



ANNUAL REPORT 2024

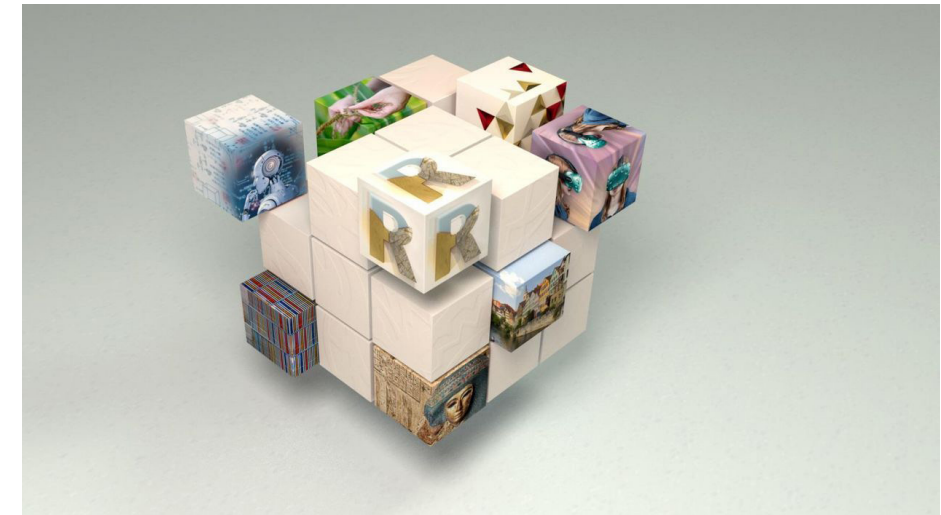
# COLLEGE OF FELLOWS

CENTER FOR INTERDISCIPLINARY AND INTERCULTURAL STUDIES

COLLEGE OF FELLOWS

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DEAR READERS,



The College of Fellows moved into Villa Köstlin in September 2024. Around 15 Fellows now have their workplace here. The physical proximity and the opportunity to meet in the building in an uncomplicated and sometimes spontaneous way for collaboration or even just for a cup of tea, to organize lectures and symposia together and to discuss one's own research in an interdisciplinary environment have given the work of the College of Fellows enormous additional impetus. A lively atmosphere of scholarly exchange has been created in which pressing issues of our time are grappled with. The Villa also offers all Tübingen researchers the opportunity and space to visit the College of Fellows and engage in dialogue with the international Fellows.

However, 2024 was not only an eventful year because of the move. This year, the College of Fellows took over the New Horizons Fellowship program and welcomed the first New Horizons Fellows at the College of Fellows in 2024, neuroscientist Patrick Haggard from the UK and diaspora researcher Sudesh Mishra from Fiji. Thematic focus groups have formed around these Fellows, in which Tübingen researchers have worked closely together with them. The four Fellows appointed by the Global Encounters platform also joined the College of Fellows last year and formed a focus group together with their hosts. In addition, together with the Institute for Advanced Studies Durham, we received a seedcorn fund and expanded the existing focus group on *Belonging* into a cross-university working group. Read the latest reports and impressions of the diverse activities of all focus groups in the chapter on *Focus Groups* and in our *Fellow Stories*.

In the section on *Fellow Stories* you will find interviews with our Fellows, as well as stories and experiential reports that give an insight into what particularly occupied the international guests of the University of Tübingen during their stay. Among others, we introduce three Teach@Tübingen Fellows who, in addition to their research, also teach and thus contribute to the expansion of the English-language teaching program. The Teach@Tübingen Fellows have their offices at the respective institutes, but they come together for workshops at the College of Fellows and socialize and network with other Fellows here. Finally, in the *People* section you will find short profiles of all 78 international guest researchers who were active at the College of Fellows in one way or another in 2024.

International exchange between researchers is probably more important today than ever before. Research and teaching thrive on academic freedom. However, this freedom is currently coming under increasing pressure worldwide. Universities must take a stand against this and can send a signal of international solidarity through their Institutes for Advanced Studies, which include the College of Fellows as a university-based IAS, not least by inviting affected academics.

Hope you enjoy reading!

