

FU/BEST Program

Name: Dr. Felix Hoffmann

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Course title: Migration: Dynamics and Controversies in Europe and Berlin

Course number: FU-BEST 34

Language of instruction: English

Contact hours: 45

ECTS-Credits: 5 **U.S. semester credits:** 3

Course description

The European Union consists of pluralist and secular nation-states. This is official policy up to the highest levels of the EU-bureaucracy, in which “any discrimination based on any ground such as sex, race, color, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age, or sexual orientation shall be prohibited.” Although this is the norm, in the factual political as well as every-day power-relations between migrants and citizens, diverse forms of discrimination are steadily reproduced.

In this course, we will encounter some of these differences between the normative and the factual as we pursue a series of analytical and learning objectives. We will focus on the often problematic and conflictual triangle of migration, ethnicity, and religion and ground our exploration of relevant theory in a discussion of empirical case-studies on the wider European as well as on the local Berlin levels. We will especially examine more closely the often highly emotionalized and mostly too simplistic public debates, which take place mostly around the categories of ethnicity and religion. Thereby we will also look at diverse forms of multimedia-based representations of the highly complex and multidimensional dynamics involved in migration processes, inasmuch as people do not come only as ethnicized or religionized subjects. They come also as gendered and gendering persons. They come with their professions, their political viewpoints, their personal tastes, ethics and aesthetics, subcultures and complex worldviews – in other words, they come as individual persons, like anybody else. As a result, they actively contribute to the spatial, cultural, and social dynamics of migration, as well as to the controversies arising around them.

Based on constructivist approaches drawn from cultural and social anthropology, we will establish the basics of transnational migration theory, focusing especially on the fields of critical migration and mobility research, postcolonial studies, globalization theory, the anthropology of the state, of religion and of multimedia representation. We

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will question different forms of mobility, while being aware of their historical contexts in the rise of the (European) nation-state, and will think about the consequences of the contemporary politics of fear and identity, played out along the lines of the production and reproduction of fixed cultural boundaries, which thereby foster xenophobic worldviews. In the case of populist discourse, we thus encounter political manifestations that directly threaten the ideals of the European Union. A final objective of the course will be to explore ways to think beyond the conventional framings of identity.

Student profile

Second-semester sophomore or above

Prerequisites

None

Course Requirements

Midterm exam: 25%

Term-Paper: 25%

Final exam: 25%

Class participation (includes 1 Independent Project report): 25%

Literature

A photocopied course-reader will be provided.

Course schedule

Sessions	Topics, Readings, etc.
Session 1	<p>Topic: Introduction</p> <p>Learning Objectives: Aside from getting an overview of the course's topics, we will address the need for sensitivity and awareness regarding the power of multimedia-based representation in public discourse.</p> <p>Reading:</p> <ul style="list-style-type: none"> • Moffitt, Benjamin; Tormey, Simon (2014): Rethinking Populism. Politics, Mediatization and Political Style. In: Political Studies 62 (2), pp. 381–397. • Druxes, Helga (2016): Montag ist wieder Pegida-Tag! Pegida's Community Building and Discursive Strategies. In: German Politics and Society 34 (4), pp. 17-30. • Current media contents on multimedia-based forms of populist discourse (TBA)
Session 2	<p>Topic: The Modern Nation State and the Eurocentric World-View</p>

