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Max-Weber-Kolleg

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**MAX-WEBER-KOLLEG**  
FÜR KULTUR- UND SOZIAL-  
WISSENSCHAFTLICHE STUDIEN

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*Foto: Entwurf des Architekturbüros Obermeyer (München) für das neue Forschungsgebäude des Max-Weber-Kollegs.*

**Das Max-Weber-Kolleg** für kultur- und sozialwissenschaftliche Studien ist gekennzeichnet durch die Verbindung eines Institute for Advanced Study mit einem auf Dauer gestellten Graduiertenkolleg.

International anerkannte Wissenschaftler\*innen aus verschiedenen Disziplinen werden auf Zeit zu wissenschaftlichen Mitgliedern (Fellows) bestellt. Sie beteiligen sich an dem langfristig angelegten Weber'schen Forschungsprogramm, das man als interdisziplinäre Sozialwissenschaften mit einer großen historischen Tiefe und einem Interesse an normativen Fragen charakterisieren kann. Gegenwärtig wird es unter der Überschrift »Eine kulturvergleichende Analyse von Weltbeziehungen« durch folgende Forschungsschwerpunkte konkretisiert: Normativität und Gesellschaftskritik; Raum-Zeit-Regime und die Ordnung des Sozialen; Religion als Innovation (siehe hierzu die letzte Umschlagseite).

Die Forschungsvorhaben der Fellows werden durch Projekte der am Kolleg betreuten (Post-)Doktorand\*innen (Kollegiat\*innen) ergänzt. Die Forschung am Max-Weber-Kolleg ist historisch und vergleichend. Der Schwerpunkt liegt jedoch auf der inter- und transdisziplinären Verknüpfung der am Kolleg vertretenen Fachgebiete Soziologie, Geschichtswissenschaft, Religionswissenschaft, Wirtschaftswissenschaft, Rechtswissenschaft, Philosophie und Theologie.

Das Max-Weber-Kolleg nahm am 1. April 1998 seinen Lehrbetrieb auf – als erste Institution der neu gegründeten Erfurter Universität. Seit April 2017 befindet es sich am Steinplatz 2, in unmittelbarer Nähe zur historischen Altstadt Erfurts.



**The Max Weber Centre** for Advanced Cultural and Social Studies is distinguished by a unique organizational form, combining the features of an Institute for Advanced Study and a Graduate School.

Internationally renowned scholars from a variety of disciplines are appointed as Fellows on a non-permanent basis. Their work contributes to the Weberian research programme of the Max-Weber-Kolleg that can be described as interdisciplinary social sciences with a long historical perspective and an interest in normative questions. Within this programme, the following points of focus are grouped under the main topic of “comparative cultural analysis of world relations”: normativity and social criticism, structures of temporality and space and social orders, religion as innovation.

The research activities of the Fellows are supplemented by projects carried out by the Kolleg's (post-)doctoral researchers, who are supervised by the Fellows. Research at the Max-Weber-Kolleg is historical and comparative. It is characterized by the interdisciplinary combination of sociology, economy, religious studies, law, philosophy, history and theology.

The Max-Weber-Kolleg opened on the 1st of April 1998 – as the first institution of the newly founded University of Erfurt. Since April 2017 it is located Steinplatz 2, near the historic city centre of Erfurt.



Liebe Freunde des Max-Weber-Kollegs,

auch das vergangene Jahr hat uns wieder vor schwere Herausforderungen gestellt. Corona ist für ein Institute for Advanced Study, das davon lebt, dass man sich begegnet, sich kommentiert, berät, unterstützt, um Formulierungen ringt und gemeinsam kreativ ist, ein wirkliches Problem. Selbstverständlich haben auch wir viel gelernt in Bezug auf neue digitale Formate und wie man sie sinnvoll einsetzt. Und wir haben durchaus für bestimmte Aufgaben und Formate, die Online-Möglichkeiten schätzen gelernt. Dennoch ist klar, dass die Interaktionen im Online-Modus nicht von der gleichen Qualität sind wie diejenigen in Präsenz, so dass wir genauer die Bedingungen prüfen, unter denen wir auch in Corona-Zeiten gemeinsame Forschung betreiben können.

Die Forschung war in diesem Jahr in erster Linie durch den Aufbau des Transregio-Sonderforschungsbereichs 294 zum Thema »Strukturwandel des Eigentums« geprägt, der in Zusammenarbeit mit der Universität Jena zum 1. Januar seine Arbeit aufgenommen hat. Der Aufbau eines solchen Forschungszusammenhangs mit 23 Teilprojekten an fünf Standorten und mit vielen empirischen Forschungsfeldern im Ausland ist keine Kleinigkeit. Wir freuen uns, dass die Zusammenarbeit nicht nur wissenschaftlich sehr gut funktioniert, sondern darüber hinaus auch in einer harmonischen Arbeitsatmosphäre erfolgt, die viel zur extrem engagierten Aufbruchsstimmung bei allen Beteiligten beiträgt.

Etwas gebremst wurden hingegen die Aktivitäten bezüglich des Forschungsbaus. Zwar konnte im Sommer Richtfest gefeiert werden, aber leider ist es auch coronabedingt zu Zeitverzögerungen und Kostensteigerungen gekommen, welche die Universität, aber vor allem das Max-Weber-Kolleg vor erhebliche Probleme stellen. Im Rahmen der Ziel- und Leistungsvereinbarungen mit dem Präsidium musste das Kolleg eine Reduktion seines Budgets um ein Viertel für die kommenden Jahre hinnehmen – obwohl die Personalkosten durch die Tarifabschlüsse erheblich steigen. Diese Entwicklung erschwert die mit dem Präsidium angedachte Konzentration auf unser Distinguished-Fellowship-Programm und wird weitere Drittmittelinwerbungen unumgänglich machen.

Im Rahmen unseres Distinguished-Fellowship-Programms konnten wir im Herbst 2021 Prof. Dr. Kiran Klaus Patel und Prof. Dr. Corinna Riva am Kolleg begrüßen. Unser erster Distinguished Fellow, Prof. Dr. Jens-Uwe Hartmann, der uns jetzt wieder verlässt, hat laut eigener Aussage viele positive Erfahrungen in der Kollegforschungsgruppe »Religion und Urbanität« machen können. Wir freuen uns, dass er sich auch bereit erklärt hat, im Rahmen unseres neu geschaffenen Mentoring-Programms für Postdocs ein Mentoring zu übernehmen. Die große positive Reso-



nanz vieler unserer Alumni und Fellows auf unsere Anfrage bezüglich ihrer Bereitschaft, als Mentor\*in zu wirken, hat uns sehr gefreut. Wir haben weit mehr potentielle Mentor\*innen als Postdocs, die sich ein Mentoring wünschen würden, und denken, dass diese neue Unterstützungsmöglichkeit eine gute Option für Postdocs darstellt.

Im Jahr 2021 haben viele Nachwuchswissenschaftler\*innen ihre Dissertationen erfolgreich abgeschlossen: Olivera Koprivica, Jenny Lagaude, Sisi Sung, Clemens Villinger, Tanja Visic, Janna Vogl, Isabell Wagener und Qian Zhao haben ihre Promotionsprüfungen mit Erfolg abgelegt.

Petra Gumplová wurde im Rahmen eines kooperativen Verfahrens mit der Staatswissenschaftlichen Fakultät erfolgreich habilitiert. Zwei weitere kooperative Habilitationsverfahren – eines mit der Staatswissenschaftlichen Fakultät und eines mit der Philosophischen Fakultät – wurden in diesem Jahr eröffnet.

Sie finden die Projekte aller Wissenschaftler\*innen des Kollegs nach Forschungsgruppen sortiert auf den folgenden Seiten, wobei nur die neuen und die abgeschlossenen Vorhaben etwas ausführlicher vorgestellt werden. Obwohl viele Mitglieder des Max-Weber-Kollegs in mehreren Forschungsgruppen mitwirken, haben wir in der Regel darauf verzichtet, diese Doppelung jeweils aufzuführen. Insofern geben die aufgelisteten Projekte keinen vollständigen Überblick über die Mitglieder der Forschungsgruppen.

Die Bedeutung von Tagungen und Workshops, um sich mit Kolleg\*innen auch im internationalen Kontext auszutauschen, ist weiterhin sehr groß. Selbst wenn auch in diesem Jahr einige Tagungen und Workshops online stattgefunden haben, haben wir die Rückkehr zu Präsenzformaten unter strengen Corona-Auflagen sehr geschätzt. Sie finden die Berichte der Veranstaltungen in diesem Heft ab Seite 36. Wie immer finden Sie gegen Ende der Nachrichten neben unseren Veranstaltungen und Publikationen auch die Rubrik »Personalien«. In diesem Kontext müssen wir leider aktuell eine traurige Nachricht vermelden. Im November verstarb Jutta Vinzent, Associate Professor in Art History, Curating and Visual Studies an der Universität Birmingham und assoziierte Fellow am Max-Weber-Kolleg. Sie hat viele Projekte und Forschungsgruppen am Kolleg durch ihre Ideen, Forschungen und ansteckende Tatkraft bereichert und sich stark für Gleichstellungsaufgaben und die Nachwuchsförderung engagiert. Wir werden sie sehr vermissen.

Wir wünschen eine spannende Lektüre sowie ein gutes und erfolgreiches neues Jahr 2022.

Im Namen des Direktoriums  
Bettina Hollstein

## **Inhaltsverzeichnis**

*Unter der Überschrift »Eine kulturvergleichende Analyse von Weltbeziehungen« hat das Max-Weber-Kolleg seine aktuellen drei thematischen Schwerpunkte gefasst und zugleich den am Kolleg arbeitenden Gruppen eine gemeinsame Klammer gegeben. Zu diesen Gruppen zählen einerseits die in der Regel zeitlich begrenzten Forschungsgruppen (teils drittmittelbasiert) und andererseits die auf eine gewisse Dauer angelegten Forschungsstellen.*

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## Sonderforschungsbereich »Strukturwandel des Eigentums«

Sprecher\*in: Prof. Dr. Hartmut Rosa, Prof. Dr. Silke van Dyk, Prof. Dr. Tilman Reitz  
 Koordinatorinnen: Dr. Amelie Stuart, Christine Schickert

### Hartmut Rosa: Strukturwandel des Eigentums (Neues Projekt)

In diesem Jahr startete der Transregio-Sonderforschungsbereich (SFB TRR 294) »Strukturwandel des Eigentums«. Neben einer Fülle an organisatorischen Aufgaben, die ich als Sprecher in Zusammenarbeit mit meinen Co-Sprechern (Silke van Dyk und Tilman Reitz) sowie mit der beeindruckend effizienten Geschäftsführung (Amelie Stuart, Anna Saave, Christine Schickert und Bettina Hollstein) übernehmen musste, durften wir dabei auch mit der inhaltlichen Arbeit und insbesondere mit einem eigenen Teilprojekt zu neuen Praktiken des Tauschens und Teilens beginnen. Dieses Letztere bearbeite ich gemeinsam mit Jörg Oberthür, Christoph Henning und Henrike Katzer.



Der SFB geht von einer spannungsreichen Gegenwartsdiagnose aus: Während nach 1989 privates Eigentum weltweit an Bedeutung gewonnen hat, sich immer weiter konzentrierte und zunehmend dereguliert wurde, erweist sich die daraus erwachsene Eigentumsordnung angesichts neuer ökonomischer, politischer und technologischer Herausforderungen zugleich als krisenanfällig und hochgradig umstritten. Sie wird nicht nur durch die globalen Finanz- und Wirtschaftskrisen herausgefordert, sondern auch durch politische Konflikte um die Aneignung, Verteilung und Einhegung von Privateigentum sowie durch Dynamiken der Wissens- und Bioökonomie, mit denen sich alternative Entwürfe von Gemeingütern, geteilter Nutzung und freiem Zugang verbinden.

Wir vermuten in dieser Lage einen fundamentalen Strukturwandel von Eigentumsformen und -verhältnissen, den wir auf zwei Ebenen verorten. Als Strukturwandel *des* Eigentums betrachten wir einander bedingende Veränderungen der Subjekte, Objekte und Ordnungen des Eigentums und im Ergebnis möglicherweise des Begriffs des Eigentums selbst – Beispiele sind die Entstehung neuer Akteure und Produkte an den Finanzmärkten, der Umgang mit nicht-rivalen oder bislang nicht-exklusiven Eigentumsusername wie Wissen, Wind und Erdwärme oder neue Mischungen öffentlichen und privaten Eigentums.

Da Eigentum eine konstitutive Institution moderner Gesellschaften darstellt, vermuten wir darüber hinaus einen Strukturwandel *durch* Eigentum, wenn dessen Neuordnung Veränderungen der institutionellen Ordnung, der Sozialstruktur, der Welt-, Sozial- und Selbstverhältnisse und der alltäglichen Praktiken herbeiführt (ohne sie zu determinieren). Sachliche Aspekte des Strukturwandels *durch* Eigentum werden gegenwärtig unter Stichwörtern des Sozialstaatsumbaus, der »Postdemokratie« und des »Postkapitalismus« diskutiert, oft jedoch nicht auf die zugrunde liegenden Eigentumsverhältnisse bezogen. Wir hoffen, eine präzise Forschungsperspektive auf die fraglichen Umbrüche zu gewinnen, indem wir die Annahmen verfolgen, dass erstens die soziale und kulturelle »Entbettung« des Privateigentums im Sinne Karl Polanyis Versuche zu seiner Wiedereinbettung provoziert, zweitens der technologische Wandel hin zur Wissens- und Informationswirtschaft Innovationen im Kapitalismus wie in seiner Kritik herausfordert und drittens die spezifische Gestalt und Materialität neuer Eigentumsobjekte von Eizellen bis zu genetischen Codes sozial verarbeitet werden muss.

Unser eigenes Teilprojekt »Dinge verfügbar machen. Eigentum als spezifische Form der Weltbeziehung« ordnet sich unter die Projekte ein, die Alternativen zum (privaten) Eigentum analysieren, die aktuell debattiert oder praktisch erprobt werden. Ausgangspunkt ist die Erkenntnis, dass jede Form des Eigentums ein ganz spezifisches Ding-, Sozial- und Selbstverhältnis hervorbringt. Ob und inwiefern sich diese Verhältnisse aktuell durch neue Eigentumsformen und -alternativen verändern, wird im Projekt qualitativ-empirisch anhand unterschiedlicher Praktiken der Sharing Economy untersucht. Ausgehend von der Annahme, dass es sich dabei um ein hybrides Feld mit »alten« und »neuen« Praktiken handelt, sollen im Anschluss an die Soziologie der Weltbeziehungen sowohl Transformations- als auch Reproduktionspotenziale von Eigentumsformen und -alternativen bestimmt werden.

### Sofia Bianchi Mancini: The Construction of Divine Ownership in Neronian-Flavian Literature (New Postdoctoral Project)

Within the context of the *Sonderforschungsbereich* "Strukturwandel des Eigentums", my Habilitation project seeks to investigate how divine ownership is constructed and

negotiated in the following, but not strictly limited to, philosophical and narrative texts of the late first century AD: Seneca's *Epistulae*, Lucan's *Bellum Civile*, Petronius' *Sa-*

*tyrica* and Statius' *Thebais*, *Silvae* and *Achilleis*. The starting point of the overall project are the ensuing underlying assumptions: first, in my chosen sources, gods do not only own spaces (e.g., pieces of lands) or architectural structures (e.g., temples, sanctuaries, altars) that in extra-textual reality would have normally been assigned to them through ritual practices, but they are also defined by them; second, in the philosophical and narrative world, ancient gods own and are even defined by all those non-material spaces that writers textually assign to them.

Both ideas are reflected in and will be illustrated through three different categories of divine-human action. The first category is what I call "individual sphere". It is found for instance in Seneca and Statius, and it refers to a discourse that describes how gods "own" human beings. This description is rendered through the usage of specific verbs such as *habitare* and *sedere*, which in turn convey the notion

that gods inhabit or dwell among individuals. The second category, by contrast, is labelled in my work as "collective sphere" and it corresponds to divine ownership in the field of relationships and conflicts. This pattern occurs in Statius and, to a certain degree, in Lucan. In the former, we find a very special and temporal form of spatial ownership as the gods are portrayed as "inhabiting" a specific place for a short period of time, whereas in the latter we observe that, in the narrative world, things that already belonged to the gods could have easily been taken away from them. The last category is identified with the term "individual-collective sphere", and it describes divine ownership in rela-



tion to burials and burial practices that always concern an individual and his or her relations to collectivities (family, state, society). This sphere, which explicitly occurs in Statius, encloses clear examples of divinity defined by ownership.

**Jing Cheng:** Hybrid Ownership Structures in State Capitalism: Ownership-Based Society, Socio-Economic Differentiation and Governmentality Analysed through the Example of Shenzhen, China (Economic and Institutional Aspects) (New PhD Project)

My project examines the governance of Shenzhen's shareholding cooperatives. As a result of China's reforms and opening-up in the last forty years, the country's economy, society and culture have undergone a dramatic transformation; the process of urbanization has been accelerating. As an attempt to cope with the transformation, shareholding cooperatives emerged. The shareholding cooperative system has achieved rapid development in China's economy and has shown strong vitality. The shareholding cooperative system is a result of the reform and innovation of China's collective property rights system, which has the characteristics of both joint-stock system and cooperative system. In line with some of the basic assumptions of the *Sonderforschungsbereich* "Strukturwandel des Eigen-

tums", there have been fundamental structural changes in the nature of property in China.



The study uses the sample of five typical shareholding cooperatives (which belong to FengHuang village, HuaiDe village, XiaSha village, ShuiWei village and MaKan village) in Shenzhen for its theoretical and empirical research on these issues, aiming at providing guidelines and support for decision-making processes within shareholding cooperatives. These can be used as examples to study broader aspects of property rights changes in China (and the economic development in China at large), which in turn can contribute to the discussion of property rights structure changes in the Asia-Pacific region within the broader context of the SFB.

**Maria Dell'Isola:** Forms and Concepts of Divine Property in Late Antiquity (New Postdoctoral Project)

The notion of property is at the core of Christian thought. The eschatological expectations shaping the first centuries of the Christian era proved to be a key factor in the devaluation of earthly life. Due to the perception of a radical temporal contraction, the essential connections with a traditional social order gradually lost importance. The emergence of Christian asceticism and a consequent gradual institutionalization of monasticism entailed the

rejection of previously inherited property, as attested by literary portraits of saints within the long hagiographical tradition. The distribution of personal wealth and property to the poor is thus a well-attested topos in hagiographical literature; at the same time it constitutes an important issue of Christian theological discussion. Against the wider background of the notion of property, the two aforementioned religious and literary fields – mo-



nasticism and hagiography on the one hand, theological treatises on the other hand – seem to focus mainly on use, misuse, exchange and donation of wealth and possessions within the restricted boundaries of human agency. However, on closer inspection, a more detailed structure emerges, and God appears as an active counterpart within the dynamic of property exchange. God is portrayed as the actual owner of human property; therefore the distribution of personal property and family inheritance to the poor is described as a symbolic act which returns the goods to a divine legitimate owner. However, the complex relationship between divine and human property is not limited exclusively to the administration of earthly possessions. On a wider level, it also extends to the possession and management of different objects, as in the case of saints' relics. The prac-



tice of *furta sacra*, for example, attests to the theft and consequent recreation of a new "residence" for saints' bodies.

This research project attempts to investigate the notion of divine property in late antiquity. By looking at property as a key factor in shaping human and divine agency in Christian hagiographical texts and theological treatises, I aim to identify a set of key features that may define the relationship between human and divine property against the wider background of ancient sacral, social and economic practices. The research will focus on a detailed analysis of terms referring to the semantic field of property / exchange / donation / theft, in order to outline a broader framework of

the complex spectrum of forms and practices describing the dynamics of mutual transfer of property in a sacred context.

**Christoph Henning:** Dinge verfügbar machen. Eigentum als spezifische Form der Weltbeziehung (Neues Fellowprojekt)

Wir sind mitten in der ökologischen Krise, und (nicht nur) Deutschland setzt noch immer auf Dinosaurier-Technologien: Regelrechte Panzer fahren auf den Straßen herum, blockieren Lebensraum (und sich gegenseitig), verpesten die Luft und gefährden Passanten – eine Praxis, die politisch gewollt und jahrzehntelang institutionell abgestützt wurde. Auch die fällige Energiewende wurde von der letzten Bundesregierung regelrecht ausgebremst. Sind es möglicherweise auch »fossile« Eigentumsverhältnisse und -verständnisse, die sich dem ökologischen Umbau in den Weg stellen? Die Rechtsform des Privateigentums ist ja nicht einfach ein Verhältnis zu einem Ding, Privateigentum ist vielmehr eingewoben in soziale Beziehungen, politische Institutionen und einverlebte Narrative von Identität und normativen Werten (Freiheit, Gleichheit usw.).

Interessanterweise haben sich inzwischen Praktiken etabliert, die an diesen habitualisierten Blockaden vorbei handeln: *Praktiken des Teilens* versuchen, die verbliebenen Möglichkeiten des Umsteuerns auszuschöpfen, indem »Dinge« auf weitaus ressourcensparendere und zugleich gemeinschaftlichere Weise genutzt werden: Um Auto zu fahren, muss man beim Carsharing kein Auto mehr *besitzen*, sondern teilt sich eines mit vielen anderen Nutzenden (derzeit kommen auf ein geteiltes Auto ca. 40 Nutzende). Und obwohl das von der Europäischen Union gewollte Teilen von Energie (*Energy Sharing*) hierzulande noch nicht erlaubt ist, haben sich Engagierte zu Energiegenossenschaften zusammengetan, um an politischen Verhinderungsbürokratien vorbei den Ausbau alternativer Energie



voranzubringen. Sozialwissenschaftlich ist an diese Praktiken die Frage zu richten, mit welchen veränderten Eigentumsverhältnissen und -verständnissen der Wandel einhergeht. Wirken sich Erfahrungen mit alternativen Nutzungs- und Eigentumsformen bzw. Wirtschaftspraktiken (Teilen und Geben) auf weitere Weltverhältnisse aus?

Das Teilprojekt »Dinge verfügbar machen« (mit Hartmut Rosa, Jörg Oberthür und Henrike Katzer, im Rahmen des SFB TR 294 »Strukturwandel des Eigentums«) geht dieser Frage auf der Grundlage von qualitativen Interviews mit Beteiligten nach. Die Befunde erlauben Einblicke nicht nur in die Binnenlogik der jeweiligen

Sektoren (hier Energie und Verkehr), sondern berühren auch grundlegende philosophische Fragen (Philosophie des Eigentums und seiner Alternativen, Ontologien »der Dinge« und des Sozialen). Kritische Theorie soll sich damit nicht mehr in Abstraktionen verlieren, sondern zurückfinden zu den Sachen selbst.

Wichtige neuere Arbeiten von Christoph Henning zum Thema:

- Von Autos und Pflanzen lernen. Warum technische Perfektionierung Entfremdung verstärkt, und was das mit Arbeit zu tun hat, in: Christoph Türcke und Oliver Decker (Hg.), *Perfektionierung (Reihe Kritische Theorie und Psychoanalyse)*, Gießen: Psychosozialverlag 2021, 115–136.
- Befremdliche Nähe. Der Gabendiskurs in der neueren Diskussion, in: *Zeitschrift für Wirtschafts- und Unternehmensethik* 22.1 (2021), 123–139.
- Gegenstands-, Darstellungs- und Immunisierungskritik. Drei Ebenen der Kritik bei Marx und in der Kritischen Theorie, in: *Studia Philosophica. Schweizerische Zeitschrift für Philosophie* 79 (2020), 88–105.



Mitglieder des Sonderforschungsbereichs TRR 294 »Strukturwandel des Eigentums«: Mitglieder der Säule A »Historische und konzeptuelle Grundlagen« (l.o.), Mitglieder der Säule B »Aktuelle Konflikte und Verschiebungen« (r.o.), Mitglieder der Säule C »Eigentumsalternativen« (l.u.), Mitglieder der Gleichstellungskommission des SFB (r.u.). Foto: A. Günther, FSU Jena

**Asfia Jamal:** Urbane Eigentumsordnungen und die Transformation von Bürgerschaft. Zum Wandel von Eigentumsformen und Verwandtschaftsstrukturen in Indien (Migration, Urbanisierung und Gender-Aspekte) (Neues Promotionsprojekt)

Im Zuge zunehmender Informalisierung und der fortschreitenden Urbanisierung der Arbeiterschaft sind Eigentumsordnungen in Indien zu einem Nährboden für heftige Konflikte um Existenzgrundlagen, Ressourcen und Raum geworden. Das Teilprojekt innerhalb des Sonderforschungsbereichs »Strukturwandel des Eigentums« nutzt die Erklärungskraft von Eigentumsstrukturen, um den Wandel sozialer Ordnungen und der ihnen zugrunde liegenden normativen Bedingungen im post-liberalisierten Indien zu verstehen.

Unterschiedlicher Zugang zu Eigentum ist eng mit der Aneignung und Mobilisierung anderer Ressourcen verknüpft, beispielsweise der strategischen Eheschließung, Monopolmieten sowie der Verfügbarkeit von Bankkonten und Kreditkarten. Demnach beziehen sich Eigentumsverhältnisse nicht lediglich auf den Vermögensaufbau, sondern ebenfalls auf die Legitimierung des Bürgerstatus und demokratischer Rechte; sie wird durch die Intersektionen ungleicher Kasten-, Gesellschaftsklassen-, Religions- und Geschlechterverhältnisse strukturiert.

**Philipp Köncke:** Clash or Convergence of Capitalisms: Property Conflicts over Chinese Direct Investments in Germany and the European Union (New PhD Project)

My dissertation project examines the shifts in the global property order initiated by the international expansion of Chinese corporations.

A central thesis is that the expansion of Chinese companies into Europe evokes a clash of different national property regimes, which leads to rising conflicts over



property in the recipient countries of Chinese foreign direct investment.

The profound permeation of the Chinese political economy by party-state organizations remains a salient feature of the Chinese property order, despite the introduction of policies to gradually open up the economy and the progress in marketization since 1979. The Chinese state deploys a diverse set of instruments to influence Chinese corporate decisions: party-state organizations not only function as (partial) owners of enterprises, but also influence company decisions as controlling and regulatory authority, with a far-reaching industrial policy and via interpersonal networks. The Chinese property order thus reflects a peculiar hybridity in which, firstly, the lines between the power of disposal over property of the means of production cannot be clearly drawn, and secondly, a formal and binary classification of ownership types (private vs. state) is unsuitable as a tool to analyse the anatomy of the Chinese property order. In the first part of my dissertation project, I will map out the different degrees of state permeation of the Chinese economy and analyse the specific state-capital nexus in China.

The extensive party-state permeation of the Chinese economy is also reflected in the internationalization strat-

egies of Chinese companies, which are the main object of investigation of the second part of my project. I start with



the hypothesis that there is a strong connection between the development needs of the Chinese domestic market and the internationalization strategies of Chinese companies, which is coordinated and mediated through various mechanisms of party-state influence on corporate decisions. In particular, I focus on the strategic objectives of Chinese companies driving their international expansion into Germany and Europe.

In light of the Chinese Communist Party's declared goal of strengthening the domestic market and achieving technological leadership in certain strategic industries, it can be assumed that the driving motive is not primarily a reduction in labour costs or access to new markets but the acquisition of technological know-how. In order to verify my hypotheses, I use a mixed-methods approach that combines qualitative interviews with the development of a database on Chinese enterprises as well as a social network analysis. Combining these empirical methods allows me to specify the different degrees of party-state permeation of the Chinese economy and shed light on their interplay with the strategic aims of Chinese companies in their expansion into Europe.