PD Dr. Niels Weidtmann  
Director of the College of Fellows





## 1 ABOUT THE COLLEGE OF FELLOWS



# COLLEGE OF FELLOWS

## CENTER FOR INTERDISCIPLINARY AND INTERCULTURAL STUDIES

The College of Fellows is the Tübingen model for a university-based Institute for Advanced Studies (IAS). It was officially inaugurated in April 2022 as a central institution of the University of Tübingen within the framework of the Excellence Strategy of the German federal and state governments.

Compared to other Institutes for Advanced Studies, the College of Fellows is characterized by the following three features:

- 1) The College of Fellows invites international guest researchers to Tübingen; the fellowships are not aimed at researchers from the University of Tübingen or from other German universities and non-university research institutions.
- 2) Most fellowships are aimed at younger researchers at postdoctoral level. One exception is the New Horizons program, which offers the opportunity to invite established and renowned researchers to the College of Fellows.
- 3) The College of Fellows is open to all international researchers at the University of Tübingen who work at the various institutes with third-party funding, providing them a “second academic home”.

With its work, the College of Fellows pursues two main objectives, which are reflected in its subtitle: *Center for Interdisciplinary and Intercultural Studies*. It is a place where interdisciplinary exchange is encouraged and fostered, even if it does not directly lead to new research projects. The university needs such spaces for research and exploration that enable exchange across disciplinary boundaries without pressure. The College of Fellows cannot replace research in the faculties. But it can certainly provide valuable impetus. This is also the guiding principle when we invite internationally renowned personalities to make topics more visible and to initiate debates and research projects. In addition to the interdisciplinary orientation, there is a second focus that is naturally central to the College of Fellows: It brings together scholars from around the world. We want to draw on this potential to make the College of Fellows a place where issues of global relevance are discussed, and we want to make it a place where people from all over the world come together to share their research, ideas, experiences, stories, and traditions and to live the intellectual diversity of our world together.

To date, we have established four different fellowship programs at the College of Fellows:

- 1) The largest fellowship program is the Teach@Tübingen Fellowship. Twice a year it brings ten to twelve postdoctoral researchers to Tübingen, who teach at their host institute alongside their own research.
- 2) The Postdoc Fellowship in Intercultural Studies invites four postdoctoral researchers to come to the College of Fellows each year to pursue their research and work together in a focus group.
- 3) The New Horizons Fellowship is currently the College of Fellows’ most prestigious fellowship aimed at senior researchers for a period of up to six months. Fellows are invited to the College of Fellows on the joint proposal of at least five academics from the University of Tübingen. New Horizons Fellows work together with the nominating researchers and other researchers based at the University of Tübingen and international guest researchers in thematic Focus Groups at the College of Fellows that are aligned with the New Horizons Fellows’ research perspectives. New Horizons Fellowships are advertised twice a year by the College of Fellows throughout the university.
- 4) Global Encounters Fellows also have their offices at the College of Fellows and work together here as a group on an annual topic. The fellowships are awarded by the Global Encounters platform and are each tied to a host in one of the faculties.

After just three years, the College of Fellows now has around 75 former Fellows. Many keep in touch or even return to Tübingen for individual events.

At the center of the College of Fellows’ work is the support of the Fellows and their networking with each other and with researchers at the University of Tübingen. The most visible example of this is the *CoF Lecture Series* on the first Wednesday evening of every month, in which the Fellows present their work to a wider university audience. Our Lunch Talks serve to bring all Fellows who are based at the College of Fellows closer together by introducing and discussing their research projects with each other. In addition to these lecture series, we organize numerous smaller and larger workshops and conferences at the College of Fellows together with the Fellows, to which we invite speakers from all over the world. In 2024 alone, we organized 14 workshops and conferences. In addition, there are the many meetings of the Focus Groups, in which Fellows work together with colleagues from the University of Tübingen.

The College of Fellows is supported in its work by an International Advisory Board consisting of representatives of the university’s departments and five directors of other IASs from around the world. Chaired by President Karla Pollmann, the Board of the College of Fellows consists of representatives of the Presidential Office of the university, the Advisory Board, the Excellence Strategy and the College of Fellows.



