildung in Sozialarbeit oder Sozialpädagogik zuvor weitgehend aus der Arbeit mit Flüchtlingen ausschloss. Seit dem Frühjahr 2016 haben im Münchner Raum jedoch mindestens fünfzehn Ethnologinnen und Ethnologen mit Bachelor- oder Master-Abschluss Stellen mit ganz unterschiedlichen Aufgaben und bei verschiedenen

Trägern in der Flüchtlingsarbeit gefunden.

Seit 2016 gab es in wechselnder Zusammensetzung unregelmäßige Treffen zum Erfahrungsaustausch der EthnologInnen in der Flüchtlingsarbeit. Der Workshop hat den Austausch nun mit weiteren TeilnehmerInnen intensiviert. Eingeleitet wurde er durch Vorträge von Prof. Dr. Magnus Treiber (Institut für Ethnologie) und von Dr. Stephan Dünwald (Bayerischer Flüchtlingsrat). In drei Runden wurden anschließend Fragen nach der Zusammenarbeit mit der Sozialarbeit, nach ethnologischer Expertise in der Arbeit mit Flüchtlingen und nach ethnologischen Forschungsperspektiven diskutiert.

Magnus Treiber

Soziale Verwebungen, kulturelle Verdichtungen. Überlegungen zur ethnologischen Migrationsforschung, Institut für Sozialwesen, Universität Kassel, Forschungskolloquium (Prof. Dr. Manuela Westphal), 28.02.2017

Ethnologie und Soziale Arbeit, Institut für Ethnologie, LMU München, Workshop Ethnologische Perspektiven in der Flüchtlingsarbeit (Beatrice Odierna und Martin Sökefeld), 11.02.2017

“kemot ’ina keamērika...” – Migration, Existenz und Ethnologie, Kulturwissenschaftliche Fakultät, Universität Bayreuth, 21.12.2016

The second struggle: Being and becoming a refugee, Regional Workshop on International Migration from the Horn of Africa to the Sudan and from there Onwards. University of Gadarif, Sudan, in collaboration with the University of Bayreuth, and GIZ, Gadarif, 30.11.2016

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Workshop: „Study on Eritrean Refugees in Six Different Countries“ (gemeinsam mit Dr. Hartmut Quehl)

Felsberger Institut, 02.-04.03.2017, Felsberg:

Das Felsberger Institut organisierte und koordinierte im vergangenen Oktober und November mehrwöchige Interview-Recherchen unter eritreischen Flüchtlingen in sechs Transit- und Ankunfts-ländern. Geforscht wurde in internationaler Kooperation in Äthiopien, im Sudan, in Libyen, Israel, Italien und Deutschland. Der Workshop diente einer ersten Bestandsaufnahme des Interviewmaterials, der Themenbildung und -analyse sowie der eingehenden ethnographischen Methodendiskussion. Followworkshop und Fachpublikation sind in Vorbereitung.

Anna-Maria Walter

"Interactive explorations around mobile phone connections in and to northern

Pakistan". Artistic-Academic Intervention. International Symposium Connecting Materialities / Material Connectivities, Center for Advanced Studies, LMU. 9-11.02.2017

Philipp Zehmisch

„The Invisible Architects of Andaman: Manifestations of Aboriginal Migration from Ranchi“, Friday Colloquium, Department of Sociology, Delhi School of Economics, Delhi University, 7.10.2016.

„Manifestations of History: Time, Space, and Community in the Andaman Islands“, Book Launch, Kala Pani Museum, Port Blair, 23.11.2016.

„Subaltern Studies and Anarchist Anthropology“, Study Circle, Awami Workers Party, Rawalpindi, 19.3.2017.

Publikationen aus dem Institut

Monographien / Herausgeberschaften

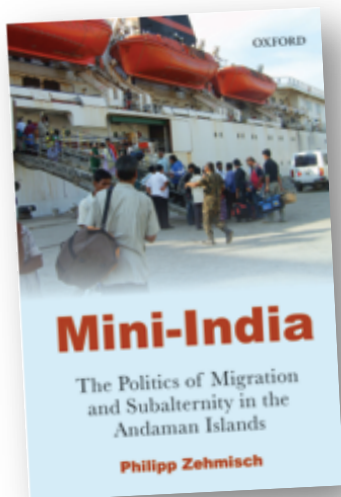
Philipp Zehmisch

Zehmisch, Philipp. 2017 (Ende April). *Mini-India: The Politics of Migration and Subalternity in the Andaman Islands*. New Delhi: Oxford University Press.

This contribution to Political Anthropology, Migration Research, and Post-colonial Studies fills a gap in the hitherto under-represented scholarship on the migrant and settler society of the Andaman Islands. Focusing on the political, social, economic, and cultural effects of migration, the main actors of the book stem from criminalised, low-

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class, low-caste, landless, refugee, repatriated, and Adivasi backgrounds. While their movement to the Andamans led some migrants to achieve social mobility, others continued to remain disenfranchised and marginal.