**Ling Li:** Hybrid Ownership Structures in State Capitalism: Ownership-Based Society, Socio-Economic Differentiation and Governmentality Analysed through the Example of Shenzhen, China (Cultural Aspects) (New PhD Project)

Recently, the concept of "cultural governance" has gained analytical traction in the study of urban construction and economic development in China. Much of the extant literature have studied the impact of cultural governance on economic growth. Only a few studies focus on traditional culture and clans' power impact on the cultural governance in the market. In China, as an ancient civilization that has lasted for more than 5,000 years, traditional culture has an essential influence on contemporary economic and social life. To understand the economy and society in China, the unique culture of the country should be taken into account.

The consanguinity and earthbound relations were the basis of traditional Chinese villages. The development of Shenzhen's urban villages had the same characteristics, and it relates to the clan, folk beliefs, traditional regulations and other deep configurations of social relations, and it possesses cohesion of blood and historical ascription of traditional villages. In the long history of Shenzhen, 64 lineages with different surnames



took root here one after another. Among these 64 lineages, the most influential 11 clans have set up 391 villages with a total asset market value of over a trillion dollars. In the early stages of development, due to the extremely rapid growth of the city, the local economy and infrastructure development could not be fully funded by the municipal authorities. During this period, these native Shenzhen lineages played a vital role in urban development because they were and partly remain the land or land use rights owners. Due to the land property, the shareholding cooperatives formed by local lineages, which are management institutions, take charge of community matters, they form integrated basic facilities and systems of maintenance and serve villagers and lessees in the collective economy of the village. To some degree, relying on the land property, these urban villages have already formed a social-economic system, an effectively operating "unit" adapted to the needs of the market. At present, the government no longer rely on the land tax development projects to develop an investment

model for land. The urban village communities have reasserted their control. These kinship groups are based on shared values and beliefs, working with local government to spread traditional Chinese culture to the public through various methods, using rituals to internalize traditional cultures into a series of ritual practices to realize cultural governance.

Based on the previous research done at the Max-Weber-Kolleg by Carsten Herrmann-Pillath and Man Guo (see *Ritual and Economy in Metropolitan China: A Global Social*

*Science Approach*), I argue that the case of Shenzhen reflects important differences and is significant, given the megacity's national and international status. My research will utilize a mix-approach of quantitative and qualitative methods to collect data and in-depth information for analysing the situation of land property and economic development within the framework of traditional culture in China. It attempts to show how local cultural forms exhibit resilience within a growing economy influenced by government, shareholding cooperatives and clans.

**Varun Patil:** Urban Property Regimes and Citizenship in Transition: Changing Ownership Patterns and Systems of Relatedness in India (New PhD Project)

Currently, as part of the urban property research group B01 within the *Sonderforschungsbereich* "Strukturwandel des Eigentums", my doctoral dissertation aims to explore how squatters, especially backward caste groups, access housing and consolidate property rights in Dharavi, a prominent squatter settlement in Mumbai, India. I intend to develop a critical anthropological approach with

a focus on the embedded nature of property in multiple layers, including caste relations, and a legal pluralist approach to state, which will bring out the nuances of the ongoing structural transformation of property in Dharavi. As a practising filmmaker, I also intend to supplement traditional ethnography with visual techniques to bring out the rich play of space in the field.

**Lea Schneidmesser:** Eigentumskonflikte um Übernahmen von Betrieben der deutschen Metall- und Elektroindustrie durch chinesische Investoren (Neues Promotionsprojekt)

Die weltweite Expansion chinesischer Unternehmen verschiebt Grundstrukturen der globalen Wirtschaftsordnung. Westliche Konzerne sehen sich dadurch in ihrer dominanten Stellung auf dem Weltmarkt herausgefordert. Auch Deutschland und die Europäische Union sind seit der Finanzkrise 2008/09 ein wichtiges Ziel chinesischer *Outward Foreign Direct Investment* (OFDI). So war die EU 2015 erstmals der Hauptzielort von chinesischer OFDI und Deutschland als bedeutender Wirtschaftsstandort wichtiges Zielland. Dabei kam es vermehrt zu Übernahmen bzw. Beteiligungen an deutschen Unternehmen. Das Jahr 2016 bildet hier den bisherigen Höhepunkt chinesischer Akquisitionstätigkeiten in Deutschland, mit der Übernahme des Roboterherstellers Kuka durch den Haushaltsgerätehersteller Midea als bisher prominentestem Fall. Seitdem hat die anfänglich positive Haltung zu chinesischer OFDI bei Stakeholdern in Politik, Wirtschaft und



Verbänden auf Bundes- und EU-Ebene neuer Skepsis Platz gemacht. Dabei sind im deutschen Fall die Konkurrenz durch chinesische Wettbewerber in industriellen Kernbranchen (Automobilbau, Maschinen- und Anlagenbau) und im Digitalsektor, der Verkauf deutscher Technologie sowie der Einfluss des chinesischen Parteistaats zentrale Diskussionspunkte.

In Betriebsfallstudien in chinesisch-investierten Unternehmen in der Metall- und Elektroindustrie in Deutschland und an den chinesischen Konzernstandorten erforsche ich, welche Implikationen der Eigentumstransfer von Betrieben in Deutschland für chinesische Unternehmensnetzwerke und die übernommenen Standorte hat. Werden die Standorte in den Unternehmensnetzwerken durch den Transfer von geistigem Eigentum mittelfristig marginalisiert oder entstehen neue Synergieeffekte? Gibt es Auswirkungen auf *Research and Development* und die betrieblichen Arbeitsbeziehungen?

#### LAUFENDE PROJEKTE

**Stefan Schmalz:** Globalisierung im Krebsgang. Neue Konfliktlinien in der internationalen Arbeitsteilung

**Amelie Stuart:** Neue Bibliothek des Eigentums

**Jörg Rüpke:** Divine Property in Roman Antiquity

**Gunnar Folke Schuppert:** Herrschaft durch Normativitätsregime

**Forschungsgruppe »Sozialphilosophie und Gesellschaftstheorie«**

Wissenschaftliche Leitung: Prof. Dr. Hartmut Rosa  
 Koordinatoren: PD Dr. Christoph Henning, PD Dr. Andreas Pettenkofer

**Moritz von Kalckreuth:** Zur interdisziplinären und innerphilosophischen Rechtfertigung einer Philosophie der Werte (Neues Junior-Fellow-Projekt)

Das Ziel des vorliegenden Projekts besteht darin, zu klären, ob sich eine Philosophie der Werte angesichts interdisziplinärer und innerphilosophischer Kritik rechtfertigen lässt. Ausgangspunkt ist dabei die Beobachtung, dass es neben den (häufig kritisierten) Wertphilosophien auch Werttheorien in den Einzelwissenschaften gibt: So wird unter anderem der Wertbegriff in der ökonomischen Theorie vom Preis oder Nutzen abgegrenzt, in den Politikwissenschaften werden die normativen Grundbegriffe unserer politischen Ordnung als Werte bezeichnet, und in der Soziologie stellt sich die Frage nach gesellschaftlich gültigen Wertungen und deren Einfluss auf soziales Handeln.

In einem ersten Schritt sollen verschiedene Wertbegriffe einschlägiger Disziplinen rekonstruiert werden. Angesichts der Verschiedenheit der einzelnen Zugriffe ist dabei kaum zu erwarten, dass alle Wertbegriffe schlicht ein und dasselbe meinen, es wäre allerdings denkbar, dass sich bestimmte Strukturen oder Spannungen in allen Theorien wiederholen. Von entscheidender Bedeutung ist an dieser Stelle die Frage, welche Ansprüche an eine Wertphilosophie bzw. welche grundlegenden Vorbehalte abgeleitet werden können. In einem zweiten Schritt wird es darum gehen, die unterschiedlichen Kritikpunkte, die innerhalb der Philosophie gegenüber Werttheorien vorgebracht werden, aufzugreifen und zu systematisieren.



Dabei handelt es sich etwa um den Einwand, dass Begründungen von Entscheidungen durch Werterfahrungen nur bedingt rational nachvollziehbar seien, oder um den Einwand, dass eine Philosophie der Werte als Wertabsolutismus oder -platonismus auftreten müsse. Der dritte Schritt besteht darin, insbesondere unter Rückgriff auf phänomenologische Positionen ein Verständnis von Wertphilosophie zu entwickeln. Dabei stellt sich die Frage, ob einschlägige Werttheorien wie diejenige Max Schelers oder Nicolai Hartmanns begriffliche Ressourcen bereitstellen, um die Intuitionen der einzelnen Wertbegriffe zu berücksichtigen und potentielle Einwände zu vermeiden. Hier könnte sich

etwa Schelers Unterscheidung von Werten und Gütern sowie von verschiedenen Wertreihen als geeignet erweisen, um zwischen sehr unterschiedlichen Wertbegriffen aus den Sozialwissenschaften zu vermitteln. Hartmann hingegen betrachtet nicht nur Werte, sondern auch das soziokulturelle Wertbewusstsein in verschiedenen Moralensystemen. Damit geht einher, dass eine Theorie der Werte in Kombination mit einer Philosophie der Kultur und der Geschichte entwickelt werden kann. In einem letzten Schritt muss überprüft werden, ob eine solche Wertphilosophie den verschiedenen (innerphilosophischen) Kritikpunkten standhält und in der Lage ist, relevante Wertbegriffe wirklich befriedigend einzufangen.

**Sophie von Kalckreuth:** Autonomie im Spannungsfeld zwischen Kontrolle und Unverfügbarkeit.

Eine kritische Auseinandersetzung mit dem in der Debatte zum Einsatz digitaler Technologien prävalenten Autonomiebegriff (Neues Promotionsprojekt)

Digitale Technologien sind aus unserem Alltag nicht mehr wegzudenken. Neben den vielen Vorteilen, die diese Technologien in nahezu allen Lebensbereichen bieten, wirft die Digitalisierung jedoch auch neue ethische Fragen auf, die sowohl in verschiedenen wissenschaftlichen Disziplinen als auch im Rahmen einer breiteren öffentlichen Debatte diskutiert werden. Der Autonomiebegriff scheint in vielen dieser Debatten ein zentrales Thema darzustellen. So wird beispielsweise gefragt, inwieweit hoch entwickelte algorithmengesteuerte Maschinen dazu in der Lage sind, autonom zu handeln, oder inwiefern die in den sozialen Medien genutzten Algorithmen unsere Entscheidungen unbewusst beeinflussen und dadurch mit unserer Auto-

nomie interferieren. Der Einsatz digitaler Technologien in der Kranken- und Altenpflege stellt hier ein besonders interessantes Beispiel dar: Die Pflegesituation als solche scheint mit einer grundlegenden Einschränkung von Autonomie einherzugehen, weshalb es wenig verwunderlich ist, dass der Schutz und/oder die Förderung der Autonomie von Patient\*innen in der Pflegewissenschaft, der Medizin- und Bioethik eine entscheidende Rolle spielen. Viele für den Einsatz in der Pflege gedachte digitale Technologien setzen gerade hier an und versprechen beispielsweise, es älteren Menschen zu ermöglichen, länger in den eigenen vier Wänden zu leben. Gleichzeitig werden digitale Technologien und *autonom* agierende Systeme im



Besonderen als eine mögliche Lösung für den Pflegenotstand angepriesen.

Die zentrale Frage meines Promotionsprojekts besteht darin, inwieweit sich der Autonomiebegriff, der zurzeit sowohl in der philosophischen als auch in der breiteren öffentlichen Debatte zu digitalen Technologien prävalent zu sein scheint und der von einer Kontrollierbarkeit unseres Körpers, unserer Mitmenschen und unserer Lebenswelt ausgeht, auf die Erwartungen auswirkt, die wir an ebendiese Technologien stellen. Hierzu möchte ich zunächst einen Schritt zurückgehen und erörtern, inwieweit die Digitalisierung eine Herausforderung für die klassischen philosophischen Autonomiebegriffe darstellt. Hierbei soll vor allem auf die philosophiegeschichtlichen Positionen eingegangen werden, die auch in der aktuellen philosophischen Debatte immer wieder auftauchen, z. B. auf Kants Verständnis von Autonomie oder das Verhältnis von Autonomie und Verantwortung bei Lévinas. Im Anschluss soll dargestellt werden, wie zeitgenössische philosophische Positionen mit dieser Herausforderung umgehen und warum hierbei die Kontrollierbarkeit des eigenen Körpers und der eigenen Lebenswelt (die Menschen, mit denen wir diese Welt teilen, inbegriffen) eine zentrale Rolle spielt.

Auf dieser Basis möchte ich ein alternatives Verständnis von Autonomie vorschlagen, das meines Erachtens eine interessante Erweiterung der Debatte zum Einsatz digitaler Technologien darstellen könnte. Um diesen Au-



tonomiebegriff zu entwickeln, werde ich vor allem Positionen und Denkfiguren aus dem Bereich der (Leib-)Phänomenologie, aber auch andere relevante und anschlussfähige Texte aus der Philosophie und der Soziologie heranziehen. Im Unterschied zu dem zuvor genannten Autonomiebegriff soll die von mir vorgestellte Alternative nicht von der Kontrollierbarkeit, sondern ganz im Gegenteil von der Unverfügbarkeit des eigenen Körpers, anderer Menschen und der eigenen Lebenswelt ausgehen. Diese drei Bereiche werden sowohl als roter Faden als auch als Gliederung dienen, um verschiedene Bereiche der Ausübung von Autonomie zu untersuchen. Das *Ausüben* von Autonomie und deren qualitative Aspekte, in Kontrast zu einem formalen, quantitativ beschreibbaren Autonomiebegriff, stellen einen weiteren wichtigen Aspekt meiner Überlegungen dar.

In einem letzten Teil soll schließlich die Frage beantwortet werden, inwieweit der zuvor erarbeitete Autonomiebegriff tatsächlich zu einer Erweiterung der Debatte zum Einsatz digitaler Technologien beitragen kann. Aus den oben genannten Gründen werde ich hierzu das Beispiel digitaler Technologien in der Pflege heranziehen. Besonders wichtig ist mir auch, in diesem Teil meiner Arbeit auf aktuelle Debatten in den Pflegewissenschaften zu diesem Thema zu verweisen und festzustellen, inwieweit die Ergebnisse meiner Arbeit sich hier als anschlussfähig erweisen könnten.

**Steven Sello:** Sich selbst erzählen. Narrative Selbstverhältnisse und die Rezeption von Lebensratgeberliteratur (Neues Promotionsprojekt)

In meinem Forschungsprojekt untersuche ich den Einfluss von Lebensratgeberliteratur auf die Lebensführung. Im Zentrum der theoretischen Überlegungen steht der Begriff der narrativen Selbstverhältnisse, bei dem es darum geht, wie die Einzelnen sich selbst und anderen in verschiedenen sozialen Kontexten erzählen, wer sie sind, wie sie so geworden sind und wie sie warum auf eine bestimmte Weise denken, fühlen und handeln. Mittels dieser Selbst-erzählungen deuten die Individuen ihr Leben, beschrei-

ben ihren Alltag und strukturieren damit zugleich ihre Lebensführung. Mit einem erzähltheoretischen Zugang gewinne ich eine Heuristik für die empirische Untersuchung, bei der ich einerseits ausgewählte Lebensratgeber und andererseits deren Rezeption in Online-Rezensionen und Internetforen untersuche. Der Fokus der empirischen Analyse richtet sich darauf, in welchem Verhältnis die narrativen Muster in den Ratgebern zu den Narrativen korrespondierender Onlinebeiträge stehen.

**Ulrike Stutz:** KuBiLa – Kulturelle Bildungslandkarten. Visuelle sozialräumliche Netzwerkanalyse kooperativer kultureller Bildung in ländlichen Räumen im Vergleich (Neues Fellowprojekt)

Mit dem Projekt *KuBiLa – Kulturelle Bildungslandkarten*, das von 12/2019 bis 11/2022 vom Bundesministerium für Bildung und Forschung gefördert wird, analysieren wir – ein interdisziplinäres Team aus den Bereichen Kunstpädagogik, Politikwissenschaft und Soziologie der Universität Erfurt – Netzwerkstrukturen kultureller Bildung in ländlichen Räumen. Dabei legen wir den Fokus auf Aus-

tausch- und Kooperationsbeziehungen unterschiedlicher Kultur- und Bildungsakteur\*innen in ausgewählten ländlichen Landkreisen in Ostdeutschland. Unsere zentrale Frage richtet sich darauf, welche Formen der Vernetzung eine Strategie bieten könnte, um regionale Unterschiedlichkeit und Ungleichheit als zentrale Herausforderungen des deutschen Bildungssystems zu bewältigen. Hiermit

knüpfen wir an Diskurse zu Potentialen von Vernetzung in der kulturellen Bildung und zur Entwicklung von Bildungslandschaften an. Außerdem greifen wir mit dieser Fragestellung Empfehlungen auf, die im Rahmen einer Kulturentwicklungskonzeption in Thüringer Landkreisen formuliert wurden.

Das Projekt findet in der ersten Projektphase in den Gemeinden der Nordthüringer Landkreise Nordhausen, Unstrut-Hainich und Kyffhäuser statt. Die Klassifizierungen »ländlich«, »peripher« und »städtisch« orientieren sich an den 2010 vom Bundesinstitut für Bau-, Stadt- und Raumforschung definierten Raumtypen.

Mit Thüringen wird eines der neuen Bundesländer ausgewählt, das Merkmale sogenannter Strukturschwäche aufweist, aber auch über sozioökonomische und kulturelle Potentiale verfügt. In einer zweiten Projektphase wird ein Vergleich mit zwei weiteren ostdeutschen Bundesländern vorgenommen. Dabei werden sowohl regional übergreifend relevante Faktoren als auch unterschiedliche Formen von Kooperation und Vernetzung in der kulturellen Bildung in ländlichen Räumen herausgearbeitet.



Ein zentrales Element des Forschungsprojekts bildet eine interaktive Landkarte ([www.kubi-map.de](http://www.kubi-map.de)), auf der Kulturangebote und ihre Nutzung sowie Bildungseinrichtungen in den drei Nordthüringer Landkreisen eingetragen werden können. Auf der Landkarte lassen sich nicht nur institutionelle Angebote z. B. von Museen, Bibliotheken und Gedenkstätten eingeben, sondern auch selbstinitiierte und informelle kulturelle Praktiken mit Bezug zu kanonisierter, populärer, materieller und immaterieller Kultur.

Mit den Eintragungen auf der Landkarte schaffen die Akteur\*innen ein Mapping ihrer regionalen kulturellen Praxis, die eine Grundlage für ihre kulturellen Bildungsprozesse bildet. Unter »kultureller Bildung« wird dabei die Ermöglichung subjektorientierter Aneignungsprozesse in der Auseinandersetzung mit Kultur in der Einbeziehung formaler, non-formaler und informeller Bildungsprozesse verstanden. Im Forschungsprojekt *KuBiLa* wird forschungsmethodisch ein Mixed-Methods-Ansatz angewendet, der quantitative, qualitative und interaktive Verfahren verbindet. Die Akteur-Netzwerk-Theorie nach Bruno Latour, Michel Callon und John Law wird als eine mögliche methodologische Fundierung herangezogen.

#### LAUFENDE PROJEKTE

**Steffen Andrae:** Realismus und Erfahrung. Zum Verhältnis von Poetik und Gesellschaftskritik bei Siegfried Kracauer und Alexander Kluge

**Sebastian Bandelin:** Erfahrungen des Öffentlichen. Eine pragmatistische Rekonstruktion der Herausbildung von Gegenöffentlichkeiten

**Christoph Baumgartner:** Civil Relations under Conditions of Religious Diversity

**Nora Binder:** Soziale Kompetenz. Zu einer Epistemologie des Zwischenmenschlichen im 20. Jahrhundert

**Kerstin Brückweh:** Lebenswelt und Systemwechsel in Ostdeutschland

**Frank Ettrich:** Ost-West-Unterschiede dreißig Jahre nach den »Postkommunistischen Transformationen«

**Carsten Herrmann-Pillath:** Economic Philosophy of the Anthropocene. A Project in Critical Theory

**Lukas Meisner:** Critical Theory of Political Autonomy. Radicalising the Project of Modernity beyond Capitalist (Post-)Modernisation

**Martin Repohl:** Die Beziehungsqualität der materiellen Welt. Perspektiven eines weltbeziehungssoziologischen Ansatzes der Analyse von Materialität

**Elisabeth Schilling:** Time Structures as an Inequality (Re-)Production System

**Markus Schulz:** Reclaiming Futures. Sociological Imagination and the Horizons of Possibility

**Sisi Sung:** Managerial Careers of Women in China: An Economics of Identity Approach (Completed PhD Project)

China's economic growth has profited its citizens with expanded economic opportunities and improved living standards. Nevertheless, the economic gains have been far from equal between women and men. According to

the Global Gender Gap Report 2021, China is ranked 107th among 156 countries. A significant gender gap (80 percent) in senior management positions is identified by the Report despite the country's remarkable progress in

women's labor force participation and wage equality. The underrepresentation of women in senior leadership roles is commonly described as the "glass ceiling". In contrast to the detailed descriptions in the West, the glass ceiling in Chinese organizations has yet received limited scholarly attention. In this regard, the present study aims to contribute to the current understanding with additional inputs. More explicitly, the study seeks a holistic understanding of the glass ceiling in China with an innovative and powerful theory that draws from insights beyond the disciplinary boundary of economics.

The core conceptual framework, cultural stereotype, is primarily developed upon extensive evaluation of major theories on gender differentials in the disciplines of economics and management sciences. In addition to the theoretical discussion, qualitative analysis of data collected from the world's largest Chinese private enterprises and state-owned enterprises serves as empirical evidence to complement the understanding of stereotypes in the Chinese business context. The main results of the study are summarized in the following.

(1) *Economics of Identity*. After exploring economic theories on gender, it is notable that the "economics of identity" (Akerlof & Kranton 2000) is salient to the understanding of gender differentials in two aspects. Firstly, it is the model that marks a major shift from standard economic frameworks by incorporating social psychological perspectives to study individual economic decisions. The distinction is particularly vivid in terms of its gender application, gender stereotype. Standard economic theories emphasize the descriptive nature of gender stereotype by predicting what women and men will do upon descriptions about what women and men typically are. Economics of identity, on the other hand, considers the prescriptive nature of gender stereotype in addition to gender descriptions. In other words, the economics of identity recognizes the internalization process of an individual such that the descriptions of what women and men typically tend to take the form of gender prescriptions to inform what women and men should or ought to do. In this regard, an individual's behavior is likely to follow the prescriptions of gender category as a game-theoretic response.

Secondly, it demonstrates strong explanatory power of the identity model in understanding gender theories in other disciplines. In exploring one of the widely-documented gender concepts, gender as performativity, the identity model explains the concept by pointing out the economic reasoning for an individual to repeat acts to construct one's gender identity. In the organizational context, the economics of identity continues to demonstrate its robustness to interpret the existing gender theories and serve as a conceptual contour to accommodate the diversified gender-organization theories. For instance, it identifies a common ground to social role theory and status characteristic theory by pointing out their shared emphasis on an individual's response subject to gender beliefs (prescriptions). With regard to theories that stress the process

of production and reproduction of gender inequalities, the economics of identity highlights the economic rationale of the process and points out the difficulty in tackling disparity. While exploring the glass ceiling, the identity model demonstrates its holistic character to systematically understand explanations from an economic perspective and the ability to capture dynamics among micro-, meso- and macro-levels.

(2) *Culture in China*. The discussion of culture in China points to the over-simplistic definition of Chinese culture in the current state of the field. Particularly, the results show that culture in China is open to interpretation in terms of specified variables. In most extant studies, Confucianism has been commonly cited as a defining feature of Chinese culture, notably among economic and management science scholarship. For instance, the economic analysis generally takes culture as an endogenous variable that is defined by context (e.g., geographical location, historical event). Economic studies of gender in China often refer to culture as merely Confucian norms stemmed from the traditional society. In a similar sense, management science literature describes China as a country with strong Confucian characteristics distinctive to other nations. In contrast to the available literature, the present study argues that the notion of culture in the Chinese context is more complex than previously defined. Apart from traditional culture, characterized by the emphasis of *jia* / family and Confucianism, the state's policies prompted by the party-led modernization also plays a critical part in shaping culture. The variables are in effect in parallel. The results indicate that clarifying various contextual variables is salient in interpreting culture in China.

In addition, the study finds that culture in China is also open to interpretation in terms of different study approaches. Historical retrospect on situations of women in China is one possible approach to identify the relevant contextual variables. The alternative approach is characterized by examining the various research trajectories on Chinese women and gender discourses in China. The results reveal the existence of Western theories and views about women, which have been extensively influencing the analytical methods to study Chinese women. In this regard, the alternative approach raises an important issue in methodology by pointing out the salience to clarify the contextual roots of trajectories to interpret China. The questions it raises are whether indigenous views on China differ from Western perspectives on China. If so, what are the differences and implications in interpreting culture in China? The questions contribute to the state of the field by pointing out potential methodological issues in future studies of China.

(3) *Stereotypes in Chinese SOEs and Private Enterprises*. The qualitative study of thirty managers in Chinese SOEs and private enterprises justifies the shared beliefs about women's gender role in two major aspects. First, the respondent's perspective about women in the workplace does not differ from the present image of ideal woman,



that is, family role as daughter, wife and mother, as well as women's equal labor participation as that of men. The perspective is shared among all respondents regardless of gender. Second, manifestations of the characteristics associated with the ideal Chinese woman in the workplace context are also noticeable from women's career experiences. For instance, some women were rejected from promotions or job offers given the stereotypical belief about what women are and how they will behave based on the characteristics of the ideal woman.

In addition to the stereotypical beliefs in Chinese enterprises, the results also show that SOEs and private enterprise each have demonstrated a distinct cultural feature that actively shapes the manifestation of gender identity and respective stereotypes at an organizational level. Furthermore, the findings shed light on the relevance of the age of an individual, with respect to the macro-level socioeconomic and political context, in understanding one's attitudes toward gender and career behaviors.

(4) *Work-Family Interface*. The contextualized cultural stereotyping framework is robust to identify additional aspects which have been overlooked by extant studies. In the discussion of the work-family interface, a salient detriment to the glass ceiling, the conceptual framework pinpoints the interrelationship of work and family in China, a sharp contrast to the Western interpretation. The results show that work-family interpretation in the Chinese context is significant in clarifying the attitudes of women managers toward top leadership positions. For instance, a woman manager's decision to turn down a promotion to a

senior leadership position can be explained by the framework as a decision that maximizes her well-being with respect to career, as well as the equally relevant family accounts.

(5) *Guanxi*. In the study of social networks, a widely discussed factor to the glass ceiling, the inclusion of cultural stereotype contributes new insights to the field. The open-ended nature of culture suggests that *guanxi* is an indigenous concept that can better approach the Chinese case than social network. This conclusion highlights the cultural insensitivity in previous studies on women in management in China, given that *guanxi* and social network are often regarded as interchangeable without exploration of the possible differences. The framework can capture the important role of women in building *guanxi* and facilitating *guanxi* practices. This result has rarely been identified by the available studies. In this regard, the framework sheds new light on the universal consensus that women are disadvantaged in *guanxi* practices. The psychoanalytic theory reveals feminine characteristics in promoting sociality and maintaining good relations with other individuals. In other words, women possess potential advantages in cultivating, mobilizing and maintaining relationships. It is clear that previous studies about women and *guanxi* / social network have, to a large extent, overlooked these aspects. The result is salient to the current state of the field in the sense that it points out the need to explore women's role in *guanxi* and the potential to develop a women-oriented *guanxi* approach to understand the glass ceiling in China.