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	<p>Learning Objectives: We will seek to understand the modern nation-state as a historically constructed reality, unifying and representing diverse forms of belonging. This will be the basis for understanding why a Eurocentric perspective on migration phenomena may lead to problematic simplifications.</p> <p>Reading:</p> <ul style="list-style-type: none"> • Anderson, Benedict (2006): <i>Imagined communities. Reflections on the origin and spread of nationalism</i>. Revised ed. London: Verso, pp. 1-46. • Chakrabarty, Dipesh (2009): <i>Provincializing Europe. Postcolonial Thought and Historical Difference (New Edition)</i>. Princeton: Princeton University Press (Princeton Studies in Culture / Power/History), pp. 3–23.
<p>Session 3</p>	<p>Topic: Mobility, Globalization and the (Mis)Representation of Migration</p> <p>Learning Objectives: We will differentiate between the diverse forms of mobility involving money, goods, ideas, and people and will de- and reproblematicize migration and mobility with regard to its timeless normalcy.</p> <p>Reading:</p> <ul style="list-style-type: none"> • “The Production of Mobilities. An Interpretive Framework”. In: Cresswell, Tim (2006): <i>On the Move. Mobility in the Modern Western World</i> (NY: Routledge), pp. 1-24. • Papastergiadis, N. (2010): “Wars of Mobility”. In: <i>European Journal of Social Theory</i>, 13 (3), pp. 343–361. • Fraser, N. (2010): “Injustice at Intersecting Scales: On 'Social Exclusion' and the 'Global Poor'”. In: <i>European Journal of Social Theory</i> 13 (3), pp. 363–371. • Current media contents of (mis)representations of migration (TBA)
<p>Session 4</p>	<p>Topic: Cultural and Social Boundaries, Complex Transnational Identities, Everyday Racism and Gender</p> <p>Learning Objectives: What is the difference between the conventional concept of identity as a pre-given category and the cultural and social dynamics of identification? We aim to explore how not only migrants’ forms of belonging transcend the conventional framings of identity, but how ethnic and many other forms of identification also coexist within a nation-state.</p> <p>Reading:</p> <ul style="list-style-type: none"> • Barth, Fredrik (1994): “Introduction”. In: Fredrik Barth (ed.): <i>Ethnic Groups and Boundaries. The Social Organization of Culture Difference</i> (Oslo: Pensumtjeneste), pp. 9–37.

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	<ul style="list-style-type: none"> • Friese, Heidrun (2006): "Cultural Identities". In: Gerard Delanty (ed.): <i>Handbook of contemporary European social theory</i> (London, New York: Routledge), pp. 298–309. • Kilomba, Grada (2008/2013): <i>Plantation Memories. Episodes of Everyday Racism</i> (Münster: Unrast, 3rd edition), pp. 40-51, 54-62, 108-114.
Session 5	<p>Topic: Migration and Religion</p> <p>Learning Objectives: How can we understand religion as an anthropological phenomenon? Migrants come with their creeds – when and how does this become a problem? What is the difference between secularity and secularism?</p> <p>Reading:</p> <ul style="list-style-type: none"> • Eller, Jack David (2007): <i>Introducing Anthropology of Religion. Culture to the Ultimate</i>. New York: Routledge, pp. 1-28, 247-274. • Schiffauer, Werner (2005): "Migration and Religion. A Special Relationship". In: <i>Fikrun Wa Fann (Art and Thought)</i> (83), pp. 29–34.
Session 6	Midterm Exam
Session 7	<p>Topic: Exclusion, Tolerance, and Assimilation vs. Inclusion, Acceptance, and Integration?</p> <p>Learning Objectives: The 'problem' of migration is mostly expressed in (audio-visual) languages of inclusion and exclusion. It is produced and reproduced symbolically, practically, and politically. We will aim to raise our level of awareness of such languages, focusing especially on the problematic presumptions they imply. The 'problem' is often seen in social and cultural difference as such, while the factual problems leading to migration (war, poverty, etc.) are then commonly left aside.</p> <p>Reading:</p> <ul style="list-style-type: none"> • Schiffauer, Werner (2013): "The Logics of Toleration. Outline for a Comparative Approach to the Study of Tolerance". In: Jan Dobbernack, Tariq Modood and Bhikhu Parekh (eds.): <i>Tolerance, Intolerance and Respect. Hard to Accept?</i> (Basingstoke: Palgrave Macmillan; Palgrave politics of identity and citizenship series), pp. 103–126. • Schrover, Marlou; Schinkel, Willem (2013): "Introduction. The language of inclusion and exclusion in the context of immigration and integration". In: <i>Ethnic and Racial Studies</i> 36 (7), pp. 1123–1141. • Current media contents on inclusive forms of multimedia-based