Employing the concept of subalternity from a historical and ethnographic per-

spective, this study analyses various shades of inequality that arise from communities' material and representational access to the state. It elaborates on the political repercussions of subaltern migration in negotiations of island history, collective identity, ecological sustainability, and resource access. Far from merely representing subalterns as vulnerable victims of state domination, this book highlights their agency and consciousness in migration, settlement, and place-making processes. Representing characteristic views, practices, and voices of subaltern interlocutors, the author demonstrates particular strategies to achieve autonomy, autarchy, and peaceful cohabitation through movement, cultural and ecological appropriation, and multi-layered means of resistance against domination.

Aufsätze

Dürr, Eveline

2017a. (Hg. mit Arno Pascht). *Environmental Transformations and Cultural Responses: Ontologies, Discourses, and Practices in Oceania*. New York: Palgrave Macmillan.

2017b. (mit Arno Pascht). Engaging with Environmental Transformation in Oceania. In: *Environmental Transformations and Cultural Responses: Ontologies, Discourses, and Practices in Oceania*. Eveline Dürr and Arno Pascht, Hg. S. 1-7. New York: Palgrave Macmillan.

2016a. Nachruf für Ulrich Köhler (03.05.1937-04.08.2016). In: *Zeitschrift für Ethnologie* 141 (2016):143-148.

2016b. (mit Gordon Winder). Garbage at Work: Ethics, Subjectivation and Resistance. In: *Purity and Danger Now: New Perspectives*. Robbie Duschinsky, Simone Schnall, Daniel Weiss, Hg. S. 52-68. London, New York: Routledge.

Frank Heidemann

2016. Estetica sociale dess prossimatá: la dimensione culturale di movimento e

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spazio nel sud dell'India. *Palaver*, vol. 5 n.s. (2) 29-58.

Paul Hempel

2017. Danicic, Tamara, Paul Hempel, Melanie Liebheit, Hg. 2017. 07-17: 10 Jahre Nonfiktionale. Jubiläumsheft des Nonfiktionale e.V.. München

Thomas Reinhardt

2016a. Le revenant improbable - La redécouverte étonnante de Leo Frobenius, in: *Regards Croisés: Revue franco-allemande d'histoire de l'art et d'esthétique* 6, 2016, S. 140-145 (Sammelrezension von Georget, Jean-Louis, Hélène Ivanoff und Richard Kuba (Hg.). *Kulturkreise : Leo Frobenius und seine Zeit/ Cercles culturels : Leo Frobenius et son temps*. Berlin : Reimer 2016.; Kohl, Karl-Heinz, Richard Kuba und Hélène Ivanoff (Hg.). *Kunst der Vorzeit: Felsbilder aus der Sammlung Frobenius*, Frankfurt/Main : Frobenius Institut 2016; Kohl, Karl-Heinz, Richard Kuba, Hélène Ivanoff und Benedikt Burkhard (Hg.). *Kunst der Vorzeit: Texte zu den Felsbildern der Sammlung Frobenius..* Frankfurt/Main : Frobenius Institut 2016).

2016b. Und Boas hat doch Recht! Ein Plädoyer für den Kulturrelativismus. In: Global South Studies Center Cologne, *Kulturrelativismus und Aufklärung: Eine Debatte über den Umgang mit Fremdem*. <http://gssc.uni-koeln.de/node/1374>

2017a. „Gibt es eigentlich noch Kannibalen?“, *National Geographic* 4, 2017, S. 26.

Martin Saxer

2017a (mit Juan Zhang). *The Art of Neighbouring: Mediating Borders along China's Frontiers*, edited by Martin

Saxer and Zhang Juan. Amsterdam: Amsterdam University Press.

2017b. "Neighbouring in the Borderworlds Along China's Frontiers", by Juan Zhang and Martin Saxer, in *The Art of Neighbouring: Mediating Borders along China's Frontiers*, edited by Martin Saxer and Juan Zhang. Amsterdam: Amsterdam University Press.

2017c. "New Roads, Old Trades: Neighbouring China in North-Western Nepal", in *The Art of Neighbouring: Mediating Borders along China's Frontiers*, edited by Martin Saxer and Juan Zhang. Amsterdam: Amsterdam University Press.

2016a. "A Spectacle of Maps. Cartographic Hopes and Anxieties in the Pamirs." *Cross-Currents: East Asian History and Culture Review* 21 (December): 111-36.

2016b. "Pathways: A concept, field site and methodological approach to study remoteness and connectivity", in *Himalaya* 36/2 (Autumn 2016).

Philipp Schorch

2017a. Assembling communities: Curatorial practices, material cultures, and meanings. In B. Onciul, M. Stefano & S. Hawke (Eds.), *Engaging communities, engaging heritage* (pp.31-46). Suffolk: Boydell and Brewer.