**Clemens Villinger:** Vom ungerechten Plan zum gerechten Markt? Konsum, Alltag und soziale Ungleichheit in der langen Geschichte der »Wende« (Abgeschlossenes Promotionsprojekt)

Die Arbeit untersucht die lebensweltliche Bedeutung von Konsum für die Vorgeschichte der Revolution von 1989/90 in der DDR, für den Umgang mit dem Systemwechsel und den Folgen der Transformation. Um das Verhältnis von strukturellem Wandel und alltäglichen Konsumpraktiken zu analysieren, wird eine akteurszentrierte und auf die Lebenswelten ausgerichtete Untersuchungsperspektive eingenommen. Die Konsumfelder Ernährung und Wohnen wurden exemplarisch ausgewählt, weil ihr Wandel den Alltag aller in Ostdeutschland lebenden Menschen erfasste und beide Bereiche essenzielle Konsumformen darstellen, die jeden betreffen.

Zwei Fragebereiche stehen im Mittelpunkt der Arbeit: Erstens wird gefragt, welche Erfahrungen, Wissensbestände und Erwartungen die alltäglichen Konsumpraktiken prägten. Fragen nach der ökonomischen, sozialen und moralischen Einbettung des Konsums werden mithilfe eines praxeologischen Ansatzes untersucht. Der zweite Fragebereich widmet sich sowohl der strukturellen Dimension von sozialer Ungleichheit als auch deren Wahrnehmung. Wie entstand soziale Ungleichheit auf den beiden Konsumfeldern, und wie veränderte sie sich

im Zuge des Systemwechsels von 1989/90? Welche Gerechtigkeitsvorstellungen prägten die Wahrnehmung von sozialer Ungleichheit auf den Konsumfeldern Ernährung und Wohnen?

Zeitlich setzt die lange Geschichte der »Wende« der beiden Konsumfelder zu Beginn der 1980er Jahre ein, als viele Menschen in der DDR eine Verschlechterung des Wohnungs- und Konsumgüterangebotes wahrnahmen. Der Endpunkt des Untersuchungszeitraums liegt in der Mitte der 1990er Jahre, die den vorläufigen Abschluss einer Gewöhnungs- und Anpassungsphase des Konsumverhaltens an marktwirtschaftliche Bedingungen markiert. In der Arbeit wird auf drei mikrohistorische Fallstudien zurückgegriffen. Indem das thüringische Dorf Merxleben, die sächsische Kleinstadt Wurzen und die Großstadt Leipzig ausgewählt wurden, deckt die Dissertation eine Varianz unterschiedlicher Lebenswelten ab. Der Zugang erfolgt über die in den räumlichen Fallstudien auf den beiden Konsumfeldern sichtbaren Praktiken und nicht über die Auswahl bestimmter Personengruppen oder Alterskohorten. Neben Archivakten, Überlieferungen des Ministeriums für Staatssicherheit der DDR und Medienbeiträgen

stellen zu Beginn der 1990er Jahre erhobene sozialwissenschaftliche Interviews die zentrale Quellengrundlage dar. Die Interviews wurden im Rahmen der Arbeit neu erschlossen, aufbereitet und zweitausgewertet.

Für viele in den Untersuchungsräumen lebenden Menschen hing die individuelle Akzeptanz des Gesellschafts-systems sowohl in der DDR als auch in der Bundesrepublik von der eigenen wirtschaftlichen Situation ab, weshalb der Konsum ein Untersuchungsfeld darstellt, ohne dessen Betrachtung sich die dynamischen Veränderungen, langen Kontinuitäten und abrupten Brüche in der Gesellschaftsgeschichte der »Wende« nicht verstehen lassen.

Ein Großteil der Befragten in Merxleben, Wurzen und Leipzig zog zu Beginn der 1990er Jahre eine kritische Bilanz des Systemwechsels – auch weil sie ihre materiellen Verhältnisse als Grundlage betrachteten, um ihre demokratischen Bürgerrechte in Anspruch nehmen zu können. Diese Haltung ist nachvollziehbar, da die infolge des Umbruchs von 1989/90 vollzogenen beziehungsweise einge-

leiteten ökonomischen Weichenstellungen darauf abzielten, die Bevölkerung der DDR über die Teilhabe am Konsum in die Bundesrepublik zu integrieren. Alternative Integrationsmechanismen wie zum Beispiel ein gemeinsamer verfassungsgebender Prozess wurden demgegenüber vernachlässigt. Folglich bewerteten die Interviewten zu Beginn der 1990er Jahre ihren in der DDR geschaffenen Wohlstand und die damit verbundene Lebensleistung als ebenso hoch wie Bürgerrechte oder persönliche Freiheiten. In dieser Perspektive stellte sich der Systemwechsel von 1989/90 auf den Konsumfeldern Ernährung und Wohnen für viele Menschen weniger als ein Bruch in der Lebenswelt denn als eine Kontinuität ohnehin beschränkter Handlungsmöglichkeiten dar. Die Ergebnisse der Arbeit zeigen, dass die Befragten die Folgen der »Wende« auf den beiden Konsumfeldern ambivalent bewerteten, weil sie einen höheren Stellenwert der individuellen Leistungsbereitschaft für das Zustandekommen von sozialen Ungleichheitsverhältnissen erwartet hatten.

**Tanja Visic:** *Peripheral Labour Mobilities: An Ethnography of Elder Care Work between the Former Yugoslavia and Germany* (Completed PhD Project)

My doctoral research project is an ethnographic study on gendered care labour mobility that empirically, methodologically and theoretically contributes to a wider academic body of research on local responses to global commodification of care work and related global inequalities. Its focus on specific social and cultural labour practices and new emerging forms of sociality that arise from elder care labour mobility allows for bridging the analytic gap between mobility, immobility and elder care work by underscoring their mutually constitutive relationship. Originality of the project lies in its critical conceptual framework “peripheral labour mobilities” that I developed being inspired by critical mobility studies, anthropology of labour and sociology of knowledge. The concept allows for studying structural forces that induce labour mobility, meso-level (institutions) and individual responses to these forces from legally, politically and scholarly marginalized mobile workers whose cross-border movements are often vulnerable and unpredictable. The central thread that links manifold theoretical perspectives and concepts in my dissertation is a feminist deconstruction of canonical approaches to structures, spaces, mobilities, scales, subjects and spatial logics. An intersectional approach is used to ask how gender and other social differences (citizenship, race, class, nation, etc.) play a crucial role in shaping unequal “geographies of care labour mobility”. These gave a firm foundation for my ethnography that describes, analyses and re-conceptualizes manifold connections between mobility, space, sociality and inequality in the context of commodified care for the elderly. A new geopolitical and historical circumstances of the former Yugoslavia countries (Bosnia and Herzegovina, Bosnian Serb Republic, Serbia, Kosovo, Montenegro), after its dissolution, such

as change of the borders and post-socialist political and socio-economic transition caused the new labour mobility dynamics after 2000. A highly gendered informal market of elder care has created, especially in the last decade, a specific labour mobility pattern in which women make journeys from their countries to Germany to perform elder care work staying up to three months on tourist visas. Such care labour mobility arrangements in the frame of a monthly or weekly rotation is well known and well researched among care and domestic workers from Central and Eastern Europe. My doctoral research project fills the gap in both German and international care and domestic work studies with three main points: (1) insufficiently researched and, to date, neglected regional focus (the former Yugoslavia); (2) critical empirical examination of specific elder care work mobility patterns in the post-Yugoslav region (answering the central question of the study how the capacity for elder care mobility is built in the interwoven segments of transnational informal care labour markets, labour laws, border regimes, manifold social relations between care workers, job intermediaries, care receivers, their families and other actors in “migrant institutions”); (3) the study centres on the journey of elder care workers to and from fixed sites in the former Yugoslavia (their homes) and Germany (households). The inductively designed research study, based on self-collected data, interviewing and participant-observational methods, case studies and thick descriptions, produced ethnographic evidence which is analysed to show cultural interpretations of border crossings, cross-border mobility strategies, aspirations and motivations for care work mobility, attitudes towards performing elder care work and cultural perceptions of care.

**Qian Zhao:** The Evolution of Modern Business Ethics in Reform China (Completed PhD Project)

Since the 1978 economic reform and opening-up in China, the debate on the moral legitimacy of profits and markets has taken off in both business and academia. This growth in business ethics seems to be at odds with the ideas behind the reform, which were seen as a farewell from the moralism of Maoism and as a de-ideologized turn towards a “value-free” capitalist market model.

My dissertation examines the social and cultural frameworks behind these ideas of morality and legitimacy that influence the development of business ethics. For this purpose I use Gabriel Abend’s “moral background theory” which allows me to make visible deviations, convergences, changes and continuities of public moral concepts that have remained invisible in previous research on business ethics. I develop a holistic understanding of the development of Chinese business ethics by connecting the mechanisms of cultural production of normative meanings and the empirical social spaces of their emergence.

By empirically examining the two most important sites of the development of business ethics norms – business schools and business associations – it becomes apparent that learning from and integrating modern Western

technologies, sciences and economic principles is not incompatible with the humanistic spirit associated with the moral tradition of Confucianism. These Chinese moral concepts symbolize a moral wholeness and help to create a shared cultural identity in contemporary China. Moral attitudes are deliberately promoted as a framework to create a public moral structure. Modern Western concepts such as empirical sciences, individualism and rationalism are adopted and used, but not fully integrated into the moral sphere. On the contrary, Western ideas, seen as an external framework, promote the pursuit of “Chineseness” as a civilizing concept and keep the level of moral awareness high in the process of learning from the West.

Both theoretically and empirically, research on the moral background in the context of China has been largely neglected so far. My research represents an important step towards a materially rich description of the moral background of Chinese business ethics. It provides an important overview for understanding the cultural and moral foundations of Chinese business and offers an important contribution to understanding the connection between values and business in reform China.

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**Kollegforschungsgruppe »Religion and Urbanity: Reciprocal Formations«**

Wissenschaftliche Leitung: Prof. Dr. Susanne Rau, Prof. Dr. Jörg Rüpke  
 Koordinatorin: Dr. Klara-Maeve O'Reilly

**Mara Albrecht:** The SpaceTime of Urban Violence and Policing in the British Empire: The Riots in Belfast (c. 1857–1935) and in Jerusalem during the British Mandate (New Fellow Project)

The sectarian riots in Ireland in the late nineteenth and early twentieth centuries and in Palestine during the Mandate era are among those cases of disturbances of the peace most damaging to the prestige of the British Empire. The cities of Belfast and Jerusalem played a significant role in these struggles about religious and national identity, political power and spatial hegemony. Practices of urban violence and policing in the Empire’s territories were shaped by imperial policies based on a paternalistic and orientalist worldview that was not only applied to “Orientals” but also to the “fighting Irish”. A main approach within British policies was to differentiate the local population spatially and temporally according to religious categories, which were at least in their exaggerated form constructed and imagined.

In this study, I analyse the riots in Belfast and Jerusalem against the backdrop of how urban violence and its policing was interconnected with British notions of religious identities, urban space and time. I argue that the British imperial perception of their “colonial subjects”

significantly influenced their urban planning strategies, changed urban rhythms and spatiotemporal practices of the local actors. However, these actors also had their own agency and operated in a field of tension between cooperation with and resistance to imperial rule on the basis of their own spatiotemporal perceptions and ultimately also through the use of violence.

By adopting a spatiotemporal perspective on the meso level of the city, new insights can be gained about the impact of religious imaginations on the transformation of urban space and time as well as the shaping of practices of urban violence and its policing.

I further reflect the riots in a broader, imperial context of accumulation and circulation of knowledge about urban violence and policing strategies. The connection between Ireland and Palestine is of particular significance in this regard: not only did the Royal Irish Constabulary serve as a role model for other police forces within the Empire, but many officers, troops and administrative personnel were transferred to Palestine after the Irish War of Indepen-



dence and brought their perceptions of sectarian violence with them. My research is based mainly on reports by British commissions of inquiry into the riots, which convened in the fashion of a court of law, calling witnesses from all religious groups and social classes. These comprehensive reports with the minutes of evidence offer detailed information on the urban space and the timing of the violence

as well as the viewpoints of the different actors. I supplement the reports with archival records as well as historical maps and newspaper articles.

Recent publications by Mara Albrecht include:

- Ritual Performances and Collective Violence in Divided Cities: The Riots in Belfast (1886) and Jerusalem (1929), in: *Political Geography* 86 (2021).

**Marlis Arnhold:** *Death and the Dead in the City: A Case Study on Roman and Late Antique Athens* (New Fellow Project)

Prominently placed tombs in second-century CE Athens, such as those of C. Iulius Philopappos and Herodes Atticus, demonstrate that the identity and (claimed) status of the deceased, the choice of location for their tombs and the existing topographical, spatial and structural conditions of the urban context were mutually dependent.

Athens' urban history during the Imperial period and Late Antiquity is characterized by numerous historical events and changes in urban planning that certainly had an impact on the cemeteries – and vice versa. If one considers, for instance, the creation of the Hadrianic “new town”, the construction of the Panathenaic Stadium, repeated flooding in the area to the west of the Lycabettos, the emergence of villa complexes in the Imperial period to the east of the city and multiple changes to the city walls, many indicators of transformations can be found, which affected the urban layout together with its cemeteries, as well as patterns of movement. For centuries, many of the city's cemeteries stretched along the roads to other places in Attica, especially those towards the Mesogeia Plain, the port at Piraeus and to Eleusis with its Sanctuary of Demeter and Kore. Closely connected to the city through the City Eleusinium at the Agora in Athens, it attracted numerous pilgrims concerned with life after death in Imperial times as well – and underwent extensive building works and monumentalization during this period.



With regard to Late Antiquity, the emergence of the first intramural Christian cemeteries during the fifth to sixth centuries CE is particularly interesting since for the first time spaces in the burial topography of the city were thus created in which a religiously denoted collective identity became visible. The use of former public buildings for such purposes, such as the Odeion of Herodes Atticus and the Theatre of Dionysos, underline the general connection between the state of preservation of monuments, their relevance for the collective memory of the city and the existence of the institutions associated with them.

Focusing on the situation in Roman and Late Antique Athens, this project examines the reciprocal relationship between burial grounds and urban space and sets out to understand the role of religion within this context. It combines the analysis of archaeological, epigraphic and literary evidence in a wide-ranging investigation of urban, social and religious dynamics and their effects.

The project builds on my earlier work on transformation processes of sanctuaries in the city of Rome and expands the perspective to include burial spaces.

Recent publications by Marlis Arnhold include:

- Transformationen stadtrömischer Heiligtümer während der späten Republik und Kaiserzeit (Contextualizing the Sacred, Bd. 10), Turnhout: Brepols 2020.

**Austin Collins:** *Le roy est entré dans notre ville: Examining How the Valois Monarchy Interacted with Cities on the Centre and Periphery during the Early Wars of Religion* (New PhD Project)

This project aims to investigate how monarchical power interacted with civic authority of urban spaces in the centre and periphery of sixteenth-century France. During the French Wars of Religion, France experienced widespread violence and destruction. The introduction of Protestantism allowed new ideas and philosophies to emerge that challenged the traditional Catholic doctrine. During these changes, monarchical influence across France rapidly diminished. In an attempt to increase royal authority, and to enforce the Edict of Amboise, which ended the first re-

ligious war, the Catholic Charles IX embarked on a royal tour of France from 1564 to 1566. But the city councils of the cities visited by the royal court had their own agenda on how they wanted their urban space to be presented. Some of the peripheral cities had grown their own unique civic identity and sought to portray this independence from the crown. But if the peripheral cities wanted the monarchy to recognize their own civic identity, did the centre cities also follow suit, or deviate and allowed the monarchy to increase their control in the centre urban spaces?

By examining different entries for cities on the periphery (Lyon and Angoulême) and the centre (Loire Valley towns of Tours, Blois, Amboise), a clearer picture can emerge of how religious differences and power negotiations manifested in urban spaces. As Charles IX crossed France, the attempt to enforce monarchical control encountered city council resistance, which manifested into power negotiations during royal entries. Lyon and Angoulême had significant Protestant influence and could have attempted to showcase to the monarchy how religious toleration could be achieved. The Loire Valley, on the other hand, was the heart of monarchical control and its towns have tried to demon-



strate their support of the crown during the religious wars. Using a frontstage-backstage approach of these royal entries by utilizing festival books, financial records, correspondences and city council minutes, this project explores how monarchical and civic powers fought for superiority across various urban spaces during religious warfare.

I have recently presented a section of this project at the 2021 Reformation Studies Colloquium hosted by the University of Birmingham, and I plan on presenting other sections on The French History Podcast and Durham University's Medieval and Early Modern Student Association podcast "Crossing Borders, Contesting Boundaries".

#### **Raminder Kaur:** Sacred Cities: Magnets for Mercantilism, Moralities, Worship and Salvation (New Fellow Project)

My research examines how, and in what ways, particular locations become magnets for mercantile exchange, financial capital as well as determined as religiously specific "sacred cities". If contemporary cities are primarily defined by their economic, administrative and multi-ethnic characteristics, how might we view a city that is both a hub for trade and a site of salvation whose prime identity stands in contradistinction to the diversity of its inhabitants?

The initial focus is on the Indian city of Amritsar, bordering Pakistan and located near the Grand Trunk Road. From the 1500s, Amritsar became the spiritual heart of the Sikh religion as well as a prominent city for trade and tourism. I examine the following questions, ranging from

the historical to the more ethnographic: How and in what ways do cities come to be designated as sacred, or conversely, how have consecrated locales grown to become prominent cities? How has the sacredness of the urban locale in Amritsar and its importance to local, national and transnational trade co-evolved over time? How were/are urban spaces imagined, demarcated and navigated in the sacred city?

Recent publications by Raminder Kaur include:

- Kudankulam: The Story of an Indo-Russian Nuclear Power Plant, Oxford: Oxford University Press 2020.
- (with Saif Eqbal) Adventure Comics and Youth Cultures in India, London: Routledge 2019.

#### **Corinna Riva:** Citizenship and Religion in First-Millennium-BC Mediterranean: Etruria and Iberia (New Fellow Project)

Comparative studies in the archaeology of cities have been invigorated by recent fieldwork on the Trypillia sites in Ukraine, and have led to renewed interest in ancient urbanism and its related aspects on a global scale, spectacularly illustrating the role of archaeology in steering wider debates. Amongst these aspects are civic identities and questions about social cohesion and what membership to the urban or citizen community means, from city-states to empires. Embracing various definitions, citizenship is itself a multifarious concept; however, if we adopt, on broader historical sociological grounds, an ideal-type definition of citizenship as a tie – however weak or strong – to the state, which pivots around transactions, enforceable rights and obligations between members of a community and "agents of the state", we can explore citizenship as an entry into the relationship between urban communities, "political agency" broadly defined and state power, or, in short, into state formation. Within global approaches to citizenship, classical Greco-Roman models and concepts

of citizenship, however, have dominated, thus reducing the potential for comparative analysis of the ancient Mediterranean. This is largely due to, firstly, a restricted Aristotelian view of citizenship, and secondly to an overarching prevalence, in large-scale studies on cities in Eurasia, on origins over the inner workings of urbanism, thus hindering new perspectives, which the proposed project aims to advance.

In fact, recent debates on citizenship in Greek history have unequivocally jettisoned the Atheno-centric Aristotelian model as a construct and the evolutionary thinking associated with it, according to which primitive forms of Archaic citizenship evolved into a complete form in Classical Athenian democracy. Archaic Greek historians now acknowledge citizenship as a fluid, dynamic and open process, in the development of ties and bonds, with no predictable outcome or single solutions, and the emphasis, in Archaic and Classical texts, upon participation in religion rather than political participation. The "covenant"

between the members of the polis and gods, its rules and regulations on religious matters such as sacrifice delineated both community and participation, in one word, citizenship, along with descent, real or metaphorical, and law: citizenship was thus constituted by shared cult, descent and law. Even Classical Athens is no longer viewed as a completed political project. This socio-political (rather than strictly political) understanding of citizenship highlights social relations and civic behaviour or performance and the key role of religion at the basis of citizenship. This perspective has developed alongside a re-thinking of the Greek state and social status therein: while the latter is seen as fluid, contested and shaped by strategies of social distinction underlying civic behaviour, which are detected in the archaeological record, the city-state itself has been investigated through social theory, with particular reference to the Bourdieuan doxa. The debate on early Republican concepts of citizenship in Rome has been less lively due to Roman historians' focus upon the late Republican and imperial periods, although even for those periods Rome's political culture is now deemed to be much more dynamic than previously thought. In fact, the real barrier to understanding citizenship in the "wild frontier land" that is early Rome comes from the fragmentation of the available textual sources and the challenge of peeling back from later sources what can be assessed as reliable evidence. Attempts to confront this challenge have been successfully made with the help of political theory on the one hand, and archaeology on the other: hereditary aristocracy, the existence of several assemblies and the sequence of magistracies characterise the increasingly complex early Roman Republic in which an open and flexible concept of citizenship went hand in hand with the du-

ties and privileges of citizens outlined in the city-state's developing constitutional and legal framework. In these attempts, particular emphasis has been duly placed upon human agency, and hence the state's citizens, to shape, and indeed be, the state in consort with one another; importantly, this aspect cannot be adequately addressed without archaeological evidence. Both early Rome and Archaic Greece therefore demonstrate the role of this evidence in understanding early citizenship and the potential of a theoretically-informed and contextual analysis of the archaeological record for enabling us to investigate citizenship comparatively across the socio-political world of the first-millennium-BC Mediterranean where urban and non-urban states emerged and developed with a variety of outcomes outside Greece and Rome. State formation in the non-Greco-Roman Mediterranean has, in fact, been the object of an enormous body of scholarship; yet, no attention to date has ever been paid to the creation of citizenship as the dynamic for state formation, where citizenship is understood as socio-political agency, structured by ties and obligations, and realised in collective participation that shaped the members of a (city) state community – a working definition that integrates definitions from sociology and political philosophy with the recent findings on Archaic Greece outlined above. Building upon these findings, this project intends to fill this lacuna by executing a comparative analysis of Etruria and indigenous Iberia; the aim is to evaluate whether and the extent to which parallel trajectories occurred in those non-Greco-Roman Mediterranean regions, and to uncover the diversity of solutions to socio-political cohesion in urbanism across the first-millennium-BC Mediterranean in order to contribute to debates to global studies on urbanism and citizenship.

**Christina Williamson:** Festival Hubs: Deep-Mapping Sanctuaries in the Ancient Greek World  
(New Fellow Project)

In my second term in Erfurt, I will be going deeper into my project on "Deep-Mapping Sanctuaries", focusing on the relationship between the shrine of Asklepios and Pergamon in the Hellenistic and Roman periods. Sanctuaries are special places. In the ancient world, they were often at the centre of a diversity of urban narratives. Social, economic and (geo-)political motives were intertwined with religious aspirations, creating a vibrant space of overlapping and sometimes contesting voices that channelled the dynamics of the urban mix. The sanctuary of Asklepios near Pergamon was such a space. Developing from a natural shrine in a spring-fed basin to a cult of healing, it became a centre of urban gravity, endowed by the Attalid kings, promoted by the local elite, drawing travellers near and far, and attracting the attention of Roman emperors. Asklepios had



become Pergameus Deus, the principal god of the city. My project examines the Asklepieion as an evolving hub of overlapping networks, many of which can be traced through votives, ceramics, inscriptions, coinage, architecture and literary passages, each representing a personal investment at some level in this particular space and in this larger network. Using the concept of "deep-mapping", which focuses on the temporal depth of spatial narratives, I aim to map the diversity of these narratives while looking for patterns and intersections over time. Practically speaking, this means creating a geo-database that can be used in a geographic information system for visualizing and analysing the different narrative flows. This approach provides a means towards understanding sanctuaries as critical spaces that form and are informed by urban ideologies.

## LAUFENDE PROJEKTE

**Konstantin Akinsha:** Writing the Fifth Gospel

**Martin Christ:** Tod, religiöse Veränderungen und transkulturelle Kontakte in Dresden, Zürich und München, ca. 1550–1650

**Cristiana Facchini:** As a Nautilus Shell. Religious Diversity and Urbanity. A Historical Journey

**Richard Gordon:** Constructing Religious Experience in the City. Small Groups in the Latin-Speaking Provinces of the Roman Empire

**Kristine Iara:** Late Antique Rome: Spaces, People, Gods

**Elisa Iori:** Patterns of Transformation in the Cultural Landscape of Swat/Uḍḍiyāna. A Socially Integrated Model

**Sara Keller:** Water and Urbanity. Mapping Water in the Indian Medieval City

**Asuman Lätzer-Lasar:** Wechselseitige Formungen zwischen Stadt und religiösem Netzwerk

**Natalie Lang:** Hindu Religion and Urbanity in Paris

**Harry O. Maier:** Urban Space-Time in Second-Century Christ Religion

**Ilaria Ramelli:** Philosophy as Religion in a Universal Empire

**Susanne Rau:** Religion und Urbanität: Wechselseitige Formierungen. Fallstudien

**Katalin Szende:** Cathedral Cities in Context. Bishops' Seats in Medieval East Central Europe as Urban and Religious Centres

**Emiliano Urciuoli:** Forbidden Jobs. Making a Living as a Jesus Follower in the Roman Empire

**Simone Wagner:** Autorität und Geschlecht. Kommunikation in Konflikten über das Äbtissinnen- und Propstamt in städtischen Stiften Südwestdeutschlands (15./16. Jh.)

**Benno Werlen:** Kulturvergleichende Weltbeziehungen

**Francesca Fulminante:** Religion and Urbanity in Its Formation: A Case Study from Early Rome and Central Italy (Completed Fellow Project)

Between the 10th and the 5th centuries BC Italian populations underwent radical changes in the social, political and ethnic organization which led from the mainly “egalitarian” communities of the dispersed villages of the Bronze Age, to the “hierarchical” and “centralized” societies of the Archaic cities. Many scholars have contributed to delineate this trajectory by looking at various aspects of the social structure, production, economy etc., but probably the religious aspect has been less intensively investigated. Some emphasis has been posed by various scholars, such as Alessandro Guidi, Christopher Smith and Jörg Rüpke, on early manifestation of cult and religious activity within the domestic or the funerary spheres, probably performed by the heads of the clans or the families (“proto-gentes”), which preceded the “proper” religious manifestation of the monumental realization of the temples of the archaic period, especially in central Italy. Connecting to Polignac, Lefebvre and Bourdieu and by taking Rüpke and Rau’s concept of religion as active agent of urbanity, my project on “Religion and Urbanity in Its Formation” set out to explore the specific role of religion in the creation of political and economic institutions of the first cities in Western Europe.

At the core of the project were the following questions: Is it the city which contributes to the rise of the sanctuary, or the sanctuary which contributes to the rise of local cities? Which is the role of religion in the shift from more heterarchical to hierarchical organizations? The project aimed to answer these questions by analysing cult places in the wider network of central Italian transportation

communication system and by investigating their reciprocal position and role within the system as compared to other types of settlements (domestic, functional, funerary etc.). This allowed to elaborate on the role and significance of the various spaces of ritual performance within the societies involved and eventually verify if Polignac’s model is applicable to central Italy as well. In addition, the project focused on early priesthoods in Roman religion. The Annalistic tradition referred to Romulus and Numa Pompilio the definition of the religious and cultic system of Rome. According to ancient authors, some of these priesthoods were created ex novo by Romulus, that is Numa; some others were already existing before the foundation of Rome among the Latins and other Italian populations of central Italy (Etruscans, Sabines and Faliscan people), and were introduced and “reformed” by the first kings according to the new juridic and sacred status of the city. Scholars have long debated the origin of the principal Roman religious institutions, about the chronology in which these figures acquired the features and attributes that will accompany them in historical times and the authenticity of the tradition that links them to the origin of the city and the oldest substratum of the legend of Rome. In collaboration with Francesco De Stefano, who did his master thesis on this topic, the project contributed to this debate by focusing on the Vestales, Salii and Flamines and by revising the literary, visual and material evidence to reconstruct the original features of these priesthood and possibly date the chronological layer and context of their creation.