# BOARD OF DIRECTORS



Prof. Dr. Dr. h.c. (Dōshisha) Karla Pollmann  
President of the University of Tübingen



Prof. Dr. Monique Scheer  
Vice-President of International Affairs and Diversity, at  
the University of Tübingen



Dr. Andrea Schaub  
Director of the Division Research at the University of  
Tübingen



Prof. Dr. Dorothee Kimmich  
Chair of the Advisory Board



PD Dr. Niels Weidtmann  
Director, College of Fellows



# INTERNATIONAL ADVISORY BOARD



**James Ogude** is a Professor of African Literature and cultures, and was the Director of the Centre for the Advancement of Scholarship, University of Pretoria from 2017 to 2024. He continues to serve as Professor and Senior Research Fellow at the same centre. He is the current Director of the African regional hub of the BRIDGES Coalition in the UNESCO Management of Social Transformations Programme (MOST), located at the University of Pretoria. Before moving to the University of Pretoria, he was a Professor of African Literature and Cultures in the School of Literature, Language and Media Studies at the University of the Witwatersrand, serving as the Head of African Literature and also Assistant Dean – Research, in the Faculty of Humanities. His research interests include, postcolonial literatures, popular cultures in Africa and more recently, Ubuntu and African ecologies. He recently concluded a five-year project on the Southern African philosophical concept of Ubuntu funded by the Templeton World Charity Foundation and currently the Principal Investigator of the Andrew Mellon funded supra-national project on African Urbanities, which brings together scholars from the universities of Ghana, Makerere, Cape Town and Pretoria. He is the author of Ngugi's Novels and African History. He has edited nine books and one anthology of African stories. His most recent edited volumes include, Ubuntu and the Reconstitution of Community (Indiana UP, 2019) and Environmental Humanities of Extraction in Africa: Poetics and Politics of Exploitation (Routledge, 2023). He is an A rated scientist by the National Research Foundation of South Africa (NRF)



**Haneda Masashi** is Emeritus Professor at the University of Tokyo, former Vice-President, Director of Tokyo College and the Institute for Advanced Studies on Asia of the University. His main topics of research are global/world history, history of the East Asian maritime world, Islamic urban studies, Iranian history of the 16th-18th centuries and studies of European travel accounts on Persia, etc. His current topic of research is on finding a new way of describing the history of the world. He has established an international education and research network called Global History Collaborative with colleagues of Princeton, Berlin-Humboldt and Free and EHESS in Paris. He is currently working as President for Toyota Foundation and Mishima Kaiun Memorial Foundation.



**Valentina Sandu Dedi** is Rector of the New Europe College and Professor at the National University of Music in Bucharest, Romania (NUMB). Valentina Sandu-Dedi graduated from NUMB in 1990 with a degree in musicology. She has been teaching at the same institution since 1993 (professor of musicology and stylistics). She has written over 30 studies and 300 articles, is the author and editor of 12 books, and has produced a series of programmes for Radio Romania. She also plays the piano in chamber music ensembles. Valentina Sandu-Dedi was a fellow at the Wissenschaftskolleg zu Berlin (2000), at the IAS Durham University (2024) and received the Peregrinus Foundation Prize of the Berlin-Brandenburg Academy of Sciences in 2008.



**Alex Easton** is Professor in the Department of Psychology and Director of the Institute of Advanced Study at Durham University. He is a behavioural neuroscientist with an interest in memory across species and with a strong interest in comparative tasks of cognition. Professor Easton graduated with a degree in Physiology from Oxford in 1996 and a PhD in Psychology, also from Oxford in 1999. He became Lecturer in the Psychology Department at Nottingham in 2001 and moved to Durham in 2004, where he founded the Learning and Memory Processes Research Centre. He has been a member of the European Brain and Behavior Society (EBBS) for 20 years and is the incoming President of the Society and will take over as Co-Editor-in-Chief of the journal Neuroscience and Biobehavioral Reviews in July 2025