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Schmankerl

Julia Bayer und Studierende im Schwerpunkt Visuelle Ethnologie:

Premiere der neuesten studentischen Filme

Dienstag, 9. Mai, 18:00 st., Raum L155, im Rahmen der Film AG

Studierende des Schwerpunkts Visuelle Ethnologie präsentieren ihre Forschungsergebnisse und deren filmische Umsetzung. Vier Filme erzählen aus unterschiedlichen Lebenswelten: von Schaustellerinnen auf dem Oktoberfest, von Freiwilligen im Bergwald, von Schönheit in der Ungarischen Nationalgalerie und von Freiheit und Selbstversorgung in Russland.

Schmankerl

Kaiserinnen von privat

Eva Föst und Romina Schöner, 25 min.

Auszeit im Wald

Tatiana Iske, 37 min.

Mission Schönheit

Vera Kovács, 44 min.

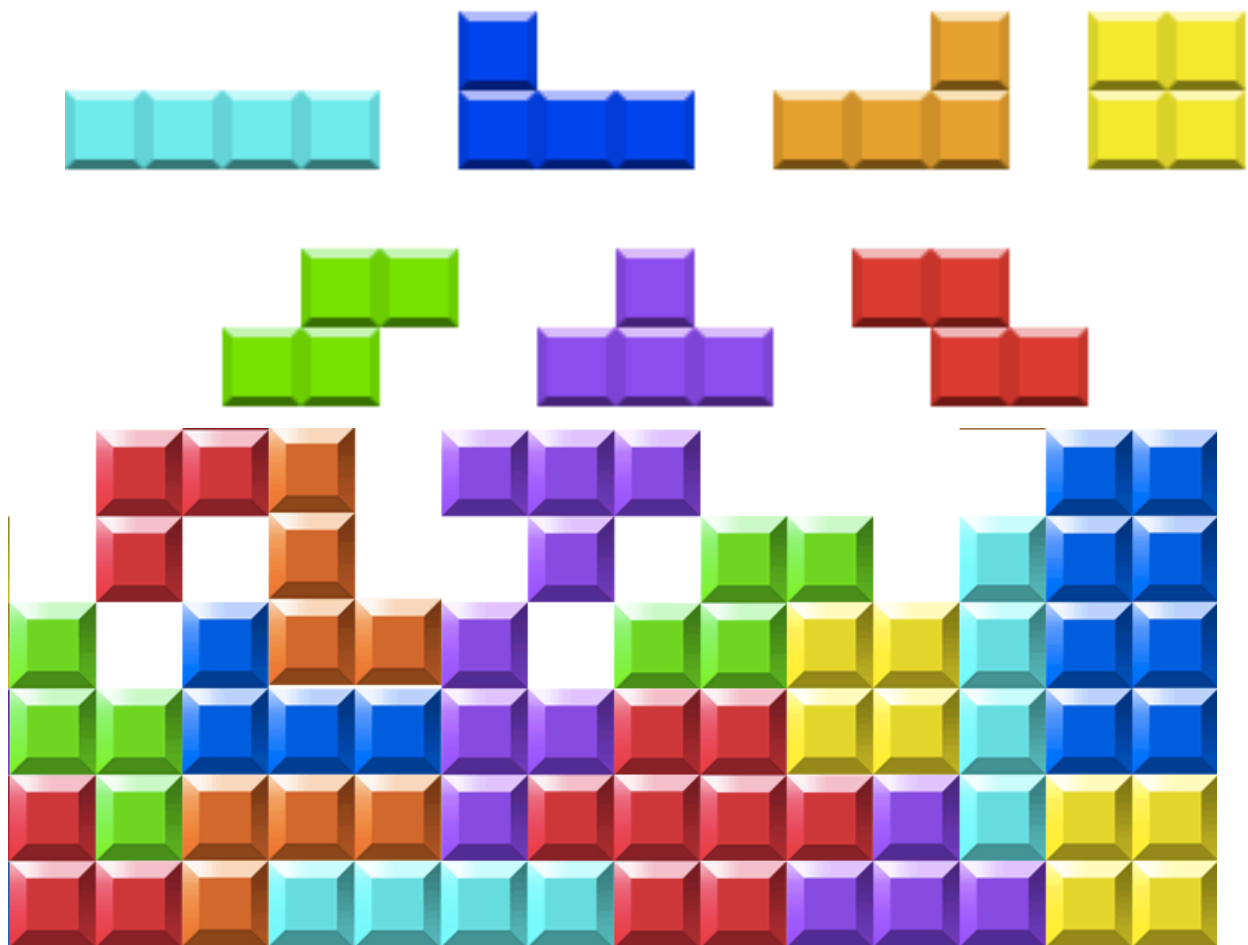
Unsere Freiheit

Laura Kuen, 52 min.

Seminarleitung: Dr. Julia Bayer

Wissenschaftlich-künstlerische Beratung und technischer Support: Felix Remter, Dr. des Miriam Remter

Alle sind herzlich eingeladen!



Euch/Ihnen allen ein schönes, erlebnisreiches und produktives Semester