**Jens-Uwe Hartmann: Early Buddhism and Its Urban Environment (Completed Fellow Project)**

According to its self-representation, Buddhism began as a movement of wandering ascetics who lived in the wilderness and shunned not only cities, but also every inhabited place. The only point of contact between the ascetic and society resulted from the need to frequent the villages for daily support (usually a so-called alms-round). This emulated the pan-Indian role model of the ascetic who leaves society (“goes into homelessness” as the technical term says) in order to pursue his ascetic or soteriological practices undisturbed. In the earliest phase, we observe a clear preference of the individual practitioner for distancing himself from other people, even from his fellow brethren, and especially from the urban population. It is of course not easy – maybe even impossible – to assess whether or not the early phase of homeless begging monks, vividly described in the texts, is any more than an invented past that adopted certain already existing ascetic role models and ideas of renunciation from the world in order to create a “pure” beginning.

If historically correct, the wandering ascetic period points to an early phase that would normally not leave too many traces in history, if any at all. The survival of sources and the stunning success of the movement, however, suggest a very different direction: such results would be inconceivable without a connection to urban centres. This manifest contradiction was the starting point of my

project. The emergence of Buddhism is closely associated with the so-called “second urbanization” in ancient India. Early Buddhist sources, particularly the records of the life of the Buddha, describe an environment consisting of petty states with bustling capitals, villages relying on agriculture and forests, and jungles in between. The texts show a clear distinction between members of an urban community and peasants. Since ascetics in ancient India did not work, they depended on support from the working population. Apparently, it was mostly villagers who took care of the ascetic’s daily needs, but other requirements, such as lavishly decorated places of worship, called for rich donors who were able to foot the bill. It is extremely interesting to observe how affluent members of the urban society, especially merchants involved in profitable long-distance trade, became targeted as the main sponsors. The need to attract such people involved a certain kind of urbanization on the part of the Buddhist monks, especially since their rules forbade them to permanently live inside a city, but it also brought Buddhism right into the centres of wealth and power and resulted in specific adaptations of these centres. Since economic factors appear to play a decisive – and so far mostly overlooked – role in these reciprocal transformation processes, the project focused on the underlying economic phenomena as far as they can be recovered from the literary and archaeological sources.

**Katharina Ulrike Mersch: Crowds, Urban Societies and Religiously Connoted Spatial Constructions in the Late Middle Ages (Completed Fellow Project)**

In my application for the KFG, I proposed two projects that should lead to one article each: an article about religious violence performed by crowds in medieval cities and an article about how towns prepared for crowds taking part in religious rituals within the city walls. Unexpectedly, the first project resulted in writing two articles with different focuses, one in German (already accepted by the publishers), one in English (submitted for publication in *Religion and Urbanity online*).

Due to this circumstance as well as to the fact that the transition to digital teaching in the first Corona semester (summer 2020) prevented me from preparing as many tasks before my arrival in Erfurt for this article, I performed mainly fundamental research for the second project (gathering of sources and literature, preliminary source analysis and reflections about conceptual questions). I am still working on this project, but currently focus on another project I took on rather unexpectedly: I contributed to the “Blurring Boundaries” conference of the KFG in November 2021 with an article about “Perforating Urban Boundaries with Processions in High and Late Middle Ages”.

Besides, during my time at the KFG my habilitation thesis appeared in print and I successfully applied for a posi-

tion as Senior Lecturer for Medieval History at the Ruhr University Bochum. I proofread two articles and one review dealing with religious topics during the winter term 2020/21, which are now published. Especially the article about learned monks and nuns deals with religion and urbanity. The review deals with a new edition of one of the sources I dealt with in the article “Menschenmengen *extra* und *intra muros*. Die Rolle von Stadtgemeinschaften bei den Gewalttaten des Hirtenkreuzzugs und der Rintfleisch-Verfolgungen”.

Recent publications by Katharina Ulrike Mersch include:

- Missachtung, Anerkennung, Kreativität: Exkommunizierte Laien im 13. Jahrhundert (Mittelalter-Forschungen 68), Ostfildern: Thorbecke 2021.
- Das Interdikt kritisieren und umgehen: Legitime und illegitime Maßnahmen geistlicher Gemeinschaften vornehmlich im ausgehenden 12. Jahrhundert, in: Das Interdikt in der europäischen Vormoderne (Zeitschrift für historische Forschung, Beiheft 57), ed. by Tobias Daniels, Christian Jaser and Thomas Woelki, Berlin: Duncker & Humblot 2021, 157–184.
- Klöster und Bildung: Gelehrte Mönche und Nonnen in Niedersachsen, in: Klosterlandschaft Niedersachsen, ed. by Arnd Reitemeier, Bielefeld: Verlag für Regionalgeschichte 2021, 195–231.
- Rezension zu: Julia Burkhardt, Von Bienen lernen: Das *Bonum universale de apibus* des Thomas von Cantimpré als Gemeinschafts-entwurf. Analyse, Edition, Übersetzung, Kommentar. Regensburg: Schnell & Steiner 2020, in: Historische Zeitschrift 312.2 (2021), 505 f.

**Nimrod Luz:** The Infrastructures of *Religiocity* in Acre: Materialities of Faiths and Their Politics in a Mixed Israeli City (Completed Fellow Project)

This project undertook to fill an important lacuna at the intersection of the study of religion(s) and the urban sphere and contextualized further distinct urban religious subjectivities and spatialities. Taking Acre, a multi-religious and ethnically mixed Israeli city as its subject, it explored the relational spatialities between religion(s) and the city, focusing mainly on religious urban infrastructures and materialities. In contrast to former conceptualizations of the “modern city” as a secular and a rationalized space, scholars have laboured in recent years to explore and make sense of the ways religion becomes crucial and instrumental in urban conduct, planning and daily life. Pertinent debates on the nature of cities as secular, postsecular, fundamentalist, super-diverse or multi-cultural are very much in vogue. Following these theoretical debates, I offer the concept of *religiocity*, which means to suggest religious impacts on the urban sphere and, vice versa, the city’s effects on religious conduct and innovations. To this

end, I explore urban infrastructures and materialities of belief in Acre. The empirical study entailed four main urban infrastructures: urban planning, religious sites, faith-based organizations, educational institutions.

In conducting this research, I hoped to answer the following questions: What do these urban phenomena tell us about the impact and presence of religion in contemporary cities? How are religious forces currently shaping (and being shaped by) the urban sphere? Are there newly emerging religious urban subjectivities which influence and shape cities in distinct social and spatial modalities? The project set out to arrive at a more nuanced and informed understanding as to the theory of *religiocity*: urban informality, politics of religious sites and contemporary takes on sociology and geography of religion. It is within the scopes and aims of this project to add significantly to our understanding of socio-political processes, and in particular spatial ones, in the understudied city of Acre.

**Judith Thissen:** Kol Nidre on Broadway, Jazz Singers in the Shul: Cinema and the Transformation of the High Holidays in New York City (Completed Fellow Project)

I was in Erfurt as a KFG Fellow in the Autumn / Winter of 2020/21. Due to the Covid-19 pandemic and concomitant restrictions, it was a rather exceptional semester with less social interaction than typically during a fellowship, but we made the best of it. Moreover, the fact that from January 2021 everything went online allowed me to participate in the program well beyond my official fellowship period.

The outcome of my fellowship conforms for a large part to what I initially planned, but it is also different in some respects. New insights coming from discussions with new colleagues, new readings and new primary research led to new questions. The first inspiration for a different look at my ongoing work on Hollywood cinema and the transformation of Jewish High Holiday celebrations in New York City in the 1920s came from the public lecture that I was invited to give for the *Ringvorlesung* “Religion and Urbanity across Time and Space”. The preparation for this overview lecture on Jewish urban religion in the U.S.A. made me look afresh at the long-term historical development of modern Judaism and the role media played in innovating American Judaism. The second set of new ideas came from a side-project on American Sunday laws legislation, which I did for the “Religious Guides to Urbanity” workshop. Initially, this paper was planned as a short conference contribution in addition to my main project, but the historical material was so rich and the societal issues it raised were so relevant for my overall research that this small project developed into a much larger one and a first publication for *Religion and Urbanity online* (De Gruyter). In the longer run, the Sunday laws project will surely result in a second article which combines more firmly my

work on Jewish immigrant culture in New York City with the tensions in the history of Christian and Jewish efforts to regulate “Jewish time” (rhythm of daily prayers, Shabbat, the Jewish year with its many holidays) in the urban space. Together these two additional projects have greatly enriched the conceptualization of my research by drawing my attention to the social, political and symbolic impact of religious-based temporality and the importance of time-space dynamics in the pluriform urban public sphere.

Last but not least, I would like to mention a more indirect but not less exciting spin-off of my fellowship. Right from the beginning of the lockdown of New York City, I decided to follow the online activities of Park Avenue Synagogue, a leading conservative synagogue in Manhattan, to see how they adopted new media technologies (live streaming Shabbat services, Zoom Seders etc.) to create a virtual shul. I had no specific research questions. It was just an intuition that we were witnessing a major transformation in American Judaism similar to the way in which cinema, radio and records transformed Jewish “lived religion” in the 1920s. By now and thanks to a conversation that I had with Jörg Rüpke, his comments on my first impressions, this project has gained a clear focus and I am currently envisioning to set up an international comparative research network to help us understand how the Covid-19 pandemic changed contemporary religious practices and power relations within specific religious denominations.

I am grateful for the intellectual input which this fellowship gave me and I hope that with my research and observations I have also contributed to the further development of this exciting research program.

### International Graduate School

»Resonant Self-World Relations in Ancient and Modern Socio-Religious Practices«

Wissenschaftliche Leitung: Prof. Dr. Jörg Rüpke

Koordinatorin: Dr. Elisabeth Begemann

**Christopher Bégin:** Religiosity and Rituals in Clubbing: Resonance in Unity, Consumption and Timelessness  
(New PhD Project)

The emergence of raves (defined as nocturnal collective experiences of electronic music) stimulated the development of a new utopia in the early 1980s. This utopia provided the hope of a new world order, based on tolerance, liberty, anarchic governance and a feeling of cosmological belonging. In the early 1990s, while this movement was at its peak, scholars placed great insistence on this culture's religiosity: they conceived it as close to spirituality, as a meaning system which provides sense to personal experiences. This cultural practice was seen as an attempt to make sense of life, an attempt at a re-sacralization or re-enchantment of the world. The drug consumption and complaints on the sound nuisance led to the state opposition in the 2000s to raves in England and in Germany and quickly to the regulation of "partying". It had an influence on its almost anarchic form, which moved to a more organized one. This led to the emergence of clubs, which had an impact on the relationship attendants have to those events, the sense of community, unity and belonging they used to find in it. The gentrification of big cities forced venues to reduce their opening hours and even a lot of clubs to close, but this culture resisted in some cities like Berlin. This city even recognized recently that clubs are real institutions, giving them the status of cultural spaces.

As raves have been disappearing over the past twenty years, the findings on their spirituality should be revamped in the light of a new reality. This research takes the hypothesis that to attend electronic music events might push a certain youth to visit other cities, or even to move, in a quest to align a way of living with their beliefs: a possibility to live in harmony with their desires. According to Hartmut Rosa's resonance theory, this research focuses on the self-world relation that a certain youth might find in clubbing into dance, relation to others, objects, places, but also into time in the hyperextended and looped rhythms, focusing on their religious signification.

The aim of this research is to understand whether going to cities where clubbing is still active can be, as it was in the raves, experienced as meaningful, as religious, as a liminal space: a way to reconnect to a resonant life in a world that has mostly shut every other possibility of experiencing this "religion". By a combination of participant observation and semi-structured interviews, this research will focus on how the changes from the 1990s in the attendants, in the surroundings and the new regulations can reveal the impacts on the meaning of the attendance to electronic music events especially after a long closing due to the Covid-19 pandemic.

**Seraphim Schirmacher:** Music Lessons as a School Space for Resonance? A Qualitative Study of *Muße* Practices in Music Lessons (New PhD Project)

In music lessons at school, students deal with music in different ways: they make music, they listen to music or they talk about music. One aim is to enable the pupils to have experiences that are mostly described in music-educational literature as "musical-aesthetic experiences". The specific potential that music has for resonance experiences is clear here: with music, resonance experiences are possible on all resonance axes. But this requires a specific space: it is not possible in every situation to get involved with music, to be touched by it and thereby have such experiences with music. But when does this happen? When do musical practices in music lessons go hand in hand with aesthetic experiences and have an educational value? This is the question I want to explore in my dissertation project.



Specifically, I am focussing on the question of the experience of *Muße* in music lessons. The German word "*Muße*" is difficult to translate. A technical translation would be *leisure* or *idleness*, but that doesn't really capture the meaning. *Muße* is often associated with activities such as making music, listening to music or other creative activities. *Muße* describes something like the "precondition" or the "space of possibility" for experiences with music: only those who engage with music in a free space can let themselves be touched, moved and transformed by music. In research, there are different concepts of *Muße*. A kind of dualism prevails here: some researchers place *Muße* completely within the individual and understand it as a specific experience. Others understand *Muße* primarily as external

freedom from constraints. Both interpretations are only partially convincing. That is why I want to develop a new understanding of *Muße* – a praxeological understanding: *Muße* as a cultural practice. The “practice” of *Muße* – like any practice – has a physical, temporal and spatial dimension and is accompanied by certain mental processes. In my ethnographically oriented research I try to identify

practices of *Muße* in music lessons. The aim is to describe and compare individual practices of *Muße* in music lessons at school. In this way, my project should contribute to a better understanding of music lessons and the practices that occur in them. To the classic ethnographic question, “What is going on here?”, the answer in several situations in music lessons might be: *Muße* is going on here.

**Alina Zeller:** *Trachtenvereine* in the USA: Practices of Bavarian Customs Associations in the Negotiation of German-American Ethnicity, Culture and Tradition (New PhD Project)

Worldwide Oktoberfests, Dirndl and Lederhosen are dominant representations of “Germaness” even though they more likely depict customs in Bavarian and Tyrolean regions. This stereotypical depiction is perfectly exercised by associations, called *Trachtenvereine*. In my dissertation I will investigate the practices of *Trachtenvereine* or Bavarian and Tyrolean customs associations in the USA between 1880 and 1930, the period of their first formation. Moreover, I will analyze how they created and enact ideas of “Germaness” and the difference to the Austrian members of their community.

As the USA were an important nation in the twentieth century, the research on those associations will add to the understanding of how this specific representation of German ethnicity spread transnationally and is still present in the ongoing festive culture in the USA. I seek to close the gap in historiographical research about the transfer of German culture and the connection to the movement of Bavarian and Austrian customs associations in the USA.

Originally formed in Bavaria (the Austrian associations were formed later), the customs associations were brought to the USA by German and Austrian immigrants at the end of the nineteenth century. The first US-American association formed in 1914, during the time of nation building in the USA, and coincides with the beginning



of the First World War. So it was a challenging time for German immigrants, influenced by great skepticism and anti-German climate. They had to negotiate their ethnicity, culture and their traditions to find resonance in challenging times for immigrants in the USA. As the associations foremost exercised collective and ritualistic activities, the focus of my work lies on their performative and ritualistic practices on an individual and institutional level. Using historical ego-documents, programs and minutes of the associations, I will be able to grasp their activities and the resonant relationships they formed. Additionally, I will use German-American newspapers as a source to analyze the outside perception and interaction with different audiences of German-American festivities. Combining those different levels of analysis, I will be able to investigate the meaningful and responsive relationships of *Trachtenvereine*, with their clothing, country of origin, audience and bigger collectives, like the US-American nation. Furthermore, the investigation of practices will allow me to understand connections to and of traditions, cultural transfer and nationalism. Those will help me to draw conclusions on changes in motivation and needs of the members of the *Trachtenvereine* and show connections and networks which still influence the German-American community today.

## NEW PROJECTS IN GRAZ

We are looking forward to welcoming the following doctoral researchers at the end of 2022 in Erfurt. They are currently starting their research at the University of Graz.

**Behnaz Ghazi Moradi:** Spatiality, Religion and Body. Relocating Female Experiences in Post-Revolutionary Iran

**Marios Kamenou:** Resonant Relationships and Religious Innovations. Interpreting Ritual Practices in the Hellenistic Cult of the Mother of the Gods

**Veronika Kolomaznik:** Transformation und Resonanz des verlebendigten Phallos. Wandlungen und Wirkmächte eines Motivs der antiken Bilderwelt

**Matthias Scholler:** Ruler-Cult and Crisis. The Imperial Cult and the Third-Century Crisis

**Clemens Wurzinger:** How Literature Touches Us. Tibullus and Second-Order Resonance



## LAUFENDE PROJEKTE

**Nancy Alhachem:** Resonance instead of Alienation. The Practices of Memory among Migrants and Refugees in the German Culture of Remembrance

**Rafael A. Barroso Romero:** Unusual Burials and Eschatological Thought in the Roman West

**Marcus Döllner:** Autonomie als soziale Praxis

**Sára Eszter Heidl:** Event Religion as an Alternative to Modern Religious Phenomena

**Winfried Kumpitsch:** Der Einfluss christlicher Soldaten auf die Entstehung eines christlichen Soldatenideals

**Elena Malagoli:** Gods and Oaths in the Mittani Treaty. Resonant Self-World Relations in the Ancient Near-East

**Gabriel Malli:** Heilige Körper. Eine resonanz- und religionssoziologische Untersuchung der religiösen Verschleierung

**Manuel Moser:** Mein schönes Auto als entdinglichtes Ding? Eine vergleichende empirische Studie zu Auto- und Motoradpilgerfahrten und -segnungen in Mitteleuropa und Bolivien bezogen auf das Verhältnis der drei Resonanzachsen zueinander

**David Palme:** Contradiction as a Form of Life

**Diana Pavel:** Platform of Encounters or a Table for Offerings? The Aspects of the Etruscan Altar during the Seventh to Second Centuries BC

**Luca Pellarin:** Time (Dis-)Closure: Learning from Christian Eschatology

**Felipe Perissato:** Mysteries and the Ancient Mediterranean. Space, Eleusinian Cult and Social Organization of Attica (Sixth to Fourth Centuries BC)

**Georgia Petridou:** The »Lived Body« in Pain. Embodiment and Religion in Their Socio-Cultural Contexts

**Konrad Pfeffel:** *Metus septentrionalis*. Untersuchungen zur Nordangst in der römischen Kultur und Gesellschaft

**Aaron Plattner:** Resonanz und Ekphrasis. Die Stimmen heiliger Räume, Rituale und Gegenstände bei Pausanias

**Blaž Ploj:** Religiöse Rituale in den Komödien von Titus Maccius Plautus

**Stella Rehbein:** Romantik in Zeiten abnehmender Resonanz. Eine ungleichheits- und geschlechter-soziologische Untersuchung von Liebe zwischen Ritual und Routine

**Anton Röhr:** Das Ritual als Raum der Gelassenheit. Resonanz in der Dialektik von Identität und Nicht-Identität

**Thomas Sojer:** Sacred Tropes. Simone Weil's Scriptural Exercise of Philosophy

**Ramón Soneira Martínez:** Atheism and Unbelief in Ancient Greece

**Raphaela Swadosch:** Das Hohelied als Beitrag zur Radikalisierung der Beziehungsidee. Eine Untersuchung der Resonanzverhältnisse des Hohelieds

**João Tziminadis:** Unleashing Life from Its Boundaries. The Bioscientific-Cultural Pursuit of Vitality and the Finiteness of the Human

**Armin Unfricht:** Identität, Integration, Politik. Zur gesellschaftlichen Bedeutung von Heroisierung und kultischer Verehrung historischer Persönlichkeiten bei den Griechen

**Katharina Waldner:** »How many are out there?« Resonanz und Ritual im Polytheismus. Überlegungen zum Beispiel der antiken Mysterien

**Malka Wijeratne:** *Mos maiorum*, Resonance and Emotion

**Sofia Bianchi Mancini:** Visible and Invisible Powers: A Case Study on the Socio-Political Dimension of Curse Tablets in Selinous and Athens (Completed PhD Project)

My PhD thesis explored the socio-political dimension of ancient judicial curse tablets (*defixiones iudicariae*) in 6th- and 5th-centuries BC Selinous (Sicily) and 4th-century BC Athens. Through a understanding of Greek legal cursing practices as social acts deeply embedded in societal and historical developments, I set up a new theoretical model for the study, understanding and interpretation of the emergence, development and (dis-)continuity of judicial curse tablets in two politically distinct Greek city-states.

Chronologically commencing with Selinous, my study showed that, on the one hand, a historical and socio-political contextualisation of Selinountine judicial curse tablets in the 6th century BC uncovers a scenario of power strug-

gle among high-class individuals who conceptualised and used judicial curse tablets as integral means to renegotiate their status and position in society. In this period, curse tablets appear therefore to have been closely connected to social, political and economic dynamics, which exposed time-honoured "aristocrats" to downward mobility. It is because of this new reality that judicial curse tablets were used by these very individuals to regain – or better, renegotiate – their former place in society. On the other hand, a thorough assessment of the historical and socio-political circumstances of 5th-century BC Selinous revealed that cursing practices in judicial contexts underwent a fundamental change from the 6th century BC. From the begin-

ning to the middle of the 5th century BC, Selinous and its upper classes indulged into a constant redefinition of their political self-understanding – a phenomenon well-reflected in several further periods of friction and competition between elite members, followed by political changes, switching alliances and even territorial ambitions. For this reason, judicial curse tablets were not used anymore as strategies to renegotiate social status and position but as strategies to compete for political power. The new function that high-class individuals attributed to Selinountine judicial curse tablets is additionally reflected in the different topographical context of deposition of the tablets; they are not deposited anymore in tombs but in the sacred area

(*temenos*) of Demeter Malophoros – a Megarian deity with strong political implications as well as legal nuances.

Through a comparative approach, my study then noticed a similar scenario in 4th-century BC Athens. Even under a democratic regime, judicial curse tablets were used by members of the upper echelons of society. Yet, they were deployed as contention strategies over pre-eminence in pure political struggles. The findings of my study can therefore be conclusively put as follows: judicial curse tablets began as renegotiation strategies over status, they developed into contention strategies over power renegotiation, and they subsequently turned into pure contention strategies over pre-eminence in society.

### **Olivera Koprivica:** No-Body in Non-Everyday Life in Two Orthodox Woman Monasteries (Completed Project)

The study offers a perspective on the spirituality of Orthodox nuns by grasping the constitution and experience of relationality in nuns' lives. Pierre Bourdieu's theory of practice and Hartmut Rosa's sociology of relationship to the world are central to this kind of investigation. The common denominator of the approaches offered by Bourdieu and Rosa is the analysis of social conditions, of established institutional structures, practices and power relations beyond the mere representations and direct social interactions. The study aims to propose a specific aspect to critically approach gender-related issues in female monasticism. The approach encloses an engagement with language and everyday ritualised behaviour, to outline and to illustrate the level of embodiment of gender inequalities, power-related issues and the processes that support and reinforce gender inequalities in female monasticism.

The study is based on two contrasting female orthodox settings and a comparative research design which encompassed the ethnographic research in two contemporary orthodox female monasteries. The data were interpreted by applying a mixture of methods, i.e. qualitative content analysis after Mayring, discourse analysis and critical discourse analysis.

The evaluation of nuns' discourse shows it as shaped and constrained through the church's official discourse, leaving the structural, long-term effects on nuns' social relationships, knowledge, beliefs and possibilities for resonance. The nuns from both monasteries use generic masculine language and impersonal language patterns, which disembody them and make their knowledge an institutional asset. Both elements position the nuns in indirect relation to the self and others. There is a constriction for the nuns to express their opinion which mirrors the church's social asymmetry in which the nuns are publicly and socially invisible. This reflects the ideologically constructed dominant position of pastoral hierarchy and the manifestation of masculine hegemony in the church. Nuns' discourse in both monasteries mirrors the distinction from the secular realm connected with the legitimization of the monastic order as sacred. Such discourse sus-

tains the social process of classification and categorisation within the church community and mediates the indirect way of relating to the secular realm.

An additional constraint of linguistic resources in the first monastery is imposed by the authoritative figures (the bishop and the abbess) as a form of control and direction of nuns' spirituality towards the aspects of suffering and martyrdom. Consequently, nuns' thought patterns are directed towards themselves, which points to the disturbance in establishing the resonance in the horizontal and vertical axis of resonance within the community. In that monastery, the bishop's and the abbess's domination in the community relies on the exercise of symbolic power and implementation of the symbolic violence (e.g., orchestration of nuns' dispositions by regulating acquired skills and knowledge; the lack of nuns' autonomy and social recognition; control of contextual conditions in the monastery; the requirement of specific monastically consistent self, extensive use of the body as a resource) which does not denote a repulsive relation to them, but the opposite. The bishop and the abbess are imbued with sacral meaning resulting in nuns' expectation of resonance in the relationship with them. The endeavour to acquire the virtues is at the cost of bodily self-alienation, physical and psychological, and nuns' reification of themselves, which increases nuns' virtues, self-efficacy and social recognition. This has a consequence in expanding the possibilities for resonant experiences in a horizontal and self-referential dimension.

In the second monastery, the nuns show resistance to the symbolic power's perception as generated only in the bishop's position and the demands of recognising the nuns' spiritual authority in its ascetic fullness. This perception originates in nuns' mastery over ascetic knowledge, the corpus of norms, symbolic system and ritual. Their spiritual practice is oriented towards the social and fosters strong self-efficacy, collective self-efficacy, towards open and dynamic relationships among nuns. There is no homogeneity of nuns' dispositions due to the abbess's support for nuns to develop independent ascetic skills. Abbess's renouncement of total control over nuns, nuns' trust in

the social world and freedom from anxiety are essential for nuns' unavailability, transformation and the establishment of the axes of resonance in every dimension. The obedience, which is the primary value underlying their

monastic reality, refers to self-denial, but it is undertaken to enable relationality, facilitates the experience of deep resonance and prevents the reification of nuns' relationship to the world and the self.