**Christina Garsten** is Principal of the Swedish Collegium for Advanced Study, Uppsala, and Professor of Social Anthropology at Stockholm University and Uppsala University. She has been Visiting Professor at Georgetown University, ESCP Paris and Sciences Po and Visiting Scholar at Stanford University, the London School of Economics and Political Science, the University of Cambridge, the European University Institute, and Copenhagen Business School, where she was appointed Professor of Globalization and Organization in 2013. She returned to Stockholm in 2015, maintaining her affiliation with CBS. Her research interests lie in organizational anthropology, with a special focus on globalization processes, sociocultural dynamics and forms of governance. Her current research focuses on the role of think tanks and policy professionals in the production and diffusion of knowledge and ideology, in influencing political decision-making processes and in shaping global governance. She is President of the European network of institutes for advanced study, NetIAS, member of the Royal Society of Sciences at Uppsala, member of Academia Europaea, member of the Swedish Society for International Affairs, and she has served on multiple academic boards and committees



**Monique Scheer** is Professor of Historical and Cultural Anthropology and, since 2016, Vice-President of International Affairs and Diversity of the University of Tübingen. She studied at Stanford University and the University of Tübingen, where she obtained her doctorate in 2005. She was a research fellow at the Center for the History of Emotions at the Max Planck Institute for Human Development in Berlin before returning to Tübingen in 2011. Her research areas include practices and media of religion/secularity, the history and anthropology of emotions, as well as questions of the history of knowledge. She was co-editor-in-chief of Ethnologia Europaea and is currently on the editorial board of the journal Geschichte und Gesellschaft and serves on the scientific advisory board of the German Historical Institute Washington as well as on the DFG Review Board for European ethnology.



# INTERNATIONAL ADVISORY BOARD



**Dorothee Kimmich**, Chair of the International Advisory Board, is Professor for Literary Cultural Studies / Cultural Theory at the the University of Tübingen since 2002. Kimmich studied German Studies, History and Philosophy at the Tübingen and Paris. She was appointed as professor for literary and cultural studies at University of Tübingen in 2002. Her research areas include literary theory and cultural theory, literature and philosophy in the 19th and 20th centuries, things in the literary and cultural history of modernism, similarity as a paradigm of cultural theory, amongst others. Kimmich is head of the Tübinger Poetik-Dozentur, co-ordinator of the binational M.A. and Phd study programmes with the Universersité de Provence in Aix-en-Provence and Université Toulouse II-JeanJaurès. Since 2020 Dorothee Kimmich has been co-coordinator of the Hub ‚Society, Culture, Heritage‘ within the university alliance CIVIS – A European Civic University.



**Jochen von Bernstorff**, LL.M., is Professor of Constitutional Law, Public International Law and Human Rights Law since 2011, and has been a visiting professor at Berlin, Paris II, Aix-Marseille and at Taiwan University Taipei. His fields of research are general international law, theory and history of international law and its institutions, with a focus on the evolution of the prohibition of the use of force and international humanitarian law. He was with the German Federal Foreign Office (diplomatic service 2002-2007) in the Multilateral Human Rights Policy Task Force of the UN-Department and a senior research fellow and spokesperson at the Max-Planck-Institute for Comparative Public Law and Public International Law in Heidelberg, a Visiting Fellow in Cambridge and a Fernand Braudel Fellow in Florence. He is a member of the Scientific Advisory Board of the European Journal of International Law and has acted as consultant for the United Nations (FAO/UNEP/World Bank), the German Federal Foreign Office and the German Parliament.



**Kerstin Pull** Kerstin Pull is Professor of Human Resource Management and Organization at the University of Tübingen. She studied in Trier and Worcester and has been appointed to the University of Tübingen in 2003. Her research areas include Personnel Economics and the Economics of Higher Education. She has been Research Fellow at the Institute of Labour Law and Industrial Relations in the European Community, Trier (1992-2003), Senior Fellow at the Collegium Helveticum (2022), and she held Visiting Positions in Zurich, Bologna, Italy, Jena, and at Stanford University. Among others, she is member of the Executive Council of the Verein für Socialpolitik e. V., member of the Board of the Universitätsbund Tübingen e. V. and the Tübingen University Foundation, member of the Stiftungsrat of the Stiftung Internationals Kolleg, and member of the Scientific Advisory Board of the State Secretariat for Education, Research and Innovation (SBFI).