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	self-/representation of migrants in Europe and Berlin.(TBA)
Session 8	<p>Topic: Migrant Communities between Identity and Alterity</p> <p>Learning Objectives: Ethnic, religious or political community-building is often imagined as a threat to social cohesion. How can we start to differentiate between cultural seclusion and cultural enrichment?</p> <p>Reading:</p> <ul style="list-style-type: none"> • Hiscott, William (2005): <i>‘Parallel Societies’ – A Neologism gone Bad</i> (Multicultural Center Prague), pp. 1-15 • Schiffauer, Werner (2014): „Global Prayers, Migration, Post-Migration“. In: Jochen Becker, Katrin Klingan, Stephan Lanz and Kathrin Wildner (eds.): <i>Global Prayers. Contemporary Manifestations of the Religious in the City</i> (Zürich: Müller; MetroZones, 13), pp. 49–63. • Lewicki, Paweł (2016): “European Bodies? Class and Gender Dynamics among EU Civil Servants in Brussels”. In: <i>Anthropological Journal of European Cultures</i> 25 (2), pp. 116–138.
Session 9	<p>Guest Lecture: Sultan Doughan (UC Berkeley)</p> <p>Topic: Tolerance in Times of Crisis? How the Figure of the Refugee Unsettles the National Past and Future in Contemporary Germany</p> <p>Reading:</p> <p>Amir-Moazami, Schirin (2015): Shifting the Gaze: A Plea for Other Questions. In: EUTOPIA - Ideas for Europe, 02.03.2015.</p> <p>Forst, Rainer (2004): The Limits of Toleration. In: <i>Constellations</i> 11 (3), pp. 312–325.</p> <p>Hochberg, Gil Z. (2016): “Remembering Semitism” <i>or</i> “On the Prospect of Re-Membering the Semites”. In: <i>ReOrient</i> 1 (2), pp. 192.</p>
Session 10	<p>Topic: The Politics of Fear and Identity in Contemporary European Populism I</p> <p>Learning Objectives: The rise of radical right-wing politics (not only) in Europe sometimes seems to be played down by the notion of ‘populism’. We will think about the potentials and dangers of populism in general and in the European context and how to deal with such essentially anti-pluralist claims.</p> <p>Reading:</p> <ul style="list-style-type: none"> • Moffitt, Benjamin (2016): <i>The Global Rise of Populism. Performance, Political Style, and Representation</i>. Stanford, California: Stanford University Press, pp.11-50, 95-112.

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<p>Session 11</p>	<p>Topic: The Politics of Fear and Identity in Contemporary European Populism II</p> <p>Learning Objectives: See above with a special focus on the German PEGIDA-Movement</p> <p>Reading:</p> <ul style="list-style-type: none"> • Moffitt, Benjamin (2016): The Global Rise of Populism. Performance, Political Style, and Representation. Stanford, California: Stanford University Press, pp. 113-151. • Coury, David N. (2016): “A Clash of Civilizations? Pegida and the Rise of Cultural Nationalism”. In: <i>German Politics and Society</i> 34 (4), pp. 54–67.
<p>Session 12</p>	<p>Looking Forward: Ending on a Positive Note</p> <p>Learning Objectives: There are many ways to think about living together with different people: A recent way to conceptualize this in a very positive but still conflict-aware manner is called <i>conviviality</i>.</p> <p>Reading:</p> <ul style="list-style-type: none"> • Dussaux, Maryvonne (Hg.) (2014): Convivialist Manifesto. A Declaration of Interdependence. Duisburg: Käte Hamburger Kolleg/Centre for Global Cooperation Research (Global Dialogues 3).
<p>Session 13</p>	<p>Final Exam</p>