**Anita Neudorfer:** Klingende Subjekte. Subjektivierungsweisen und Heilungsdiskurse bei Gesangspraktiker:innen im holistischen Milieu (Abgeschlossenes Promotionsprojekt)

Das Dissertationsprojekt beschäftigt sich mit den Subjektivierungsweisen von Akteur:innen im holistischen Milieu im diskursiven Feld von Gesang, Heilung und Therapie. Die Überschneidung dieser Bereiche erfährt als spezifische Diskursarena in den letzten Jahren einen regelrechten Boom. Die Beziehung von Stimme und Heilung wird nicht nur im Zusammenhang von Freizeit, Erwachsenenbildung und moderner Spiritualität thematisiert, sondern erfährt zunehmend auch Eingang in medizinisch-therapeutische Kontexte. Dabei sind Akteur:innen und Diskurse, die die Körperpraktik des Gesangs als Heilung behandeln und so zu vielfältigen Selbstthematizierungen anregen, auch diejenigen, die im Modus problemorientierter Rede das Selbst und sein (klingendes) Verhältnis zu sich und der Welt stilisieren. Der empirische Gegenstand der Arbeit befasst sich daher mit Prozessen der Subjektivierung in der Diskursarena zu Gesang und Heilung. Es werden zum einen Subjektmodelle in ästhetisierten (posttraditionalen) Gesangsgemeinschaften beleuchtet, zum anderen werden die tatsächlichen Subjektivierungsweisen, d. h. das Verhältnis von verkörperten, lebendigen Subjekten zu den angebotenen Identitätsschablonen untersucht. Dies geschieht auf der Basis von Interviews, Feldforschung und Quellenmaterial. Diese Quellen wurden im Sinne der Empirischen Subjektivierungsforschung analysiert und ausgewertet. In der Analyse zeigten sich als durch die Akteur:innen aufgeworfene Problematisierungen (a) krisenhafte Kindheitserzählungen im Kontext der von Traumata geprägten österreichischen Nachkriegszeit, (b) eine empfundene Hegemonie der Ratio, die zu einer Verstummung der Welt führe, und (c) ein überbordender und omnipräsenter gesellschaftlicher

Leistungsdruck. Gesangspraktiken, so die Akteur:innen, dienten als Vehikel für eine Rückbindung an das eigene Selbst und als ästhetische Selbstermächtigung gegenüber einer als zweckrational empfundenen Welt. Die Unverbindlichkeit posttraditionaler Gesangsgemeinschaften erlaubt es den Akteur:innen, für einen begrenzten Zeitraum ästhetisierte Geborgenheit in einer als leistungsfrei adressierten Gesangsgemeinschaft zu erleben, wobei Imperative wie »Sei du selbst!« von den Subjekten gemeinschaftlich und anstandslos übernommen werden. Als kollektiver Sinngarant erweist sich dabei paradoxerweise gerade die Verfolgung extrem individualisierter Sinnpräferenzen. So zeigen sich die Widersprüche kapitalistischer Vergesellschaftung auch auf der Ebene einer ästhetisierten Heilssuche. Der in dieser Diskursarena vielfach gebrauchte Begriff »Heil« bzw. »Heilung« entpuppt sich bei näherer Betrachtung als Chiffre für ein ästhetisiert-psychisches Wohlbefinden und bezieht sich dabei weder auf ein medizinisches Verständnis von (körperlicher) Heilung, noch werden damit religiöse Erweckungserlebnisse adressiert. Der Fokus liegt vielmehr auf einer emotionalen Beziehungsheilung, bei der das Subjekt und sein als ästhetisiert erfahrenes Selbstverhältnis zur Welt im Mittelpunkt steht. Die von den Gesprächspartner:innen genannten Probleme des vulnerablen Selbst in einer als antiästhetisch, leistungsorientiert und beschleunigt empfundenen spätmodernen Gesellschaft werden dabei selbst nicht gelöst resp. »geheilt«. Stattdessen wird deren reflexiv-emotionale Thematisierung bereits als »heilsam« wahrgenommen. Die ästhetisierte Selbstermächtigung zu dieser Subjektivierungsweise des emotional-resonanten Stils wird unter dem Begriff »Heilung« gefasst.

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### Max-Planck-Forschungspreis

»Religion und Moderne: Säkularisation, gesellschaftliche und religiöse Pluralität«

Wissenschaftliche Leitung: Prof. Dr. Dr. h.c. Hans Joas

Koordinatorin: apl. Prof. Dr. Bettina Hollstein

### LAUFENDE PROJEKTE

**Jean-Marc Tétaz:** Ricœurs Texthermeneutik. Sprachphilosophische Grundlagen und religionsphilosophische Relevanz

**Hans Joas:** Geschichte des moralischen Universalismus

**Javier Francisco:** House of Cards: Europe's Friction-Based Rule in the Americas (Completed Project)

Europe's imperial rule in the Americas is exceptionally long – it started in the 1490s, peaked in the 1760s and was largely dismantled by the 1820s. A large number of insightful investigations have been conducted to explain diverse phenomena of the European presence in Early Modern America. While many studies single out specific cases such as the US-American Revolution, others compare regions, institutions or social groups across political, economic, religious or socio-ethnic boundaries or structural similarities and differences of the empires.

The aim of this research project, therefore, was to take up these insights and to apply our knowledge to a new analytical framework which helps us better understand the longevity of imperial rule in the Americas. It includes new categories and concepts, though one concept in particular is at the core of this project: friction-based coherence.

This concept describes empires which were engaged in structural friction and thus, paradoxically, created do-

mestic coherence; for example: fear of hostile takeover by a rival power tied the colonists to the metropole despite arguments concerning self-government or taxes. Thus, friction-based coherence can be illustrated by a house of cards – two cards lean against each other and create friction which in turn helps stabilize the structure. But if one card increases or decreases its friction beyond a point of equilibrium, the cards will not hold any longer. And if that happens to too many cards the house of cards will start to collapse.

The project is still ongoing and publication is expected by 2022.

I want to express my thanks to Prof. Hans Joas for giving me his full support, to Prof. Hartmut Rosa and Prof. Jörg Rüpke for welcoming me at the institute, to Prof. Bettina Hollstein and her team for helping me settle in and to my colleagues at the Max-Weber-Kolleg Erfurt for our discussions, talks and convivial lunch breaks.

**Tullio Viola:** Experience and Symbolic Forms: Toward a Pragmatist Philosophy of Culture (Completed Project)

The project I carried out during my almost three-year stay at the Max-Weber-Kolleg had the general goal of exploring the implications of pragmatist philosophy for the philosophy of culture. Taking the German tradition of *Kulturphilosophie* – and Ernst Cassirer in particular – as a foil, I was interested in studying in which way pragmatist philosophy may address issues such as the genesis and function of symbolic activity, or the variety of “symbolic forms” that constitute the full spectrum of human culture.

The project was divided into two main parts. The first part had a historical-philosophical focus. In a series of articles, I sought to interpret the work of both classical pragmatist philosophers (such as Charles S. Peirce, William James, George Herbert Mead and John Dewey) and some of their interlocutors from the viewpoint of the questions mentioned above. Three main theses emerged in the course of the inquiry.

(1) The pragmatists carried out an enlargement of epistemology to the broader field of symbolic activity, which is analogous to what Cassirer had in mind when he spoke of the necessity of transition from a *Kritik der Vernunft* to a *Kritik der Kultur*. However, if compared to German tradition philosophy of culture, they showed a stronger sensitivity to the social embedding of cultural facts. (2) They advanced a naturalist explanation of the genesis of symbols out of experience. (3) The relation between experience and symbols provided the groundwork of such a naturalist explanation. Dewey, in particular, understood symbols as the articulation of experience, an idea that helps us reconcile the realistic naturalism of the pragmatists with a keen sensitivity to cultural variation.

The second part had a more theoretical focus. The starting point, in this case, was the work of sociologist Jane Addams, a close interlocutor of John Dewey in early twentieth-century Chicago. In a book entitled *The Long Road of Women's Memory*, Addams put forth a compelling but hitherto neglected interpretation of folklore and popular culture. She focused in particular on the existence of a legend, according to which a baby with demonic features had been born in the social settlement in which Addams was working, as a sort of supernatural punishment for the vicious behavior of the baby's father.

Taking my cue from Addams's work, as well as from other sociological, anthropological and historical studies, I started to ask to what extent the cultural transmission of symbolic materials (stories, images, myths) can be construed as an attempt to articulate beliefs, demands or normative standards that would have otherwise remained unexpressed. This research question sought to develop the Deweyan concept of articulation that I mentioned before along sociological lines: situations of social conflict, epistemic injustice, cultural hegemony and discrimination may explain why given social actors lack the resources fully to articulate their experience. In this case, the retrieval and transmission of symbolic material can help those individuals carry out the process of articulation.

I am currently developing this part of my project into a broader research grant that I hope to submit to a funding agency within one year.

Recent publications by Tullio Viola include:

- Peirce on the Uses of History (Peirceana, Vol. 4), Berlin: De Gruyter 2020.



Wissenschaftliche Leitung: Prof. Dr. Martin Fuchs  
 Koordinatorin: apl. Prof. Dr. Bettina Hollstein

**Shail Mayaram:** Explorations in Political / Non-Political Islam (New Fellow Project)

My main project will be work on a book on Political / Non-Political Islam. Over the last decade I have worked on several essays that I intend to put together in a volume. During my stay in Germany I hope to be able to revise these essays and write an introduction to the volume.

An answer to the metamorphoses of the political cannot be attempted in our times without addressing the Muslim question. I am interested in how both Political Islam and Non-Political Islam are constituted through dialogues such as between the political and the ethical and dynamics such as between Da'wa and Jihad, democracy and violence. Using methodology that is both discursive textual and fieldwork based, the essays examine the distinct conceptual schemas of Islamist and Sufic organisations and individual subjectivities that emerge from the play of religious theology and ideology, representation and mobilisation.

My early interest had been on the Tablighi Jama'at and I used the lens of ethnography to map both the resocialisation and transformation of Muslim selfhoods and of the religious universe of Indian Islam and also analysed resistance to religious ideology. The Mewatis, on whom I have written two books, were the community on which the experiment of Tabligh was first tried in the 1920s. Subsequently the Tablighi Jama'at has become the largest global operation for Islamisation and the Mewatis are at the forefront of the Indian leadership teaching others to be better Muslims.

In a relatively recent project titled, "Da'wa debates and the question of Indian Islam", I have explored competitive Islamic proselytisation in South Asia. Grounded in a local context in northern India, it examines the institutions, networks and pedagogical practices of different Islamic organisations. It asks questions such as: What is the sig-

nificance of the Da'wa work of the Jama'at-i Islami Hind particularly given that in contrast to the Tablighi Jama'at they extend their missionary work to non-Muslims?

A more recent exploration has been of Sufi and Salafi perspectives on love and non-violence, which examined Islamic thought in South Asia, the Middle East and North Africa. I am interested in the question of why there have been multiple attacks on Sufi shrines by Salafi organisations such as Daesh, known as ISIS in the West. Is it merely because it represents a "heresy" or is there something deeper, an anxiety regarding the staying power and phenomenal appeal of ideas of love and other-orientedness?

My work on the Sacred Cities of Ajmer and Delhi will also be part of this volume. While I have a published paper on living together in Ajmer, I will further an argument I am making in connection with the deep sacredness of Delhi that I identify with martyrdom and the life work of four iconic martyrs, Dara Shikuh, Sarmad Shaheed and Tegh Bahadur in the 17th century and Gandhi in the 20th.

In an essay titled, "Who is a Muslim?", I have attempted an ethnographic study of a small space around a city and its surroundings, which indicates tremendous competition and conflict relating to Islamic canon and practice. Within this small area multiple modes of Muslim piety and politics are at play as several theologies and organisations compete with one another for followers suggesting multiple conceptions of being Muslim. An argument has been made about the decline of Muslim heterogeneity. My claim is then not only about the past, but also about the present diversity of Indo-Islamic social imaginaries and intense debates about who is a Muslim. This brings into question the idea of a paradigmatic Muslim identity and also the notion of a singular Muslim public sphere.

LAUFENDE PROJEKTE

**Martin Fuchs:** Individualisierung im innerzivilisatorischen Dialog. Antihierarchische Individualisierungsprojekte in Indien

**Bettina Hollstein:** Pragmatistische Wirtschaftsethik am Beispiel Korruption

**Haiyan Hu-von Hinüber:** Chinesische buddhistische Klöster in Deutschland. Zu Entwicklungen im 21. Jahrhundert

**Antje Linkenbach-Fuchs:** Menschenrechte interkulturell

**Andreas Pettenkofer:** The Moral World of the Indian New Middle Class

**Beatrice Renzi:** (1) Normative Meaning-Making and Affective Social Practice // (2) Social Belonging and the Politics of Pride and Shame

**Hanna Werner:** Environmental Conflict and the Production of Political Legitimacy in Contemporary India. The Role of Cultural Identity

**Forschungsgruppe »Lokale Politisierung globaler Normen«**

Wissenschaftliche Leitung: PD Dr. Andreas Pettenkofer

Koordinator: PD Dr. Andreas Pettenkofer

LAUFENDE PROJEKTE

**Hermine Bähr:** Laboratories of Transformation. Transdisciplinary Knowledge Production in a »Real World Lab« of Energy Transition

**Guillaume Gass Quintero:** The Experience of State Violence and the Making of a Political Opposition. An Ethnographic Case Study from Colombia

**Urs Lindner:** Gerechtigkeit als Vorzugsbehandlung. *Affirmative Action* in Indien, den USA und Deutschland

**Trang Nguyen:** A New Sub-Cultural Perspective on Ethnicity and Illegal Markets

**Andreas Pettenkofer:** Beweissituationen. Grundzüge einer soziologischen Theorie der lokalen Evidenz

**Dorothea Reinmuth:** Scheitern und Gelingen von Anerkennung. Der Konflikt um die Errichtung einer Gedenkstätte in der ehemaligen Untersuchungsanstalt des MfS in Erfurt

**Petra Gúmplová:** Rights to Natural Resources and Justice (Completed Habilitation Project)

In the project, which I have finished at the Max-Weber-Kolleg in 2020 in the form of a Habilitation, I explored the topic of rights to natural resources from a critical and normative perspective of justice. The main general aim was to significantly contribute to understanding, explaining and proposing reforms of problematic uses of natural resources by humans in the modern age – uses which are unsustainable, destructive, illegal or illegitimate and which foster inequality and involve exploitation.

Examples abound and seem to be a long-term feature of human engagement with nature and its resources: the extraction of highly valuable minerals cause significant environmental and social harms; fossil fuels are used to sustain authoritarian and human rights violating rule and reinforce corruption and ineffective governance; vital resources crucial for human survival – air, water, soil, forest ecosystems – are depleted at a dangerous pace, thus putting survival of biodiversity and even humankind at risk.

In the project I proposed an analytical framework to address critically the unjust uses of natural resources on the one hand, and provided an outline of a normative view of justice with regard to natural resources on the other hand. Substantively, the project focused on territorial sovereignty as the dominant and most consequential legal regime determining the uses of natural resources in our world – on its historical origins, its universalization across the globe, its current international legal institutionalization, the kinds of uses of natural resources it authorizes and the most consequential forms of injustice it facilitates. I also explored ways in which we can envision a better operation of the system through which natural space and resources are divided in our world. The main

argument I have developed is that human rights as they are defined by the international legal system are the key for a systematic normative account of rights to natural resources from the perspective of justice. On the one hand, they help to define the dimension of political legitimacy of decision-making power over natural resources; on the other hand, they enable to specify the dimension of distributive justice concerning the allocation of benefits and burdens arising from the resource use among individuals and groups within states. To complement the focus on territorial sovereignty, I also began to reflect on the problem of resources and resource domains beyond territories of sovereign states and how the current age of climate crisis is to be reflected in the way we think about natural resources and justice.

The project was realized as a series of papers, published in edited volumes and peer-reviewed journals, which were then collected into a Habilitation which I obtained in April 2021 at the University of Erfurt.

Recent publications by Petra Gúmplová include:

- Rights of Conquest, Discovery and Occupation, and the Freedom of the Seas: The Colonial Genealogy of Natural Resource Injustice, in: *Isonomía. Revista de Teoría y Filosofía del Derecho* 54 (2021), 1–36.
- Normative View of Natural Resources: Global Redistribution or Human Rights-Based Approach?, in: *Human Rights Review* 22 (2021), 155–172.
- Sovereign Territory and the Domination over Nature, in: Arthur Bueno, Christoph Henning and Hartmut Rosa (eds.), *Critical Theory and New Materialism*, Abingdon: Routledge 2021, 31–41.
- Sovereign Rights to Natural Resources: A Normative Reinterpretation, in: *Global Constitutionalism* 9.1 (2020), 7–37.
- Yasuní-ITT Initiative and the Reinventing Sovereignty over Natural Resources, in: *Filozofia* 74.5 (2019), 378–393.
- Popular Sovereignty over Natural Resources, in: *Global Constitutionalism* 7.2 (2018), 173–203.

**Janna Vogl:** From Agency to Action? Women and Development Cooperation in South India  
(Completed PhD Project)

While the local level of “development cooperation” has been in the focus of scholarly attention, such research rarely distinguishes between perspectives of local Non-governmental Organizations (NGOs) and their target groups. Reacting to this gap in the literature, my doctoral research focused on the question of why international development cooperation should matter to its target groups, namely to people who receive training, financial aid etc. in the name of enabling or empowering them. I conducted in-depth field research in Tamil Nadu, South India, in villages and urban informal settlements in which locally founded, but internationally funded women’s rights NGOs are working. More specifically, my study builds on narrative interviews about situations of collective action between women from the target groups, as well as biographical narrations of the same group of women. The study thus brings together discussions about the connection between agency and collective action and research on international development. In a first part, I systematically examine several problematic perspectives when theorizing the connection between agency and collective action. I introduce the theoretical approach of my study, which was constantly reconsidered against the background of the empirical analysis: I argue that it is useful to look at the connection between new contexts of communication and action, established and new patterns of self-thematization, and processes of self-transformation to get a better understanding of why development cooperation matters to its target groups – or why it doesn’t. The thesis moves on to a first empirical part, which discusses instances of collective action between women. These are, for example, a protest after a brutal sexual assault or joint interventions in cases of domestic violence. As a central insight, I sug-

gest that established legitimations are often more essential to mobilize women’s interventions than, for example, ideas about women’s rights. Even though these legitimations contrast with the NGOs’ agendas, cooperation between both groups may still evolve when such differences are (mutually) ignored. Since these new contexts of communication and action are essential for some people, they also relate to processes of self-transformation. In a second empirical part, I select five biographies for close analysis. Taking these cases as examples, I distinguish three typical ways in which new patterns of self-thematization relevant in the NGO context connect to established patterns of self-thematization: the interviewees from the target groups (a) re-articulate dominant gendered patterns, (b) refer to an established pattern which individualizes achievements, or (c) re-interpret fatalistic patterns. As a whole, the monograph offers insights into dynamics of cooperation and non-cooperation on the yet under-researched very local level of development cooperation. Particularly novel is the focus on biographies of people from the target groups. Through the combined interest in instances of collective action and processes of self-transformation, my research brings forward new theoretical insights about micro-processes of collective action and social transformation.

Recent publications by Janna Vogl include:

- Petty Corruption in Women’s Activism in South India: Metaphor for Critique or Skilled Practice?, in: Kalpana Kannabiran, Bettina Hollstein and Florian Hoffmann (eds.), *Discourses on Corruption*, New Delhi: Sage Publications (forthcoming).
- “Liebesheiraten” als Ausdruck zunehmender Individualisierung und Gleichberechtigung? Paarbeziehungen im NGO-Bereich in Südindien, in: Michael Wutzler und Jacqueline Klesse (eds.), *Paarbeziehungen heute: Kontinuität und Wandel*, Weinheim: Beltz Juventa 2021, 206–234.

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### Forschungsgruppe

»Dynamik ritueller Praktiken im Judentum in pluralistischen Kontexten von der Antike bis zur Gegenwart«

Wissenschaftliche Leitung: Prof. Dr. Benedikt Kranemann  
Koordinatorin: PD Dr. Claudia Bergmann

### LAUFENDE PROJEKTE

**Thomas R. Blanton IV.:** The Circumcision of Abraham. Modeling Ritual from Genesis to the Letters of Paul

**Vera Henkelmann:** Mehrflämmige Bronzelampen des Hoch- und Spätmittelalters im rituellen Kontext

**Benedikt Kranemann:** Liturgiegeschichte des 19. Jahrhunderts

**Jasmin Kutzner:** Musikanalytische Untersuchungen zum formgebenden Einfluss jüdischen Identitätsempfindens in der Kunstmusik des 20. Jahrhunderts am Beispiel von Kaddisch-Kompositionen

**Rebecca Ullrich:** Von der rabbinischen Literatur hin zur Kairoer Geniza. Rituale, ihre Entwicklungen und ihre Umsetzung

### Kierkegaard-Forschungsstelle

Wissenschaftliche Leitung: Prof. Dr. Dr. h.c. Hermann Deuser, PD Dr. Markus Kleinert  
 Koordinator: PD Dr. Markus Kleinert

#### LAUFENDE PROJEKTE

**Hermann Deuser, Markus Kleinert:** Deutsche Søren Kierkegaard Edition (DSKE)

**Hermann Deuser, Markus Kleinert** (gemeinsam mit Magnus Schlette): Kierkegaard-Handbuch

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### Johann-Gottfried-Herder-Forschungsstelle

Wissenschaftliche Leitung: Dr. Dominik Fugger  
 Koordinator: Dr. Dominik Fugger

#### LAUFENDE PROJEKTE

**Dominik Fugger, Jenny Lagaude:** Johann Gottfried Herders frühe Predigten. Königsberg und Riga (1762–1769)

**Dominik Fugger:** Nördliches Heidentum. Eine Diskurs- und Verflechtungsgeschichte in der Frühen Neuzeit

**Jenny Lagaude:** Edition der frühen Predigten Johann Gottfried Herders (1758–1769) (Abgeschlossenes Promotionsprojekt)

Die vorliegende Dissertation bietet eine vollständige Edition der frühen Predigtentwürfe Johann Gottfried Herders (1744–1803), der als einer der bedeutendsten Kulturphilosophen und -kritiker seiner Zeit gilt und seine gesamte berufliche Laufbahn als Pfarrer und kirchlicher Theologe wirkte. Für Herders erste Amtsphase 1765–1769, die mit der Predigtamtskandidatur in Riga einsetzt und bis zu seiner Abreise nach Frankreich währt, sind allein 70 teils und in Gänze formulierte Predigtmanuskripte überliefert, die für den Textteil dieser Edition transkribiert wurden und hier in einer lesefreundlichen Form zur Verfügung gestellt werden. 44 dieser Entwürfe werden erstmals publiziert. Darüber hinaus erschließt die Ausgabe in Form von Inhaltsangaben erstmalig alle Herder'schen Dispositionen und Notate zu Predigten von den Mohrunger Jugendjahren an (ca. 1758) bis zum Weggang aus Riga (1769). Auf Basis bisher nicht berücksichtigter lokaler Quellen konnte der Großteil der Predigtentwürfe zudem sicher datiert und einem Gottesdienstort zugeordnet werden.



Manuskript der Antrittspredigt Herders in Riga (Ausschnitt)

Über die chronologische, lesefreundliche Präsentation des höchst heterogenen Predigtmaterials hinaus enthält die Edition einen umfangreichen Apparat, der die Überlieferung, Datierung und Kanzelzuordnung der Entwürfe dokumentiert, inhaltsrelevante textkritische Anmerkungen verzeichnet sowie biblische Zitate, Kirchenlieder etc. nachweist. Ein Anhang bietet weitere Materialien und Handreichungen für predigtbezogene Forschungen zum jungen Herder, zudem erleichtern Register den Zugang zur Edition.

In einer historischen Einführung werden Herders frühe Predigerjahre aus einer neuen, kirchen- und lokalhistorischen Perspektive beleuchtet. Die aus Kirchenbüchern, Konsistoriumsprotokollen und anderen kirchen- und stadtbehördlichen Archivalien im Historischen Staatsarchiv Lettlands in Riga zusammengetragenen Informationen erhellen den historischen, sozialen, rechtlichen und nicht zuletzt liturgischen Kontext, in dem Herder zum Prediger wurde und als jüngster Kanzelredner Rigas seine Entwürfe verfasste und zur deutschen Gemeinde predigte.



### Meister-Eckhart-Forschungsstelle

Wissenschaftliche Leitung: Prof. Dr. Dietmar Mieth  
Koordinatorin: Jovanka Weiß

**Lorenzo Cozzi:** The Other Apocalypse: The Thought of History in Nicholas of Lyra's Apocalypse Commentary (New PhD Project)

Nicholas of Lyra (1270–1349) is now widely recognized as one of the most distinguished theologians and one of the most refined biblical exegetes in the history of medieval thought. His *Postillae* were in fact the first biblical commentary to be printed and, once incorporated within the *Glossa Ordinaria*, they continued to be used by scholars in the following centuries, both in Catholic and Reformed circles. The documented diffusion of the voice of Nicholas, a Franciscan particularly immersed in the theological and political affairs of his time, within the subsequent seasons of thought has gradually led critics to read in the profile of this author a moment of condensation and communication of particular importance within the history of European culture. Thus, my research intends to show how the apocalyptic thought of Nicholas of Lyra deserves to be taken in a renewed consideration both in his posture and in its historical and speculative repercussions. With this in mind, the literary precipitate towards which I focus my attention is his Commentary on the Apocalypse, written

in 1329 and contained in the *Postilla litteralis super totam Bibliam*. After a brief overview of the fundamental characteristics of the work and its context of belonging, I will focus mainly on the most problematic moment of the work, namely the comment provided by the author on Revelation XX. In fact, it is precisely in this chapter that Nicholas, declaring his lack of access to the prophetic gift, declares his myopia in the face of any attempt to recompose the events surrounding him from a historical-eschatological perspective. However, I will try to demonstrate how, by broadening my horizon on the prophetological reflection of Lyranus, the notion of prophecy does not fail at all from the image of the world in the author's perspective. On the contrary, it is again subjected to a speculative work which, if it reflects the suspicion of the theological circuits close to John XXII regarding prophetic-visionary experiences, it aims to remove the prophetic word from the claims of the apocalyptic and to relocate it adequately within a social project suited to the needs of the Church.

#### LAUFENDE PROJEKTE

**Sarah Al-Taher:** Die Frage nach dem existentiell-erkenntnistheoretischen Wesen der Liebe. Eine philosophische Annäherung an die Liebeskonzepte Platons und Meister Eckharts in ihrer Bedeutung für den Menschen

**Kathi Beier:** Gründe der Tugend. Zur Fundierung der aristotelischen Tugendethik bei Thomas von Aquin

**Julie Casteigt:** Individuum und dynamische Einheit

**Jana Ilnicka:** Die wiederaufgefundene Handschrift Ms Eisenach 1361 der Wartburg-Stiftung und ihre Teilparallelen. Edition und Situierung in Raum und Zeit

**Dietmar Mieth:** Anfänge religiöser Selbstbestimmung im Spätmittelalter

**Markus Vinzent:** Precarious Times, Precarious Spaces

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### Forschungsstelle für Frühneuzeitliches Naturrecht

Wissenschaftliche Leitung: Prof. Dr. Knud Haakonssen  
Koordinator: Dr. Mikkel Munthe Jensen

#### LAUFENDE PROJEKTE

**Gábor Gángó:** Gottfried Wilhelm Leibniz und Osteuropa. Machtpolitische und religionspolitische Aspekte in Praxis und Theorie

**Frank Grunert:** Netzwerk Natural Law 1625–1850

**Knud Haakonssen:** Natural Law: Theory and Practice from the Seventeenth to the Nineteenth Century

**Mikkel Munthe Jensen:** Institutionalising »Law of Nature and Nations«. The Universities of Kiel, Greifswald and Rostock, 1648–1806

**Martin Mulsow:** Historische Religionswissenschaft in der Frühen Neuzeit

**Berichte über  
Tagungen und Workshops 2021**

**Zwischen aktiv und passiv: Modi des Mediopassiv**, Workshop vom 14. bis 15. Januar 2021

Der Workshop »Zwischen aktiv und passiv: Modi des Mediopassiv« fand am 14. und 15. Januar 2021 digital statt. Ausgangspunkt für die interdisziplinäre Diskussion zwischen Theolog\*innen, Sprachwissenschaftler\*innen, Soziolog\*innen, Philosoph\*innen und Tanzwissenschaftler\*innen war die derzeit u. a. von Hartmut Rosa formulierte Beobachtung, dass die strikte Unterscheidung zwischen »aktiv« und »passiv« für die Moderne prägend, im Denken und Sprechen für moderne, westliche Subjekte kaum hintergebar ist und zugleich – in der strikten Unterscheidung, »Opfer« oder »Täter« von Handlungen und Prozessen zu sein – zu ethischen wie epistemologischen Schwierigkeiten führt. Zugleich ist die Dichotomie von »aktiv« und »passiv« nicht alternativlos. In vielen anderen Sprachen – dem Altgriechischen, dem Hebräischen, in Sanskrit und vielen außereuropäischen Sprachen – finden sich weitere grammatikalische Formen, die etwa ein »mediopassiv« erlauben, d. h. eine »dritte Stimme« zwischen oder eben jenseits von aktiv und passiv; selbst in der deutschen Sprache wird in Wendungen wie »es schneit« eine klare Zuschreibung von Aktivität und Passivität vermieden. Auch in der Philosophie – vom ausgehenden 19. Jahrhundert bis in die Gegenwart – finden sich zahlreiche Kritiken des cartesianischen Dualismus, die nach Vermittlungsformen von Aktivität und Passivität oder einem Dritten jenseits der beiden suchen.

