

**The imaginary foundations of movement cooperation: Some perspectives for cultural sociology**

Andreas Pettenkofer  
(Max-Weber-Kolleg)

**Pre-colonial fantasies, icons and aesthetics in the Rwandan Twittersphere**

Simon Turner  
(SAXO Institute, University of Copenhagen)

Discussant: Sandrine Gukelberger  
(Sociology, University of Konstanz)

12:30 – 13:00 | **Closing discussion**

**Organizer**

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If you want to participate, please write an E-Mail to the organizers.

ONLINE WORKSHOP

**Transnational Political Movements and the Imaginaries of the Homeland**

28th – 29th May 2021

**UNIVERSITY OF ERFURT**

Max-Weber-Kolleg



**Max-Weber-Kolleg**  
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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. Now, it might seem obvious that transnational networks tend to create 'globalist' or 'internationalist' imaginaries, and this is what research on such network imaginaries often assumes. Our workshop focuses on a different type of network imaginary: Its goal is a comparative discussion of transnational networks that are sustained by, and recreate, a specific imaginary of the homeland, and that sustain forms of political critique which owe their plausibility to this imaginary of the homeland. 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. At the same time, this 'traditionalist' notion is itself a product of multiple 'modern' networks between the countries of origin and settlement. While 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“), the modern long-distance network, by offering a rather selective access to what happens in the homeland, makes it much easier for new fantasies about this homeland to emerge. Often, the resources enabling long-term activism within the '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.

## Programme

Friday, 28 May 2021

10:15 | Welcome

### Session I

10:30 – 12:30 | **Politicizing Mecca as a spiritual homeland**

Viola Thimm  
(Institute of Anthropology,  
University of Heidelberg)

**History contested: Ethnography of a Turkish demonstration in Strasbourg**

Oguz Alyanak  
(Georg-August-Universität  
Göttingen)

**Lamenting Karbala in Europe: Husayni liturgy and discourses of dissent amongst Lebanese Shi'is in Europe**

Fouad Gehad Marei  
(Department of Theology and  
Religion, University of  
Birmingham)

Discussant: Patrick Eisenlohr  
(Centre of Modern Indian Studies,  
University of Göttingen)

13:00 – 14:00 | Lunch break

### Session IIa

14:00 – 15:30 | **Politics of loss and victimhood: post-2009 tendencies in the Eelam movement**

Oivind Fuglerud  
(Museum of Cultural History,  
University of Oslo)

**Imagining a homeland within a nation: Caste, religion and the transnational mobilization for Telangana**

Sanam Roohi  
(Centre of Modern Indian Studies,  
University of Göttingen)

Discussant: Antje Linkenbach  
(Max-Weber-Kolleg)

15:30 – 16:00 | Tea/Coffee break

### Session IIb

16:00 – 17:30 | **The Sangh Parivar and the making of a Hindu diaspora**

Pralay Kanungo  
(Leiden University Institute  
for Area Studies, Leiden  
University)

**Belonging in a post-democratic world: Some notes on the current surge of cultural nationalism**

Hanna Werner  
(Max-Weber-Kolleg)

Discussant: Shelley Feldman  
(Anthropology, Cornell University)

Saturday, 29 May 2021

### Session III

10:00 – 12:30 | **Moral engagement from a distance: A case study on sharing news of violence in digital forums of Colombian transnational activists**

Guillaume Gass  
(Max-Weber-Kolleg / EHESS Paris)