Der Workshop gliederte sich in drei Blöcke. Im ersten Block am 14. Januar wurden von Prof. Rolf Elberfeld

(Hildesheim), Prof. Cornelia Richter (Bonn) und Dr. Peter Schulz (Jena) fachdisziplinäre Perspektiven aus Sprachwissenschaft, Theologie und Soziologie einander gegenübergestellt, um eine erste Vermessung des zu diskutierenden Phänomens vorzunehmen und das Feld aufzuspannen, in dem im Zuge des weiteren Workshops Fragen und eventuell sogar erste Antworten gesucht und gefunden wurden. Im zweiten Block am Vormittag des 15. Januar wurden dann von Prof. Hartmut Rosa (Erfurt und Jena), Prof. Emmanuel Alloa (Fribourg), Dr. Christian Helge Peters (Halle) und Prof. Thomas Schmaus (Alfter bei Bonn) unterschiedliche sozialtheoretische Ansätze diskutiert, die ein Zwischen oder Jenseits der Unterscheidung zwischen aktiv und passiv als »Mediopassiv«, »Medium« oder »aktive Passivität« konzeptualisieren. Der dritte Block schließlich wandte sich empirisch beobachtbaren Praktiken zu, in denen ein solcher dritter Modus aufscheint: Dr. Corinna Dengler (Vechta), Prof. Maria Boletsi (Leiden) und Prof. Jörg Lemmer Schmid (Emden/Leer) lieferten mit ihren Beiträgen zugleich das Material, um die sozialtheoretischen Konzepte, aber auch die aus dem Workshop heraus entstandenen Überlegungen einer ersten Prüfung zu unterziehen und wertvolle Korrekturen der vorher rein theoretischen Überlegungen vorzunehmen. Der Workshop war – so waren sich die Beteiligten einig – nur ein Auftakt für eine dringend weiter zu vertiefende interdisziplinäre Diskussion.

Peter Schulz

**Religious Guides to Urbanity**, KFG Workshop, 21–22 January 2021

In line with the goals of the research group "Religion and Urbanity: Reciprocal Formations" (DFG, FOR 2779) the focus of the workshop wrestled with ideas and the logic of how religion regulated and influenced urban life, and vice versa, across different time periods and different geographic locations. The way religious practices influenced urban life, and how urban spaces shaped the practicalities of religion, served as the basis of this conference. Within this framework, certain texts addressing or exposing religion, so-called guides, directed the basis of urban culture across time and space. Analysing these guides, and how they intended to create a "safe urban life", formed the basis of this conference.

Martin Christ (Erfurt) opened the conference by explaining the aim of this workshop, namely to show how cities in different geographic areas, mostly the Mediterranean, central Europe and South Asia, were influenced by religious attempts to organise urbanity through guides across different time periods.

Jörg Rüpke (Erfurt) presented his research about equestrian urbanity and Augustan elegy in the works of Tibullus. He initially discussed challenges to guides by calling upon poems that deal with urban residents in rural spaces. In

continuing the conversation about the urbane, Emiliano Rubens Urciuoli (Erfurt) discussed his research about how Christians dealt with secrecy and discretion in the ancient Mediterranean.

The next panel dealt with these ideas but placed within the framework of the southern side of the Mediterranean basin. Stéphanie Binder (Bar-Ilan) presented her research about the integration of Jews and Christians in second- and third-century Carthage. Further along the Mediterranean coast, Jessica Vant't Westeinde (Bern) discussed imperial interventions during the 431 CE Council of Ephesus. She illustrated how the urban space of the city was controlled whilst there was a major international event occurring.

In the third panel, Reuven Kiperwasser (Jerusalem) presented his research on the Rabbinic marketplace. Using case studies from multiple narratives, he argued how the marketplace brought different groups together, mainly the rabbis and the "other".

In the fourth panel, Michael Ehrlich (Bar-Ilan) asked why Muslims established the city of Ramla in modern-day Israel. In keeping with the thought of city planning, Sara Keller (Erfurt) discussed the question of urbanisation in India from the fifth to the fifteenth centuries. Relying

upon the *Vāstu śāstra*, a literary genre that comprises the ideas of Indian architecture, she asked why India was perceived to be resistant to the process of urbanisation.

In the fifth panel, Giola Filocamo (Terni/Parma) discussed the role of the Virgin Mary in fifteenth-century Bologna. Long known as a Marian city, Bologna often used its association with the Virgin Mary to claim municipal autonomy. Moving north, Martin Christ (Erfurt) explored the *Gute Policey* (good police) in early modern German towns. These policies controlled and regulated almost every aspect of life in urban centres. Focusing on the city of Danzig and the religious elements in the *Policey Ordnungen* (police orders), he revealed information about how the documents spoke to both religious and urban concerns.

Panel six turned away from European geographic locations. In her work on *Hisba* handbooks in Ottoman Tunis, Nora Lafi (Berlin) examined how these treaties influenced Tunisian society from the sixteenth to the nineteenth centuries. For modern India, Qudsiya Contractor (Goa) discussed what it means to be a *Tablighi* in the Mumbai slums.

In moving towards the North American continent, Judith Thissen (Utrecht) presented her research on Sunday laws in turn-of-the-century New York City. Finally, Veronika Eufinger (Bochum) discussed her work on urban Catholicism. Eufinger concentrated on the layout of urban religious spaces and how religious meaning has been added to urban spaces, which has led to a production of new religious space.

In his closing remarks, Emiliano Urciuoli stressed the pragmatic purpose in relation to territorially demarcated sections of the population in the very different “guides”, especially as guides pertained to the role of religion in urban spaces. These guides serve to explore the motivations behind regulations and the meaning of urbanity. These sources can also help scholars explore how these guides relate to their space-times, in terms of empires / statehoods / politics and the rise of secularisation. Finally, guides to urbanity attempted to construct utopias as the foundation of cities began. While there were indeed some failed guides, no guide seems to be a counter space (i.e., a heterotopia). Each guide had a purpose and a vision. While there were many different sources in this conference, most of them have the common theme of the construction of a “neutralised space”. Is this a consequence of a shared preference for urbanity as civility / being urbane? Or are we dealing with an actual cross-cultural and cross-temporal regularity that cities continually produce in order to work and survive as such? And what about the future of guides? As long as there will be cities, there will be guides too. Where will future guides be written? Or, more specifically, which areas of life will future guides regulate?

Austin Collins

The text is a shortened version of the Tagungsbericht “Religious Guides to Urbanity, 21.–22. 1. 2021 digital”, first published in: H-Soz-Kult, 18. 3. 2021, [www.hsozkult.de/conferencereport/id/tagungsberichte-8897](http://www.hsozkult.de/conferencereport/id/tagungsberichte-8897)

#### **Internationalism and Anticolonialism between the Wars**, International Workshop, online, 2 February 2021

Populated by a multitude of movements with common but also conflicting ideological ideals, transnational spaces between the two world wars served to develop ideas and methods towards decolonisation in the twentieth century. This workshop focused on internationalism beyond large-scale and institutionalised collaborations, to include informal networks of people from the metropole and the colony who shared causes and agendas in anticolonial political movements.

Co-organised by Urs Lindner, Junior Researcher at the Max-Weber-Kolleg, and Eleonor Marcussen, MWK CO-FUND Fellow 2019/2020, the workshop joined common research interests in the role of political thought and transnational spaces for decolonisation processes in the twentieth century.

The five papers presented in the workshop focused on political agendas and traditions of thought in transnational networks beyond Europe. A common theme of the papers was strategies and methods for anticolonial political movements and the accommodation of radical ideas and collaborations as well as conflicts arising within them. The participants discussed how ideology and context-specific experiences of colonialism were expressed in collaborations between individuals and groups united around a common cause: decolonisation. An important factor for

decolonisation movements was the simultaneous struggle for national self-determination. For example, medical relief and international humanitarian aid by the Indian National Congress during the Second World War engaged with both anticolonial rhetoric and questions of national self-determination (Maria Framke). Posthumous cults around political leaders and the understanding of their role as pivotal for anticolonial movements vis-à-vis larger ideological frameworks were discussed in the case of Willi Münzenberg (1889–1940) and the League Against Imperialism (Fredrik Petersson). Born in Erfurt, Münzenberg is but one example of the city’s links to anticolonial struggles that the civil society initiative Decolonize Erfurt have highlighted in decolonial city walks and publications (Urs Lindner). A central point of discussion in the workshop were the tensions between conflicting ideological standpoints in anticolonial networks, such as antimilitarism, the International Anarchist Movement and various conceptions of pacifism (Ole Birk Laursen, Eleonor Marcussen). A concluding discussion on source materials focused on the use of political biographies and the prominent role of women in the sources, in particular in writing biographies and in correspondence, yet merely featuring as political actors in history writing.

Eleonor Marcussen



**Measuring the World against the Body: Materialities and Meanings of Magnification and Miniaturization in Religious Communication in Antiquity and Modernity**, Fourth Spring Conference of the IGS “Resonant Self-World Relations in Ancient and Modern Socio-Religious Practices”, 24–26 February 2021

The annual spring conference of the International Graduate School “Resonant Self-World Relation in Ancient and Modern Socio-Religious Practices” took place this year in a smaller and virtual format. Due to the pandemic, earlier plans to convene at Haus Hainstein, Eisenach, had to be abandoned and the format changed to a speakers’ conference with pre-circulated papers.

The conference was a cooperation with the University of Liverpool and the UrbNet project at Aarhus University on both the organizational and speakers’ level. With eighteen papers overall, it covered a wide range of topics, mostly focused on antiquity, with glimpses beyond classical antiquity by the papers of Elena Malagoli (“The King and the Population as Protagonists of the Oath: Pars pro toto Semantics in Ancient Near Eastern Treaties”, *Ancient Near Eastern Studies*), Anthony Sinclair (“From Awe to Shock: The Impact of Downsizing on Interpretive Scale in the Study of Paleolithic Art”, *Archaeology of the Palaeolithic*) and Manuel Moser (“Saint Mary and the Motors: Religious Artefacts in the Trucking Milieu”, *Sociology*), which added interesting perspectives on the topic of the conference, “Measuring the World against the Body: Materialities and Meanings of Magnification and Miniaturization in Religious Communication in Antiquity and Modernity”.

The conference opened with a block on “Architectural Material” and papers by Diana Pavel (“Scaling Etruscan Tomb Altars”), Rubina Raja (“Abstraction of Religious Symbols and Objects in Sacred Architecture in the Roman Near East: The Role of Miniaturization”), Jörg Rüpke (“Urban Monumentality”) and Malka Wijeratne (“Perceptions of Changing Religious Landscapes in Augustan Rome”) on the first day, followed by “Narrative of Personified States or Deities” and papers by Elisabeth Begemann (“The Dancing Deity: Diminishing the Goddess Libertas on the Palatine”), Georgia Petridou (“The Eyes Have It: Magnification and Miniaturization in Modern Greek ye-shaped *tamata*

and Ancient Greek *anathemata*”) and Alexei Zadorozhny (“The Global Micronarrative: Dynamics of Exemplarity and the Embodiment of Roman Values in Valerius Maximus”) on day two. Aspects of “Miniaturized Gods’ in Statuettes and Drawings” were discussed by Olympia Bobou (“Stars and Signs in Palmyra: Astrological Symbols in Religious Architecture and *tesserae*”), Christopher Hallett (“Miniature Cult Images: ‘Corinthian Bronzes’, Hand-Held Processional Statuettes and Early Imperial Representations of the Roman *Lares*”) and Peter Scherrer (“Di Penates: From Small Objects to Anthropomorphic Gods”). On the final day of the conference, an archaeological block on “Miniaturized Objects in Votive Deposits” opened the discussion (papers by Ine Jacobs and Hugh Jeffrey: “Pagan Statuettes in a Seventh-Century Mansion at Aphrodisias”, Anna-Katharina Rieger: “Miniature Pottery from Pompeii: What Do Tiny Objects Want?”, and Natascha Sojc: “The Material Record of Micro-Shares: An Archaeological Case Study on Sanctuary Transactions in Ancient Sicily”), before, in the final round, “Narratives of Magnification Processes” became central (papers by Irmtraud Fischer: “Magnification as Post-Traumatic Mechanism Reflected in Biblical Texts”, and Katharina Waldner: “The Materiality of Martyrdom”).

The conference brought experts from a wide field of disciplines into conversation, among them Ancient Near Eastern Studies, Archaeology, Classics, History, Philology, Pre-History, Religious Studies, Sociology and Theology. The many and various examples showed difficulties and similarities in referring to size and scale, assigning importance or meaning to objects based on size, and speaking about materiality and immateriality of experience and practice in different religious contexts.

The proceedings of the conference will be published in the series “Contextualizing the Sacred” (Turnhout: Brepols).

Elisabeth Begemann

**Transnational Political Movements and the Imaginaries of the Homeland**, Workshop, 28–29 May 2021

Some of the crucial normative transformations resulting from “globalization” are driven by transnational political networks, and are mediated by the social imaginaries that these networks create. It might seem obvious that such networks tend to create “globalist” or “internationalist” imaginaries, and this is what movement research often assumes. This workshop has focused on a different type of network imaginary. Its central object were transnational networks that are sustained by, and recreate, an imaginary of the homeland and that sustain forms of political critique which owe their plausibility to this imaginary: diasporic communities often convey a stronger sense of difference,

of being a “people” with “roots” outside their countries of residence. Here, the creation and maintenance of highly “modern” global networks is reinforced by a “traditionalist” notion of home, while this “traditionalist” notion is itself produced by multiple “modern” networks between the countries of origin and settlement. Certainly, the idea of the homeland has always been linked to excesses of the imagination (see GDR poet Thomas Brasch’s description of nostalgia for the homeland: “Ich will dort bleiben / wo ich nie gewesen bin”); nevertheless, modern long-distance networks, by offering a rather selective access to what happens in the homeland, make it much easier for new fanta-

sies about this homeland to emerge. Often, the resources enabling long-term activism within such a “homeland” are made available through diaspora networks driven by this kind of selective imaginary. It is also through *these* kinds of political mobilizations that “globalization” has triggered a “politics of differentiation” (Glick Schiller) and an ethnicization of difference.

The workshop was organized by Sanam Roohi (Göttingen) and Andreas Pettenkofer (Erfurt); there were papers on how, in Malaysia, Mecca is being politicized as a spiritual homeland (Viola Thimm, Heidelberg); on a Turkish nationalist protest event in Strasbourg (Oguz Alyanak, Berlin/Oxford); on Shi’i rites of dissent in Europe (Fouad Gehad Marei, Birmingham); on the Tamil Eelam movement after the end of the Sri Lanka civil war (Øivind Fuglerud, Oslo); on the transnational mobiliza-

tion for creating Telangana as a separate state (Sanam Roohi, Göttingen); on Hindu-nationalist diasporas in the UK and the US (Pralay Kanungo, Leiden); on the general post-democratic tendencies resulting from “homeland”-focused mobilizations (Hanna Werner, Erfurt); on sharing news about violence in digital forums of Colombian peace activists (Guillaume Gass Quintero, Erfurt/Paris); on the transnational educational mobilization aimed at second-generation members of the Rwandan diaspora (Jen Dickinson, Winchester); and on the perspectives that research on such movement imaginaries offers for a cultural sociology (Andreas Pettenkofer, Erfurt). Patrick Eisenlohr (Göttingen), Antje Linkenbach (Erfurt), Shelley Feldman (Cornell) and Sandrine Gukelberger (Konstanz) acted as discussants and gave extremely helpful comments.

Andreas Pettenkofer

### Accessing Water in the South Asian City, KFG Workshop, 8–9 July 2021

The interdisciplinary workshop “Accessing Water in the South Asian City” was organised by Sara Keller from the Humanities Centre for Advanced Studies “Religion and Urbanity: Reciprocal Formations” (funded by the German Research Foundation, FOR 2779) as a hybrid event in Erfurt’s Augustinerkloster. The workshop approached South Asian urbanity via a discussion of how water has been organised discursively, materially and symbolically in (pre-) modern Indian cities. Water has carried an essential religious dimension as a purificatory element ever since the heterogeneous social and spatiotemporal formations commonly referred to as Hinduism and Buddhism emerged in South Asia. Studying water as a religious boundary marker of cleanness–pollution, sacredness–profanity, but also of social constellations, can provide insights into how the manifold socio-religious dynamics of Indian urban society have played themselves out over time. The workshop phrased out a series of intimately connected questions: How did the religious imaginaries and practices around water shape the materiality of pre-modern Indian cities? How did natural and material conditions like rainfall, seasons and groundwater shape religious practices, texts and beliefs of water and its socio-religious administering? How can the influence of aspects linked to the urbanity of Indian cities – like density, diversity, differentiated lifestyles, spatial patterns of use, discourses on the city and the breakdown of all of these during war or social conflict – be best characterised?

The workshop was opened by a public keynote address by Bertrand Sajaloli (Orléans), who gave insights into his joint research with Etienne Grésillion (Paris) on attributions of sacredness to water around the globe. From baptismal fonts to holy rivers, Sajaloli illustrated how water has been the central natural element to religions throughout history, spatially mediating between believers and the divine. As a source of transcendental communication, water has been more closely linked to the sacred than for ex-

ample mountains or forests, and this independently of its specific extant, movement, depth or volume. Sajaloli then turned to the influence wielded by this aquatic sacredness (and subsequent human harnessing of this) on urban lifestyles as well as the socio-religious fabric of cities. An environmental form promising access to the divine, water has emerged as a key environmental and religious factor in close-proximity human co-habitation.

Water in India is an element defined by its plurality and mercurial aspects: its appearance often strongly fluctuates depending on a region’s climate and season. It materialises as anything from persistent or sporadic rainfall, aquifer or source groundwater. Contributions to the workshop’s first panel “Inconsistent Resources: Water as a Determining Factor of Urbanity” addressed how cities and city dwellers have dealt with and were shaped by this aquatic volatility. Julia Hegewald (Bonn) opened with her investigation of how dependencies on water can differ profoundly and how correspondingly diverse architectures answered these diverse needs. Jutta Jain-Neubauer (Bonn/Berlin) presented case studies from Northern and Western India with the aim of examining the dynamics of urbanisation and hydro-ecology in the Tughlaq Empire (14th/15th century). Sara Keller (Erfurt) introduced the results from the research into the epigraphical and architectural history of the Solanki waterscapes from the 10th to the 13th centuries in Western India, and demonstrated how applying Harvey’s theory of *spatial fix* heightens our understanding of water architecture in periods of transition and socio-economic crisis. The workshop then moved on to discussing which role religious actors, institutions, imaginaries and practice played in providing access to water via not only architectural projects but also the material and spiritual administration in the cities.

Architectural heritage and the necessary cultural and technical knowledge linked to its restoration and re-use in everyday life stood at the centre of Akil Amiralay’s (Paris)

paper on rainwater cisterns in Ahmedabad, Western India. Julia Shaw (London) analysed the various strategies of managing water exhibited by religious Buddhist institutions in their aim of satisfying the plurality of specific needs and diversity of (groups of) water users in urban settlements. For a related contribution on pre-modern water systems, Padma Sunder Joshi (Kathmandu) highlighted the *Hiti* system of the Kathmandu valley. Nicolas Morelle (Metz) presented his work on water dams and fortifications in the Deccan region, specifically the archaeological results from Naldurg fort in Maharashtra. Working in the water landscape of Vadodara in Western India, Prakhar Vidyarthi (Vadodara) showed how Navnath temples pre-dating the Gujarat sultanate and Gaekwad period were placed surrounding the city and thought to thus secure its protection.

Lastly, the contributions to the third panel focused on how urban populations experienced restrictions of water access and how such restrictions reflected and/or shaped cultural and normative practices and discourses of the time. Heather O’Leary (Tampa) demonstrated the conditions, degree and social environment of water exchange among inhabitants of contemporary slum or *basti* communities, in this case of Delhi. The open-air water reservoirs, at times referred to as “tanks”, of the Tamil Nadu region stood at the heart of Laura Verdelli’s (Tours) contribution from the field of architecture and spatial planning. Vrushti Mawani (Vancouver) took a closer look at how urban planning and uneven water access reflect tendencies of marginalisation/ differentiation in the context of competing and conflicting local religious politics, here Hindu and Muslim ones.

Attended by international scholars, the workshop was structured around three working groups (one in Erfurt, two online), which each discussed the three panels and their pre-circulated contributions. A joint presentation of results followed the non-public working group. The programme concluded with two public discussions: “Sources and Methodology”, chaired by Susanne Rau (Erfurt), and “Themes: Overlaps, Gaps, Perspectives”, chaired by Martin Fuchs (Erfurt). During the workshop discussions, the potential of water and waterscapes for enlightening the deep histories of Indian urban and religious life played itself out beautifully. Intrinsic to this potential are the variegated dimensions of climate, geography and season, religious practice as well as the ingenuity of human co-habitation. The diversity of water uses, and specific demands to access and essential qualities have led to a continuous (re-)negotiation of water management and infrastructure across religious cultures, states of war and peace, and economic transformation. In this light, attempts of limiting water histories to ethno-nationalist narrations must be considered the academic equivalent of a cul-de-sac. The torrential rain during the workshop and shortly afterwards in other parts of Germany demonstrated poignantly that the workshop topic – how (urban) people have lived with, managed and understood different types of water – is of trans-epochal and trans-regional relevance to everyday life, especially in the ongoing climate crisis.

Klara-Maeve O’Reilly

The text is a shortened version of the Tagungsbericht “Accessing Water in the South Asian City, 8. 7. 2021–9. 7. 2021 digital (Erfurt)”, first published in: H-Soz-Kult, 9. 10. 2021, [www.hsozkult.de/conferencereport/id/tagungsberichte-9079](http://www.hsozkult.de/conferencereport/id/tagungsberichte-9079)

### **Strukturwandel des Eigentums, Eröffnungstagung des Sonderforschungsbereichs »Strukturwandel des Eigentums« vom 8. bis 9. Juli 2021**

Am 8. und 9. Juli 2021 fand an der Friedrich-Schiller-Universität Jena die Eröffnungstagung des neuen Sonderforschungsbereichs / Transregios 294 »Strukturwandel des Eigentums« statt, der Anfang des Jahres an den Universitäten Jena und Erfurt die Arbeit aufgenommen hat und von der Deutschen Forschungsgemeinschaft gefördert wird. Den Strukturwandel des Eigentums erforschen in 23 Teilprojekten an fünf Standorten Wissenschaftler und Wissenschaftlerinnen aus der Soziologie, den Politik- und Geschichtswissenschaften, der Philosophie, den Rechts- und Wirtschaftswissenschaften, den China- und Südasiastudien sowie der Religionswissenschaft. Thematisch befasst sich der SFB mit der Geschichte und mit Konzepten des Eigentums seit der Antike, mit aktuellen Konflikten um Eigentum sowie mit möglichen zukünftigen Eigentumsverhältnissen und Alternativen zum Privateigentum. Geforscht wird nicht nur im europäischen Kontext, sondern auch in Indien, China oder Brasilien.

Bei der Auftakttagung diskutierten die Forscher und Forscherinnen mit Gästen aus Wissenschaft, Praxis und

Medien über die Eigentumsverhältnisse der Gegenwart und Zukunft. Am ersten Abend stand ein Vortrag der Rechtswissenschaftlerin Katharina Pistor (Columbia University), moderiert von Elisabeth von Thadden (*Die Zeit*), im Zentrum der Veranstaltung. Zu Beginn des zweiten Veranstaltungstags stellten sich die drei zentralen Projektbereiche mit ihren jeweiligen Teilprojekten vor. Das Forschungsprogramm des SFB wurde anschließend mit einem Blick von außen von Jürgen Kaube (*Frankfurter Allgemeine Zeitung*) und Jens Beckert (Max-Planck-Institut für Gesellschaftsforschung) kommentiert und mit allen Teilnehmenden diskutiert. In der zweiten Tageshälfte wurden ausgewählte Forschungsthemen mit hoher gesellschaftlicher Relevanz mit Gästen aus Forschung und Praxis intensiv diskutiert, etwa zur Energiewende, Wohneigentum, Erbschaften und Digitalisierung. In einer gemeinsamen Podiumsdiskussion unter der Moderation von Elisabeth von Thadden fand die Veranstaltung einen gelungenen Abschluss.

Amelie Stuart



*Eröffnungstagung des Sonderforschungsbereichs »Strukturwandel des Eigentums am 8. und 9. Juli 2021: Abschlussdiskussion mit Gästen aus der Praxis, mit Marco Sonnberger, Ute Tellmann und Tilo Wesche vom SFB und Moderatorin Elisabeth von Thadden (Die Zeit). Foto: A. Günther, FSU Jena*

#### **Resilienz. Annäherungen aus der Sicht verschiedener Wissenschaftsdisziplinen, Workshop am 8. Juli 2021**

Am 8. Juli 2021 haben Martin Repohl und ich am Max-Weber-Kolleg einen Workshop zum boomenden Thema »Resilienz« durchgeführt, und zwar unter dem Titel »Annäherungen aus der Sicht verschiedener Wissenschaftsdisziplinen« – coronabedingt als hybride Veranstaltung. Besonders gelegen war uns an dem multidisziplinären Charakter des Workshops, was sich in der Auswahl der Referentinnen und Referenten deutlich widerspiegelte.

Eröffnet wurde der Workshop durch einen Vortrag des Wissenschaftshistorikers Bernhard Kleeberg (Universität Erfurt), der sich mit der Frage beschäftigte, wie es in den Zeiten von *post-truth* mit der Überlebensfähigkeit des kostbaren Gutes Wahrheit bestellt ist. Hartmut Rosa stellte Überlegungen zum Verhältnis von Resilienz und Resonanz vor, gefolgt von einem Vortrag des Strafrechtlers Benno Zabel (Universität Bonn), in dem es um liberale Gesellschaften zwischen Krisen und Resilienz ging. Da den Veranstaltern daran gelegen war, mit dem

Workshop zugleich die Bandbreite der Forschungsaktivitäten am Max-Weber-Kolleg abzubilden, präsentierte Jörg Rüpke Überlegungen zum Phänomen der Resilienz aus religionswissenschaftlicher Perspektive, während Antje Linkenbach-Fuchs sich aus der Warte der Ethnologie am Beispiel Indiens mit der Resilienz kultureller Prägungen beschäftigte. Dann trat wiederum die Soziologie auf den Plan, und zwar in Gestalt von Stefanie Graefe aus Jena, die über das Thema »Resilienz im Krisenkapitalismus« referierte. Martin Repohl schließlich trug Thesen zum Thema »Resilienz und ontologische Sicherheit« vor, gefolgt von einigen bilanzierenden Bemerkungen von mir selbst. Technisch begleitet und moderiert wurde die Veranstaltung dankenswerterweise von Elisabeth Begemann.

Die Erträge des Workshops sollen – so der Wunsch der Teilnehmer – auch publiziert werden, womit im Spätherbst 2022 gerechnet werden kann.

Gunnar Folke Schuppert

#### **Die International Graduate School »Resonant Self-World Relations in Ancient and Modern Socio-Religious Practices« auf der Jahrestagung der European Association for the Study of Religions vom 30. August bis 3. September 2021**

Die Jahrestagung der European Association for the Study of Religions fand in diesem Jahr vom 30. August bis 3. September in Pisa, Italien, zum Thema »Resilient Religion« statt. Religion, sowohl als institutionalisiertes Glaubens-

system wie als persönliche Vorstellung des Göttlichen, wird dabei verstanden als wichtiges Werkzeug für Anpassungsstrategien in Transformationsprozessen. Dieser Aspekt wurde in über 200 Vortrags- und Diskussionsrun-



den zu verschiedenen Themen und Bereichen innerhalb der Religionswissenschaft und Religionsgeschichte erörtert.

Die Mitglieder der International Graduate School »Resonant Self-World Relations in Ancient and Modern Socio-Religious Practices (IGS)«, einer Kooperation zwischen dem Max-Weber-Kolleg der Universität Erfurt und der Universität Graz, haben in diesem Rahmen mit vier Panels am Programm teilgenommen. »Religion as Resource of Resilience. Diachronic and Interdisciplinary Perspectives« untersuchte in einem Doppelpanel die Frage, wie und warum religiöse Praktiken, Ausdrucksformen und Akteure als Quelle für Resilienz betrachtet werden. In diesem Panel wurden Papers aus den Bereichen Soziologie (Manuel Moser, Sára Heidl), Katholische (Alice Küng) und Griechisch-orthodoxe Theologie und Byzantinistik (Athanasios Vionis und Giorgos Papantoniou) sowie Antike Religionsgeschichte (Rafael Barroso Romero) und Archäologie (Petra Zadkovic und Palma Takalic) präsentiert, die diese Frage je disziplinspezifisch beleuchteten.

Im Panel »Resilience Shaping Identity« wurde die Frage der Resilienz in Kombination mit der Frage von auf Resonanz basierender Identität gedacht und damit

das zentrale Thema der IGS, Resonanz in sozio-religiösen Praktiken, in den Mittelpunkt gerückt. Mit Beiträgen von Elena Malagoli, Ramón Soneira Martínez und Nancy Alhachem wurde das Thema aus verschiedenen Perspektiven diachron vom antiken Mesopotamien über die klassische griechische Antike bis zur Gegenwart erörtert.

Im finalen Panel, »Resilience, Domination and Inequality in the Ancient Funerary World«, lag der Schwerpunkt auf der Antike und verschiedenen Begräbnispraktiken im Mittelmeerraum. Hier standen in den Beiträgen von Anna Gorokhova, Diana Pavel, David Martino-Garcia, Roko Sven Surac und Antonio Pio di Cosmo Fragen nach Machtbeziehungen, der sozialen und religiösen Konstruktion der Toten und Methodologien in Bezug auf die Feststellung von Resilienz in Begräbnisriten im Fokus.

Die lebhafteste Diskussion zeugte vom Interesse, das der Thematik der Panels entgegengebracht wurde, und verortet das Forschungsprogramm der IGS in einem religionswissenschaftlichen Rahmen, der Fragen nach Bedeutung und Reichweite, Aneignung und Verstetigung von resonanten Weltbeziehungen in Bezug auf religiöse Praktiken stellt und untersucht.

Elisabeth Begemann

#### **Strukturwandel des Eigentums, SFB Early Researchers Retreat, 13–14 September 2021, Dornburg, Thuringia**

The Early Researchers Retreat started at 12 pm at train station Jena Paradies. Together, 20 members of the SFB Mittelbau took the train to Dornburg where we started a hike to the Castles of Dornburg. After a 30-minute hike, we reached our venue and gathered for introductory words by Agnieszka Althaber and Jacob Blumenfeld. We discussed our program for the next two days and introduced the venue *Begegnungszentrum Altes Schloss Dornburg* to the participants of the retreat. At 1 pm we had lunch and the Early Researchers already had an opportunity to meet one another before properly getting in touch at 2 pm with a series of icebreakers whose theme was "property". The first workshop started at 3 pm. The workshop dealt with "Anti-Racism, Gender and Critical Intersectionalities" and was held by two trainers from the *Zentrum für soziale Inklusion, Migration und Teilhabe (ZSIMT)*. The topic of anti-discrimination was not only wished for in advance, it was also a topic many of the participants wanted to engage further in order to create an inclusive workplace at the SFB. The first part of the workshop focused on what it means to be discriminated against. The coaches taught about the concept of critical intersectionality as well as elaborated with personal experiences and engaged the group to share own stories in order to understand and discuss discrimination. After a coffee break at 4:30 pm we continued with the second part of the workshop. Here the group discussed cases of discrimination at the workplace in small groups and collectively worked on possible solutions to address problems of implicitly discriminatory behavior. From 6 to 6:30 pm we had time to reflect on the workshop and talk about

the learned approaches. The closing event of the first day was a joint dinner.

The second day of the workshop began at 9 am at Jena Paradies again, with a joint train ride to Dornburg and another short hike up the mountain to the castle. With some coffee and snacks, we began our full-day writing workshop with trainer Lena Eckert around 10 am. The first half of the workshop dealt with the variety of writing habits that we have, and how to improve them. We practiced free-writing and mind maps to strengthen our writing muscles. The trainer discussed different freewriting methods and practices for the future. Around 1 pm we had lunch, and at 2 pm we picked up the workshop again. During the second half of the workshop, we practiced writing an abstract and giving constructive feedback in groups. This portion of the workshop was very helpful for participants to discuss their own research and to practice giving feedback in a way that is truly helpful. The trainer gave us numerous exercises, questionnaires and tips for this part of the workshop. After a coffee and snack break, we discussed writing in groups, and split the participants according to various working habits, so as to plan for future writing groups. Finally, we had a feedback and wrap-up session with Sophie Jossi-Silverstein and Henrike Katzer to collectively reflect on the retreat. The participants all agreed that the retreat was a resounding success, and they would like to do more in the future.

Agnieszka Althaber, Jacob Blumenfeld,  
Henrike Katzer, Sophie Jossi-Silverstein

**Rewiring the House of God: Religious Self-World Relations in the Digital Environment**, Online Workshop,  
15–16 September 2021

On 15 and 16 September 2021, the international authors' workshop "Rewiring the House of God: Religious Self-World Relations in the Digital Environment" took place online. Organized as a collaboration between the University of Birmingham, the Max-Weber-Kolleg in Erfurt and the University of Graz by Fouad Gehad Marei (Birmingham/Erfurt) and Gabriel Malli (Erfurt/Graz), the workshop addressed the manifold relationships between faithful subjects, communities of faith and the otherworldly, fostered and enabled by new digital technologies. The event brought together researchers at different career stages working on various geographies and traditions of faith, and aimed at a joint discussion and enhancement of pre-circulated papers. In four thematic panels, the papers were critically assessed by invited experts of the respective fields and further discussed among the participants.

In the first panel, "Good Firewalls Make Good Neighbors: Communities of Faith in the Digital Environment", processes of faith-related community-building in digital settings were investigated. The papers introduced by Sanam Roohi (University of Göttingen) and Dragoş Şamşudean (University Cluj-Napoca) addressed processes of boundary-making as well as the question of religious authority in an online context. With Gary Bunt, professor of Islamic Studies at the University of Wales, we had an outstanding scholar and renowned expert in the field of Digital Islam as a discussant. – The second panel, "Digital Serialities: Influencers, e-Preachers and the Digital Audiovisualities of Religion", assembled contributions on digital religious discourse in a broad sense. Papers by Zachary Sheldon (Texas A&M University), Agana-Nsiire Agana (University of Edinburgh) and Gabriel Malli raised questions related to audiovisual and discursive religious propositions on social platforms as well as to negotiations of religious knowledge and subject positions in cy-

berspace. It was chaired by Christoph Günther, scholar of Islamic and Middle Eastern Studies at the University of Mainz and expert on the study of visual culture in religion.

The second day started with panel 3, "Haunted Technologies: The Sacred and Otherworldly Dimensions of the Digital Environment". Papers dealt with the digital mediation of transcendent and otherworldly beings, artifacts or experiences. Our three authors Arkaprava Chattopadhyay (Amity University Kolkata), Aurelio d'Amore (University of Palermo) and Lionel Obadia (University of Strasbourg) investigated phenomena such as virtual reality rituals, representations of transcendent beings in popular media or ghosts in digital environments. Chair of this panel was Tim Hutchings, assistant professor in Religious Ethics at the University of Nottingham and editor-in-chief of the renowned *Journal of Religion, Media and Digital Culture*. – The fourth panel, "Faithful Netizens: The Online Making of the Pious Subject" included articles centered around concrete acts of reception, usage and appropriation of new media by people of faith. Especially, processes of religious subjectivation and identity-building of religious "netizens" were of concern. Focusing on empirical individuals and the ways in which they cultivate faith and piety in interaction with new digital technologies, the papers of Kathrin Trattner (ZAP Bochum), Sofya Ragozina (RANEP Moscow) and Andrea Stanton (University of Denver) were discussed in this panel. With Mia Lövheim, professor of Sociology of Religions at the University of Uppsala, one of the most renowned contemporary scholars on religious identity-formation in digital spaces chaired this panel.

After two intensive days, the workshop concluded with a final discussion, raising new perspectives on theoretical and methodical approaches to digital religion. A subsequent publication is in preparation.

Gabriel Malli

**De-Growth or Reinventing Life: Prospects and Projects**, International Online Conference, 4–6 October 2021

The conference was part of the activities of the M.S. Merian – R. Tagore International Centre of Advanced Studies "Metamorphoses of the Political", Delhi. The conveners (Antje Linkenbach, Max-Weber-Kolleg Erfurt; Sunil Ray, IMPRI Delhi; Vidhu Verma, JNU Delhi) are (alumni) members of module 4: Normative Conflicts and Transformations.

The title of the conference expressed a specific understanding of de-growth: a concept indicating the need for a comprehensive transformation of the conflictual life-destroying social, economic and political conditions which exist in growth-dominated and growth-dependent countries in the world. While debates on de-growth (or post-growth) originate in the Northern hemisphere, they are, in a more radical way, also thriving in the global South. In-

fluential approaches like *Buen Vivir* or *Radical Ecological Democracy* come from Latin America and India.

The conference brought together an interdisciplinary group of scholars and scholars-cum-activists from the US, Canada, Mexico, Brazil, South Africa, India and Europe. It offered the opportunity to initiate a polyvocal and symmetric dialogue, discussing and comparing North-South but also South-South perspectives, imaginations and transformative strategies. The papers presented in the course of the three days elaborated on decolonial social ontologies, alternative and solidarity economics, *eco-swaraj*, indigenous education, indigenous knowledge production and technologies, and also reflected on the conceptual potential and limits of de-growth, post-growth and green growth.

The conference will have a follow-up in Delhi in March 2022, where the same participants will meet in person to discuss revised papers and reflect on essential topics of the de-growth / post-growth debate. The two parts of the conference are meant to carve out a space of encounter

and learning, where Western emancipatory thoughts and projects get confronted with post- and de-colonial views and strategies, which consequently delink from the dominant Western imaginary and (re-)present other options of thinking, knowing and being. Antje Linkenbach

**Text, Music and Image-Object as Counterparts in Resonant Relationships**, Autumn Conference of the International Graduate School "Resonant Self-World Relations in Ancient and Modern Socio-Religious Practices", 27–29 October 2021

At the beginning of the winter semester 2021/22 the members of the International Graduate School "Resonant Self-World Relations in Ancient and Modern Socio-Religious Practices" met at the University of Graz for their semi-annual conference on resonant world relations. This time, the focus was on texts, music and image-objects and their ability to be resonating bodies on the one end of a two-ended resonant world relationship. To shine light on such relationships was generally attempted from two sides: first by showing various examples of supposed resonance in texts, music or image-objects, and secondly by outlining methodologies how to grasp this resonance scientifically.

In addition to the faculty of the International Graduate School based in Erfurt and Graz the following invited speakers followed the call to Graz: Mario Baumann (Dresden), Markus Hafner (Graz), Katharina Lorenz (Gießen) and Sibylle Trawöger (Würzburg).

The conference opened with a presentation by Ursula Gärtner (Graz) on the *ekphrasis* of the sack of Troy on the Temple in Carthage in Vergil's *Aeneid*. She showed how the text of the *Aeneid* brings the recipients to experience what Aeneas, the protagonist, experiences when seeing an image of his home town on a foreign temple wall, but also how the text makes the recipients aware that Aeneas's interpretation of the image is wrong. On this example Ursula Gärtner problematized the relationship between performativity and resonance in literature. Mario Baumann (Dresden) continued the subject of Latin literature with a presentation on the performativity of the *Play of the Seven Sages* by Ausonius.

The second day opened the floor to a range of disciplines. The morning was dedicated to archaeology with Katharina Lorenz's (Gießen) presentation on Roman group

portraiture and Laerke Recht's (Graz) presentation on zoomorphic vessels in bronze-age Cyprus. Katharina Lorenz showed how intricate movements were captured by Roman statues and what effects this would have on their audiences; Laerke Recht showed how the nature of the zoomorphic vessels could only be determined by their use in performative ritual contexts.

The afternoon of day two introduced the disciplines of sociology and musicology to the discussion. Andreas Pettenkofer (Erfurt) proposed that certain texts, describing earlier demonstrations, became foundational for the German antinuclear movement. Verena Weidner (Erfurt) suggested that noisy backdrops might have played an important role in the resonant experience of early music in Europe.

The program of the second day was enriched with short presentations by the new doctoral researchers of the graduate school, Christopher Bégin, Behnaz Ghazi Moradi, Marios Kamenou, Veronika Kolomaznik, Matthias Scholler, Clemens Wurzinger and Alina Zeller, and by alumni and advanced doctoral researchers Enno Friedrich, Gabriel Malli and Ramón Soneira Martínez.

The third and last day of the conference returned to the field of literature with Markus Hafner's (Graz) contribution on monstrous images in Aeschylus's *Eumenides*. He discussed how monstrosity on stage could lead to resonant experiences in the audience. Sibylle Trawöger (Würzburg) introduced the term "passability" in her analysis of a Christian prayer practice. A lively discussion followed and ended the conference.

Elisabeth Begemann

**Kucha and Beyond. Divine and Human Landscapes from Central Asia to the Himalayas**, Tagung mit Beteiligung von Mitgliedern des Max-Weber-Kollegs vom 2. bis 4. November 2021 in Leipzig

Vom 2. bis 4. November 2021 fand die internationale Tagung »Kucha and Beyond. Divine and Human Landscapes from Central Asia to the Himalayas« in der Albertina zu Leipzig statt. Die Tagung wurde von der Société Européenne pour l'Etude des Civilisations de l'Himalaya et de l'Asie Centrale und der Sächsischen Akademie der Wissenschaft veranstaltet. Die Organisation lag in den Händen von Prof. Monika Zin-Oczkowska, die das DFG-Projekt »Buddhistische Wandmalereien der Kuča-Region an der Nördlichen

Seidenstraße« der Sächsischen Akademie der Wissenschaft leitet.

Aus mehr als einem Dutzend Ländern haben 27 Wissenschaftler und Wissenschaftlerinnen ein breites Spektrum ihrer aktuellen Forschungen vorgestellt. Drei Fellows des Max-Weber-Kollegs haben je mit einem Vortrag an der Tagung teilgenommen: Fellow PD Dr. Antje Linkenbach-Fuchs thematisierte »Travelling Deities. The Spatial-Political Dimension of Religion in Uttarakhand (India)«; Junior

Fellow Dr. Elisa Iori sprach über »Overlapping Landscapes at the City of the Vajra (Barikot, Swat)«; Assoziierte Fellow Dr. Haiyan Hu-von Hinüber berichtete über »Two Newly Found Bronze Statues with Sanskrit Inscription Originating from Historical Northwest India«.

Im Anschluss an die Tagung bestand Gelegenheit zu einem Besuch des neu eröffneten Humboldt-Forums in Berlin, das außer der Turfan-Sammlung des ehemaligen Indiemuseums auch eine Südostasien- und eine Himalaya-Sammlung beherbergt. Haiyan Hu-von Hinüber

#### Exploring In-Situ Displacement, Online Workshop, 11–12 November 2021

The study of exclusion and displacement in the context of contemporary processes of globalization, resulting in the mobility of those being displaced, often across national borders and diverse geographies, is a widespread and well-established field of research. In contrast, those who face exclusion but remain in place and respond to radically changing conditions of their socio-economic and political life-worlds are lacking attention. These people can be characterized as *displaced in-situ* (Feldman).

In-situ displacement – displacement without mobility – was the topic of an online workshop organized by Shelley Feldman (Cornell University, affiliated at the Max-Weber-Kolleg, Erfurt), Eva R. Hölzle (University of Bielefeld) and Antje Linkenbach (Max-Weber-Kolleg, Erfurt). International participants came from different universities and research institutions (Bielefeld, Duisburg-Essen, Gießen, Göttingen, Erfurt and Delhi, India).

The workshop was meant as an exploratory venture (without formalized papers). Based on their own research and understanding, participants presented reflections on

the possibilities and limits of the term: What are the parameters for considering conditions, practices and activities included under the umbrella of in-situ displacement, and how might the term in-situ displacement be deployed as an analytic concept, and as a form of description / explanation, to understand social relations and processes that include senses of identity, belonging and security? How might deploying an in-situ displacement lens enhance understanding of relations of exclusion, liminality and ambivalence?

Participants agreed that the perspective of in-situ displacement could contribute to how we understand and explain disruptions brought about by processes of gentrification, political partitions, agrarian change, (rural) industrialization and development initiatives that may force some people out but also leave others in place under dramatically changing social and geographic landscapes.

The participants of the workshop agreed to continue the debate and to meet in form of a series of online colloquia.

Antje Linkenbach

#### Blurring Boundaries: Diffusing and Creating Urban Religion beyond Urban Space, Conference of the KFG “Religion and Urbanity”, 23–26 November 2021

The international conference “Blurring Boundaries: Diffusing and Creating Urban Religion beyond Urban Space” investigated the concept of urbanity as a fluid and dynamic form of social structure informed by more complex networks of discursive constructions, practices and material objects. Some of the critical questions explored were how social imaginaries and ideologies negotiate a distinct category of experiences in urban space and how they address or target the arranged order of materiality.

Panel 1, “A Fine Line: Town and Countryside”, was chaired by Martin Fuchs. The introductory speakers of this panel were Jörg Rüpke and Emiliano Urciuoli who jointly presented the topic “Urban Religion beyond the City” and discussed the idea of urban and rural religions as a synchronous co-existence rather than two distinct entities. – Audrey Ferlut (Lyon) presented her paper “Urban Religion in Ancient Rural Contexts in the Roman Provinces: The Case of Nehalennia”. Her contribution demonstrated the relatedness between the rural and the urban by exploring the fundamental similarities of the cult surrounding the Goddess Nehalennia found in the regions of Colijnsplaat and the context of the Roman provincial capital city Cologne along the Rhine. She illustrated in her presentation

how the trade relations that existed along the Rhine and the other socio-economic structures were instrumental in shaping the shared cult of the Goddess Nehalennia. – The next speaker was Benno Werlen, who presented his paper “Urbanity and Rurality as Geographical Practices”. In his essay, he proposed the turn from “geographical binaries” to “binary geographies” and introduced the concept of “societal relations of space” (*gesellschaftliche Raumverhältnisse*). The debate in this session challenged the implication of categorical terms such as rurality and urbanity and their empirical basis. – William Elison (Santa Barbara) and Sara Keller (Erfurt) addressed the transformation of urban dynamics beyond the city space and how we can observe cities as living organisms rather than a historically rigid and given entity from the context of the Indian subcontinent. Elison’s paper “Under the Sign of Religion: Colonialism, Caste and Cosmopolitanism in Late Nineteenth-Century Bombay” examined how the religious cult and enthusiasm surrounding the Hindu God Ganesha reconfigures the urban spaces of Bombay through matters of affect, gender and corporeality. Keller presented her topic “Migration of Hydro-Spaces in Medieval India”, whose case study of medieval Vadnagar (Solanki period, 10th–



13th century) and other pre-modern Western Indian cities explores the gardens and water reservoirs in and around the city as intermediate spaces between the urban and the wild. She demonstrated how the reservoirs and gardens appear as structures that bridge the urban/rural divide and thus allowing a constant dialogue between the city nucleus and the *Umland*. – Valentino Gasparini (Madrid) exhibited in his presentation “Bat Your Lashes: Thibilis’ Magistrate Making Eyes at the ‘Libyan’ God Bacax in the Cave of Ghar Djemaa” how civic religions can be temporarily de-localized in extra-urban settlements. – In the following presentation, “Cult Expansionism of Roman Priesthoods?”, Marietta Horster (Mainz) investigated the role of civic institutions and if they were essentially monopolizing a rural, sacralized space, hence “othering” the arena of the political display in the early Roman context.

The second panel of the conference, titled “Building across the Line: Water, the Dead and Monks”, began with a presentation by Marika Vicziany (Melbourne). In her paper “The Political Economy of Koli Religions: The Blurring of City and Country, Water and Land, Koli and Non-Koli Religions” Vicziany shed light on the Koli communities of western India and addressed the dichotomy of urban and rural through Koli’s geographical mobility and their settlement patterns. – Ingrid Würth (Potsdam) explored the blurred boundaries between city and countryside with her paper “Between City and Countryside: The Beginnings of the Servite Order in Germany”. The Servites of Florence and their alternation between town and country and their withdrawal to Monte Senario remained a distinctive quality of the Order. – Elisa Iori (Erfurt) presented her paper “Releasing Urban Religion beyond the City Wall: The Case of Ancient Buddhism”. Her presentation dealt with the ideas of a counter-image of the lived space, the “wilderness” in ancient south Asian cities and how the spatial capital held by Buddhist monastic institutions in the countryside influenced the social mobility of urban actors in the city. – Roberto Alciati (Florence) was the next speaker and presented his paper “Monastery as a Space of Urban Relationships outside the City: The Case of the Jura”. Alciati

emphasized the location of monasteries in the pre-urban landscape as a place that intensifies urban identity, thus redefining the rural and peripheral areas as urban spaces. – Jens-Uwe Hartmann (Munich) highlighted in his paper “From the Wilderness into Town and Back to the Countryside” the possibilities of diffusing and creating urban religion beyond urban space concerning early Buddhism. He shed light on the aesthetic aspects of monastic life that bridge the divide between the urban and rural and demonstrated monastery as a perfect embodiment of blurred boundaries. – The next speaker, Laszlo Ferenczi (Prague), presented his paper “Rural Minds in Urban Setting”, in which he investigated the Cisterians’ dealing with towns and their impact on the socio-economic development of markets and towns. – The next session was an intermediate summing-up of the intensive and engaging discussions. The speakers raised many remarks, questions and concerns about categorical and binary concepts such as urban, extra-urban, suburb and rural in the modern and antique world, addressing their theoretical and empirical basis and the need for their re-evaluation with all their historical complexity. Concepts such as “multiple urbanities” or “multidimensional features of spatiality” and re-thinking conventional notions of urban space with more plasticity sometimes bring paradoxical situations. The participants highlighted the reciprocal features of dialectical relations between rurality, urbanity and religiosity.

The third and final panel, “Processions and Pilgrimages”, was chaired by Asuman Lätzer-Lasar. During this session, Rachna Mehra (Delhi) and Yogesh Snehi (Delhi) presented their papers on “Faith in Motion: Spatial Dynamics of Belief and Praxis in Rural-Urban India” and “From Ram Tirath to Valmiki Tirath: The Making of Valmiki Religious Identity in Amritsar” respectively. The conference’s final speaker was Katharina Mersch (Bochum), who presented her paper “Perforating Urban Boundaries with Processions in the High and Late Middle Ages”. The conference was concluded with a final round-table meeting chaired by Martin Fuchs and Susanne Rau.

Behnaz Ghazi Moradi

### Die Rechte der Natur. Vom nachhaltigen Eigentum, SFB-Workshop am 3. Dezember 2021

Am 3. Dezember 2021 fand der Manuskript-Workshop »Die Rechte der Natur. Vom nachhaltigen Eigentum« statt. Insgesamt neun Kommentator:innen aus der Philosophie, der Politikwissenschaft, den Rechtswissenschaften und der Soziologie und das Publikum diskutierten einen ganzen Tag lang mit Tilo Wesche über die zentralen Thesen seines neuen Buchs.

Obwohl der Workshop kurzfristig vom Max-Weber-Kolleg in den digitalen Raum verlegt werden musste, gelangen über alle Disziplingrenzen hinweg anregende und produktive Diskussionen über das zentrale Argument des Autors. Dieses lautet: Um die Natur nachhaltig und bestmöglich zu bewahren und vor Zerstörung zu beschützen,

müssen ihr Eigentumsrechte zugesprochen werden. Dafür gilt es, das vorherrschende Verständnis von Eigentum sowohl philosophisch als auch juristisch neu zu denken. Beispiele aus der Rechtspraxis für die Zuerkennung von Eigentumsrechten an Teile der Natur gibt es bereits, etwa den Whanganui River in Neuseeland. Dieser Fluss gehört sich selbst. Ausgehend von diesem und weiteren Beispielen rekonstruiert Tilo Wesche in seinem Buch sowohl geltende Rechtsnormen als auch zentrale Annahmen von Eigentumstheorien, um schließlich dafür zu plädieren, der Natur Eigentumsrechte zu verleihen und Nachhaltigkeitspflichten für den Menschen zu formulieren.

Amelie Stuart

**Personalia**

**Veranstaltungen des Max-Weber-Kollegs  
seit dem Sommersemester 2021**

**Ausgewählte neuere Publikationen**

### Auszeichnungen

Die Universität Graz würdigte Prof. Dr. Jörg RÜPKE, Co-Direktor des Max-Weber-Kollegs der Universität Erfurt, für seine besonderen wissenschaftlichen Leistungen als einer der weltweit führenden Experten für die Geschichte der antiken römischen Religion sowie für seine Verdienste in der Zusammenarbeit mit der Universität Graz, insbesondere als einer der Initiatoren und Ideengeber der Internationalen Graduiertenschule »Resonante Weltbeziehungen in sozioreligiösen Praktiken in Antike und Gegenwart« mit einem Ehrendoktor der Philosophie.

Jedes Jahr zeichnet der Freistaat Thüringen exzellente Forschungsleistungen mit dem Thüringer Forschungspreis aus. In diesem Jahr ging der Preis in der Kategorie »Grundlagenforschung« an Prof. Dr. Hartmut ROSA, Direktor des Max-Weber-Kollegs, gemeinsam mit Prof. Dr. Klaus DÖRRE und Prof. Dr. Stephan LESSENICH für ihre Arbeit zu Postwachstumsgesellschaften.

Für seine herausragenden Leistungen in der Wissenschaft und sein außergewöhnliches Engagement in der Förderung des wissenschaftlichen Nachwuchses und der internationalen wissenschaftlichen Zusammenarbeit wurde Prof. Dr. Hartmut ROSA außerdem zum Distinguished Senior Scientist der Frankfurter Johanna Quandt Young Academy berufen.

Die Erfurter Historikerin Julia SEEBERGER ist vom Europäischen Romanik Zentrum in Merseburg mit dem Romanikforschungspreis ausgezeichnet worden. Damit würdigt die Jury ihre am Max-Weber-Kolleg entstandene Dissertation »Olfaktorik und Entgrenzung. Die Visionen der Wienerin Agnes Blannbekin (gest. 1315)«.

Frederic Guillaume GASS QUINTERO, Promotionsstudent des Max-Weber-Kollegs, wurde 2021 für sein Engagement im Friedensprozess in Kolumbien mit dem DAAD-Preis für hervorragende ausländische Studierende und Promovierende ausgezeichnet.

Sarah AL-TAHER hat ein Ernst-Mach-Stipendium des Österreichischen Akademischen Austauschdienstes für den Zeitraum vom 1. Mai 2021 bis 31. Januar 2022 erhalten.

Dr. Vera HENKELMANN, assoziierte Postdoktorandin am Max-Weber-Kolleg, hat sich erfolgreich für das Rowena-Morse-Mentoring-Programm beworben und genießt eine zwölfmonatige Mentorierung.

Christopher DEGELMANN, Alumnus des Max-Weber-Kollegs, wurde auf dem Frühjahrsplenum 2021 als neues Mitglied der Jungen Akademie gewählt.

Der Erfurter Theologe und am Kolleg assoziierte Doktorand Thomas SOJER ist für seinen Vortrag »Mechanische oder organische Solidarität? Ein Appell zum symbiotischen Leben« mit dem 3. Platz beim Publikumspreis der Salzburger Hochschulwochen ausgezeichnet worden.

Die Kolleg-Forschungsgruppe »Religion und Urbanität: Wechselseitige Formierungen« mit ihrer

Sprecherin Prof. Dr. Susanne RAU hat den 3. Preis für Internationalisierung der Universität Erfurt erhalten.

Die UNESCO hat den UNESCO Chair on Global Understanding for Sustainability von Prof. Dr. Benno WERLEN (Fellow am Max-Weber-Kolleg und Seniorprofessor an der Universität Jena) verlängert. In der Begründung heißt es unter anderem: »We are pleased to note that the Jena Declaration on the Humanities and Social Sciences for Sustainability has deeply contributed to UNESCO's visibility and UNESCO's action on the Humanities.« Diese Erklärung wurde im Kontext einer gemeinsamen Tagung mit dem Max-Weber-Kolleg erarbeitet.

### Neue Aufgaben

Felipe TORRES, Absolvent des Max-Weber-Kollegs, ist seit dem 1. August 2021 Assistant Professor (*tenure track*) in Sociological Theory am Institute of Sociology der Pontificia Universidad Católica de Chile. Die PUC ist eine der führenden Universitäten in Lateinamerika.

Janna VOGL, Absolventin des Max-Weber-Kollegs, hat eine Postdoc-Stelle im Graduiertenkolleg »Identität und Erbe« an der TU Berlin angetreten.

PD Dr. Claudia BERGMANN hat eine Stelle in Bochum angetreten, um die Sabbatopferlieder aus Qumran zu erforschen.

PD Dr. Petra GÜMPOVÁ hat zum 1. März 2021 das Junior Research Team »The Transformation of Global Commons and the Future of Planetary Ecosystems« in Jena im Rahmen des SFB TRR 294 »Strukturwandel des Eigentums« übernommen.

Dr. (des.) Anita NEUDORFER hat eine Stelle an der Professur für Allgemeine Religionswissenschaft (Katharina Waldner) an der Philosophischen Fakultät der Universität Erfurt angetreten.

Prof. Dr. Gábor GÁNGÓ ist seit Juni 2021 für zwei Jahre an der Universität Padua tätig, um das Forschungsprojekt »Die Konversion des Barons Johann Christian von Boineburg« zu bearbeiten. In diesem Kontext hat er Briefe Johann Christian von Boineburgs aus deutschen Bibliotheken und Archiven gesammelt, deren erster Teil auf EMLO Oxford (Early Modern Letters Online) veröffentlicht wurde.

Prof. Dr. Iskra GENCHEVA MIKAMI, Alumna des Max-Weber-Kollegs, ist Anfang April zur Associate Professor befördert worden.

### Promotionen / Habilitationen

Erfolgreich promoviert wurden im Jahr 2021 am Max-Weber-Kolleg: Olivera KOPRIVICA (»No-Body in Non-Everyday Life in Two Orthodox Women Monasteries«), Jenny LAGAÚDE (»Edition der frühen Predigten Johann Gottfried Herders, 1758–1769«), Sisi SUNG (»Managerial Careers of Women in China. An Economics of Identity Approach«), Clemens VILLINGER (»Vom ungerechten

Plan zum gerechten Markt? Konsum, Alltag und soziale Ungleichheit in der langen Geschichte der ›Wende‹), Tanja VISIC (»Peripheral Labour Mobilities«. An Ethnography of Elder Care Work between the Former Yugoslavia and Germany«), Janna VOGL (»From Agency to Action? Women and Development Cooperation in South India«), Isabell WAGENER (»Wer bin ich? Überlegungen zu der Beziehung zwischen figürlicher, sprachlicher und performativer Darstellung am Beispiel der Personifikationen der Alten Komödie«) und Qian ZHAO (»The Evolution of Modern Business Ethics in Reform China«).

PD Dr. Petra GÜMPLOVÁ wurde im Rahmen eines kooperativen Verfahrens mit der Staatswissenschaftlichen Fakultät erfolgreich habilitiert.

Dr. Lara WEISS und Prof. Dr. Elisabeth SCHILLING haben ihre Habilitationsschriften in kooperativen Habilitationsverfahren mit dem Max-Weber-Kolleg an der Universität Erfurt eingereicht.

Dr. Dominik FUGGER (Leiter der Herder-Forschungsstelle am Max-Weber-Kolleg) hat an der Universität Frankfurt am Main seine Habilitationsschrift eingereicht.

### Abschied

In diesem Jahr sind Dr. Martin GEHLEN, Promovend des Max-Weber-Kollegs mit der Arbeit »Politikberatung in den USA. Der Einfluss von Think Tanks auf die amerikanische Sozialpolitik« sowie Dr. Dr. Jutta VINZENT, assoziierte Fellow am Max-Weber-Kolleg, verstorben. Wir werden ihr Andenken ehrend bewahren.

### Familienfreundliches Max-Weber-Kolleg

Wir freuen uns mit Carmen Gonzales Guterrez und Valeria Wahl über die Geburt ihrer Kinder.

### Öffentliche Veranstaltungen im Sommersemester 2021

Asuman LÄTZER-LASAR, Emiliano URCIUOLI  
Buchvorstellung »Urban Religion in Late Antiquity«  
..... 3. Mai 2021

Jörg RÜPKE  
Buchvorstellung »Religion and Its History. A Critical Inquiry«  
..... 10. Juni 2021

### Guest Lectures im Sommersemester 2021

Rebecca ULLRICH  
Eine Liste kommt nie aus dem Nichts. Listen, ihre Anfertigung und ihr Zweck am Beispiel der Listen in der Kairoer Genizah  
..... 3. Mai 2021

Markus SCHULZ  
Reclaiming Futures. Sociological Imagination and the Horizons of Possibility  
..... 11. Mai 2021

Knud HAAKONSSON  
Civil Society and Criminal Law according to Samuel Pufendorf ..... 19. Mai 2021

Moritz von KALCKREUTH  
Zur interdisziplinären und innerphilosophischen Rechtfertigung einer Philosophie der Werte  
..... 25. Mai 2021

Claudia BERGMANN  
Zusammen essen können oder allein essen müssen? Zur Kraft antiker und moderner Speiserituale in Krisenzeiten  
..... 31. Mai 2021

Thomas BLANTON  
The Circumcision of Abraham. Modeling Ritual from Genesis to the Letters of Paul  
..... 14. Juni 2021

### Tagungen / Workshops im Sommersemester 2021

Andreas PETTENKOFER, Sanam ROOHI  
Workshop »Transnational Political Movements and the Imaginaries of the Homeland«  
..... 28.–29. Mai 2021

Sara KELLER  
Tagung »Accessing Water in the South Asian City«  
..... 8.–9. Juli 2021

Hartmut ROSA  
Eröffnungstagung des Sonderforschungsbereichs »Strukturwandel des Eigentums«  
..... 8.–9. Juli 2021

Gabriel MALLI, Fouad G. MAREI  
Workshop »iFaith. Rewiring the House of God: Religious Self-World Relations in the Digital Environment«  
..... 15.–17. September 2021

**Öffentliche Veranstaltungen im Wintersemester 2021/22**

Jörg RÜPKE, Cornelia RICHTER, Josef RÖMELT,  
Hartmut ROSA (in Kooperation mit dem Katholischen  
Forum im Land Thüringen)  
*Online-Podium* »Ich will JETZT glücklich sein! ...«  
..... 25. Oktober 2021

*Akademische Jahresfeier des Max-Weber-Kollegs*  
..... 10. Januar 2022

Jan BREMMER  
*Public Lecture* »Religious Pluralism and Diversity in the  
Ancient World. From Herodotus to Late Antiquity«  
..... 10. Januar 2022

**Guest Lectures im Wintersemester 2021/22**

Jasmin LORCH  
*Secular Political Elites, Politicized Religion and the Making  
of Autocratic Rule. A Cross-Regional and Cross-Religious  
Comparative Investigation*  
..... 26. Oktober 2021

Shail MAYARAM  
*Explorations in Political / Non-Political Islam*  
..... 8. Dezember 2021

Frank GRUNERT  
*Ethics and Law. The Relationship between the Elementa  
philosophiae of Johann Gottlieb Heineccius and His  
Natural Law* ..... 26. Januar 2022

Haiyan HU-VON HINÜBER  
*On the Early Buddhist Idea of the Social Equality.  
A Project Examining the Respective Records as Kept in the  
Theravāda Canon (Fourth Century BCE)*  
..... 31. Januar 2022

Jean-Marc TÉTAZ  
*Ricœur's Texthermeneutik. Sprachphilosophische Grund-  
lagen und religionsphilosophische Relevanz*  
..... 1. Februar 2022

Barbara THÉRIAULT  
*Abenteuer einer linkshändigen Friseurin. Die ästhetische  
Dimension des Sozialen in einer deutschen Stadt*  
..... 2. Februar 2022

**Tagungen / Workshops im Wintersemester 2021/22**

Antje LINKENBACH  
*Workshop* »De-Growth or Reinventing Life.  
Prospects and Projects«  
..... 4.-6. Oktober 2021

Susanne LETTOW  
*SFB-Workshop* »Propertisierung – Kommodifizierung  
– Kommerzialisierung. Kritische Perspektiven auf  
Reproduktionsökonomien und Bioökonomie  
..... 15. Oktober 2021

Regina AMICHT-QUINN, Bettina HOLLSTEIN  
*Symposium* mit und für Dietmar Mieth aus Anlass seines  
80. Geburtstags  
..... 15.-16. Oktober 2021 in Tübingen

Elisabeth BEGEMANN, Anna-Katharina RIEGER (Graz)  
*Tagung* »Text, Music and Image-Object as Counterparts  
in Resonant Relationships«  
..... 27.-29. Oktober 2021

Antje LINKENBACH-FUCHS, Shelley FELDMAN  
*Workshop* »In-Situ Displacement«  
..... 11.-12. November 2021

Jürgen MARTSCHUKAT  
*SFB-Workshop* »Race and Propertization«  
..... 18.-19. November 2021

Frank ETTRICH  
*Wissenschaftliches Kolloquium* »Krise und Kritik«  
..... 19.-20. November 2021

Emiliano URCIUOLI  
*Konferenz* »Blurring Boundaries. Diffusing and Creating  
Urban Religion beyond Urban Space«  
..... 23.-26. November 2021

Tilo WESCHE  
*SFB-Workshop* »Die Rechte der Natur. Vom nachhaltigen  
Eigentum« ..... 3. Dezember 2021

Hermann DEUSER, Elisabeth GRÄB-SCHMIDT, Markus  
KLEINERT, Heiko SCHULZ  
*Kierkegaard-Kolloquium* »Säkularisierung und  
Sakrament (II)« ..... 10.-11. Dezember 2021

Martin FUCHS  
*Workshop* »Born-Again Selves. New Religious Movements  
and the Norms of Belief«  
..... 2.-4. Februar 2022

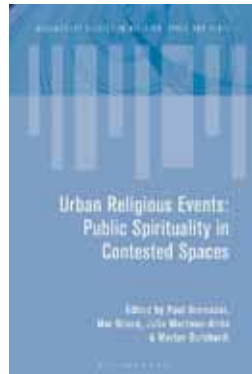
Nancy ALHACHEM, Michael ROTHBERG  
(University of California)  
*Lecture* (followed by an extended workshop for junior  
researchers) »Multidirectional Memory in Germany.  
Reflections on an Ongoing Debate  
..... 17. Februar 2022

Elisabeth BEGEMANN  
*Workshop* »Rituals and Resonances of Interdisciplinary  
Research« ..... 21.-25. Februar 2022





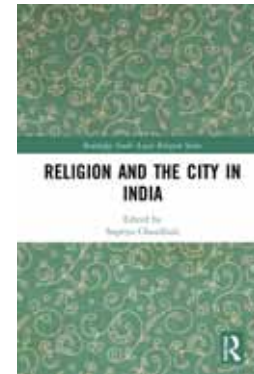
**Claudia D. Bergmann, Benedikt Kranemann** (Hg.)  
*Analogie und Differenz. Das dynamische Verhältnis von jüdischer und christlicher Liturgie*  
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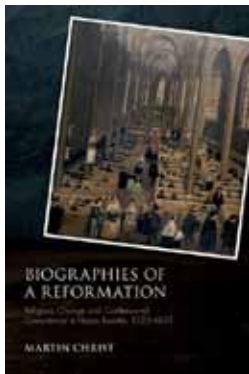
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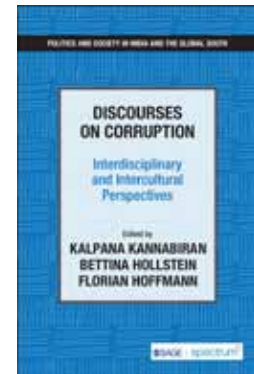
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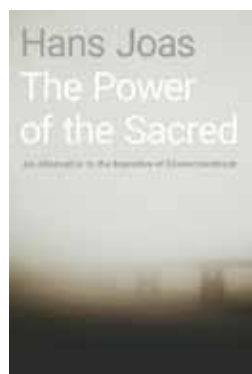
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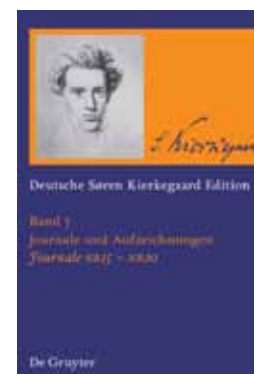
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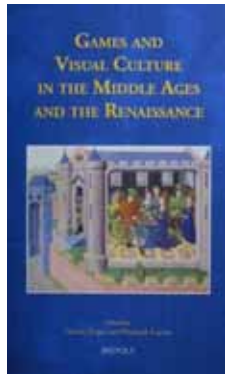
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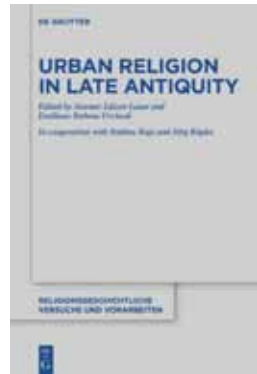
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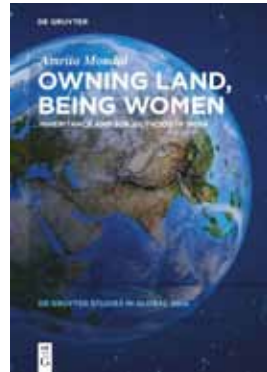
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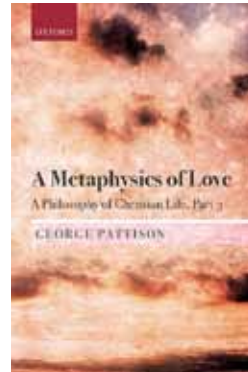
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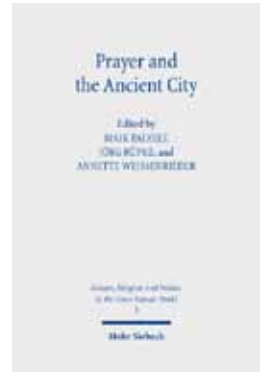
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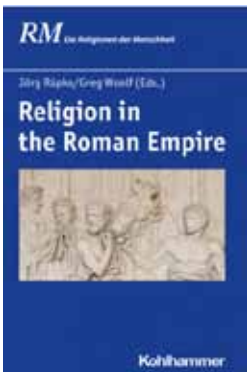
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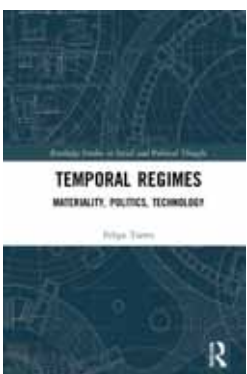
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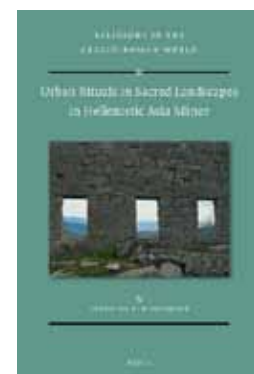
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Im Falle eines Antrags auf Annahme am Max-Weber-Kolleg werden folgende Unterlagen als Datei (max. 2 MB) benötigt:

- Lebenslauf;
- Kopie des letzten Hochschulabschlusses (Abschluss mit »sehr gut«, bei Juristen mit »voll befriedigend«) bzw. der Promotionsurkunde;
- ein Exemplar der Abschlussarbeit bzw. der Doktorarbeit;
- Gutachten eines Hochschullehrers;
- Exposé des Dissertations- bzw. Postdoc-Projektes (ca. 5 Seiten).

Die Bewerbung ist zu richten an den Direktor des Max-Weber-Kollegs unter der E-Mail-Adresse [dekanat.mwk@uni-erfurt.de](mailto:dekanat.mwk@uni-erfurt.de)

Für Rückfragen steht Ihnen Bettina Hollstein zur Verfügung ([bettina.hollstein@uni-erfurt.de](mailto:bettina.hollstein@uni-erfurt.de)).

All applications, to be sent as electronic files (max. 2 MB), should include the following documents:

- curriculum vitae;
- copy of certificate of the last university degree, with class mark or final grade, or of the doctoral certificate;
- copy of the Masters thesis (or equivalent) or of the doctoral thesis;
- one letter of recommendation;
- outline of the research proposal (approximately 5 pages in length).

Applications should be addressed to the Director of the Max-Weber-Kolleg and sent to the email address [dekanat.mwk@uni-erfurt.de](mailto:dekanat.mwk@uni-erfurt.de)

Please contact Bettina Hollstein for further information ([bettina.hollstein@uni-erfurt.de](mailto:bettina.hollstein@uni-erfurt.de)).

**Das Max-Weber-Kolleg** für kultur- und sozialwissenschaftliche Studien verbindet die Funktionen eines Institute for Advanced Study und eines Graduiertenkollegs. Das bedeutet: Die an das Kolleg berufenen Fellows arbeiten während ihres Aufenthalts nicht nur an einem Projekt im Rahmen des Weber'schen Forschungsprogramms, sondern betreuen darüber hinaus auch Doktorand\*innen und Postdoktorand\*innen (Kollegiat\*innen), die in ihren Arbeiten Aspekte dieses Forschungsprogramms behandeln. Es entstehen auf diese Weise intensive, weil in der Sache fundierte Betreuungsverhältnisse. Die Zusammenarbeit zwischen Fellows und Kollegiat\*innen folgt dem Grundsatz des lehrenden Forschens und des forschenden Lernens sowie dem der aufgabenbezogenen Teamarbeit.

Als Kollegiat\*in kann aufgenommen werden, wer ein hervorragendes Examen in einer der am Kolleg vertretenen Disziplinen oder in einem an diese Disziplinen angrenzenden Fach vorweisen kann und ein Dissertations- oder Postdoc-Projekt skizziert, das den Auswahlausschuss des Kollegs überzeugt. Je nach disziplinärem Schwerpunkt können Kollegiat\*innen zum Dr. rer. pol., zum Dr. jur. oder zum Dr. phil. promoviert werden.

Jedem Kollegiaten / jeder Kollegiatin wird ein Arbeitsplatz am Kolleg zur Verfügung gestellt. Es besteht Präsenz- und Residenzpflicht sowie die Verpflichtung, am strukturierten Studienprogramm des Kollegs – den Kolloquien, öffentlichen Vorträgen und Seminaren – teilzunehmen. Deren Themen hängen mit dem Forschungsprogramm zusammen, folgen aber keinem formalisierten Curriculum. Die Veranstaltungen werden in der Regel gemeinsam von den wissenschaftlichen Mitgliedern des Kollegs geplant und durchgeführt.

Kollegiat\*innen werden in der Regel zum Sommer- oder Wintersemester aufgenommen. Bewerbungen sind jederzeit möglich. Spezielle Ausschreibungen werden auf der Internetseite des Max-Weber-Kollegs veröffentlicht.

Die Annahme als Doktorand\*in ist Voraussetzung, nicht aber Garantie für die Gewährung eines Stipendiums. Das Kolleg steht allerdings mit zahlreichen Stiftungen in Verbindung, so dass bei fachlicher Eignung die Bereitstellung eines Stipendiums sehr wahrscheinlich ist. Die Laufzeit eines Stipendiums ist i.d.R. drei Jahre, innerhalb deren die Promotion abgeschlossen werden muss.

**The Max Weber Centre** for Advanced Cultural and Social Studies combines the functions of an Institute for Advanced Study and a Graduate School. This means that Fellows appointed at the Max-Weber-Kolleg not only pursue research projects that contribute to the Weberian research programme but also offer guidance to doctoral and post-doctoral researchers working in similar fields of research. Intensive supervision relationships can therefore develop. Interaction between Fellows, doctoral and post-doctoral researchers follows the basic academic principle of research driven by instruction and instruction driven by research as well as project-related teamwork.

Applications for positions as doctoral or post-doctoral researcher at the Max-Weber-Kolleg are welcome from holders of excellent qualifications in any of the disciplines represented here or in related disciplines. Successful applicants for the position of doctoral researcher may register for the awards of Dr. rer. pol., Dr. jur. or Dr. phil. according to their area of specialization.

A work station is made available to every member of the Max-Weber-Kolleg. Residence in Erfurt and attendance of the study programme (colloquia, seminars and public lectures) is mandatory.

Successful applicants may start research either in the summer semester or in the winter semester. Applications can be sent at any time. Special advertisements for positions are displayed on the webpage of the Max-Weber-Kolleg.

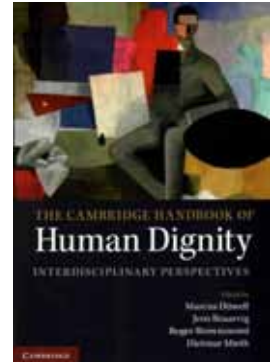
Acceptance for the position of doctoral researcher is a prerequisite but not a guarantee for a scholarship. However, the Max-Weber-Kolleg is in contact with numerous sponsors, which means that allocation of a scholarship to an accepted applicant is highly likely. The duration of a scholarship is normally three years, within which time the doctorate must be completed.

**Eine kulturvergleichende Analyse von Weltbeziehungen.** Unter diese Überschrift hat das Max-Weber-Kolleg seine drei aktuellen thematischen Schwerpunkte gefasst und zugleich den am Kolleg arbeitenden Forschungsgruppen eine gemeinsame Klammer gegeben. Die Forschungsgruppen lassen sich thematisch den folgenden drei Schwerpunkten zuordnen, wobei Überschneidungen durchaus beabsichtigt sind.

**Normativität und Gesellschaftskritik.** Max Webers Lehre von den unhintergehbaren »Kulturbedeutungen« und »Wertbeziehungen« der Begriffe und Praktiken macht deutlich, dass Institutionen nicht nur durch Verfahrensregeln definiert werden, sondern auch durch die in ihnen angestrebten »Güter« und die ihnen zugrundeliegenden Wertvorstellungen. Ohne sie sind Handlungen und Praktiken schlechterdings nicht verstehbar. Deshalb begreift das Max-Weber-Kolleg die Analyse von Normen und Wertvorstellungen als eine Kernaufgabe der Kulturwissenschaften; ohne sie sind die Begriffe, mit denen wir die soziale Wirklichkeit beschreiben, und das soziale Leben selbst nicht zu erfassen. Normen und Werte treten aber immer auch in ein Spannungsverhältnis zur sozialen Wirklichkeit: Sie ermöglichen die Reflexion und Kritik bestehender Verhältnisse, die niemals mit ihnen völlig übereinstimmen. Das Max-Weber-Kolleg untersucht daher die Entstehung, Verbreitung und Transformation von Normen und Werten und bemüht sich zugleich um eine sozialphilosophische Klärung der Frage nach den Bedingungen gelingenden menschlichen Lebens und gesellschaftlichen Zusammenlebens.

**Raum-Zeit-Regime und die Ordnung des Sozialen.** Gesellschaften, Praktiken und Lebensformen sind niemals starr, sondern in stetiger Veränderung und Anpassung begriffen, um auf externe und interne Herausforderungen zu reagieren. Dabei lassen sich deutliche Unterschiede beobachten mit Blick auf die Art ihrer Stabilisierung und strukturellen Reproduktion. Das Verhältnis von Ordnung, Stabilität und Wandel erweist sich als historisch und kulturell überaus variabel. Nicht immer bedrohen oder gefährden Wandel und Veränderung die Stabilität von Ordnungen und Institutionen – ganz im Gegenteil. Auf diesen Umstand macht Max Weber aufmerksam, wenn er den Übergang von traditionellen »bedarfsdeckenden« zu profitorientierten kapitalistischen Wirtschaftsweisen identifiziert. Eine fundamentale Konsequenz des Rationalisierungsprozesses scheint es zu sein, dass sich moderne Ordnungen nur *dynamisch* zu stabilisieren vermögen – sie können sich nur durch fortwährende Steigerung (in Form von Wachstum, Beschleunigung, Innovation) reproduzieren und erhalten. Die Bedeutung von Vergangenheit, Gegenwart und Zukunft, die Sequenzierung und Terminierung von Prozessketten, die Ausbildung von Erfahrungsräumen und Erwartungshorizonten, die (De-)Synchronisation institutioneller (und natürlicher) Eigenzeiten hängen eng damit zusammen, wie soziale Ordnungen Stabilität trotz, gegen oder durch Wandel gewinnen. In einer globalisierten Welt spielen die Erfahrung der Verflechtung von Räumen durch Wirtschaftsbeziehungen, Ideen- und Institutionentransfer sowie Herrschaftsbeziehungen eine große Rolle für die Formierung von »Weltbeziehungen«. Das Max-Weber-Kolleg macht sich daher die empirische Analyse und kulturwissenschaftliche Deutung von Raum- und Zeitstrukturen mit Blick auf das Verhältnis von Ordnung, Wandel und Dynamik zur Aufgabe.

**Religion als Innovation.** Gesellschaftlicher Wandel stellt eine Herausforderung für die Deutungs- und Steuerungsmacht Religion dar. Zahlreiche Zeitdiagnosen gehen der Frage nach, wie gesellschaftlicher Wandel Religion verändert. Mit Max Weber gilt es aber diese Perspektive auch umzukehren und die Folgen religiöser Praktiken und Überzeugungen und ihre Bedeutung für Weltverhältnisse und gesellschaftlichen Wandel zu untersuchen. Religion ist dabei nichts Statisches, sondern unterliegt selbst historischer Veränderung. Mehr noch, die mit dem Begriff »Religion« vergleichbar gemachten Phänomene erscheinen in unterschiedlichsten gesellschaftlichen Konstellationen und weiträumigen kulturellen Kontakten als Innovation. Der Frage nach weltweiten Veränderungen von Religion in sich ändernden Gesellschaften seit den antiken Hochkulturen wie nach Veränderungswiderständen und Verfestigungen geht das Max-Weber-Kolleg in Projekten zu Fragen nach religiöser Individualisierung, gelebter Religion und ritueller Resonanz, nach Religion in neuzeitlichen Umbruchs- und Modernisierungsprozessen, nach Mobilisierungen und deren systematischer wie historiographischer Reflexion nach.





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