**Stephan Zipfel** is Professor of Psychosomatic Medicine at the University of Tübingen, Medical Director of the Department of Psychosomatic Medicine and Psychotherapy and Medical Director of the Competence Center for Eating Disorders Tübingen (KOMET) at the University Hospital. He is also Vice Dean of the Faculty of Medicine. Zipfel studied medicine in Heidelberg, Frankfurt am Main and London. In 2004, he was appointed to University of Tübingen. His research focuses on the psychobiology and psychotherapy of eating disorders and obesity as well as somatoform and functional disorders, psycho-oncology, teaching research and the mental health of refugees. He is the president of the International College of Psychosomatic Medicine (ICPM) and since 2022, he has been Co-Speaker of the German Center for Mental Health (DZPG). He is the editor in chief of *Psychotherapy and Psychosomatics* (Karger) and member of several editorial boards (e.g. *Lancet Psychiatry*)



**Johanna Rahner** is Professor of Dogmatics, History of Dogma and Ecumenical Theology at the Faculty of Catholic Theology at University of Tübingen, and Direktor of the Institute for Ecumenical and interreligious research. Rahner studied Catholic theology and biology in Freiburg i.Br. After holding professorships in Münster and Freiburg, among others, she became a professor at the University of Kassel in 2010 and was appointed to Tübingen in 2014. As head of the Institute for Ecumenical and Interreligious Research, she is aiming to work closely with the Center for Islamic Theology. Johanna Rahner has been co-editor of the *Quaestiones disputatae* series since 2019. From 2020 to 2023, she was chairwoman of the Catholic Theological Faculty Association. She has been an elected member of the Central Committee of German Catholics (ZdK) since April 2021.



**Felix Wichmann** is a Professor for Neural Information Processing at the University of Tübingen. He investigates human visual perception, combining psychophysical experiments with computational modelling and machine learning methods. Felix Wichmann received his DPhil. in Experimental Psychology from the University of Oxford. After postdoctoral research at the University of Leuven, Belgium, he worked as a research scientist in the Empirical Inference Department at the Max Planck Institute for Biological Cybernetics in Tübingen. After being an Associate Professor at the Technical University of Berlin, he is Full Professor at the Eberhard Karls Universität Tübingen since 2011. In Tübingen he is a PI of the Excellence Cluster Machine Learning, and Board member of the Bernstein Centre for Computational Neuroscience and the Cognitive Science Center.



# A NEW HOME FOR OUR INTERNATIONAL RESEARCH FELLOWS

In September 2024, the College of Fellows moved into a new home – an architecturally remarkable villa with a rich cultural and intellectual legacy. This relocation marks more than just a change of location and the centralization of office spaces. It represents a strategic step toward strengthening exchange amongst fellows, encouraging interdisciplinary research, and offering a welcoming, vibrant space for scholars from around the world. The historic Villa Köstlin, located in the heart of our city, was built in 19th century by Professor Christian Reinhold Köstlin. It was home to a renowned artist and later prominent public figure, Josephine Lang, Köstlin's wife who was celebrated for her cultural and intellectual networks. Her residence was known as an open house – a place of exchange, conversation, and creativity. With this move, we are reviving that spirit and turning the building into what it was always meant to be: a place where people, ideas, and disciplines come together.

The building now serves as a central meeting place for international researchers affiliated with our university. It offers not just offices, but a true intellectual environment – spaces for collaborative work, informal dialogue, and cross-disciplinary inspiration. Here, academic exchange is meant to unfold beyond formal settings, in spontaneous conversations over coffee, in shared reading groups, or during public lectures and events hosted in the villa throughout the year. These range from workshops, symposia, and interdisciplinary



colloquia to cultural evenings and public talks – each one carrying forward the legacy of dialogue and openness that has defined the spirit of this house from its beginnings. In doing so, we actively foster encounters between disciplines, generations, and cultural backgrounds.

By opening this space, the College of Fellows aims to support an academic community that welcomes diverse perspectives, fosters innovation, and strengthens the global connections of our university. The villa reflects our belief that science thrives where openness, trust, and personal encounter are possible.

Our vision is to make this house a scientific home for international visitors, a cultural landmark within the university, and a point of connection with the city and society. Its doors are open – for thinking, meeting, and creating together. We warmly invite our partners, colleagues, and friends – locally and around the world – to take part in this shared space and help shape its future as an open, inclusive, and dynamic hub of academic and cultural life.



The College of Fellows team in June 2024:  
Sara Bangert, Benedikt Holzschuh, Niels Weidtmann, Yanti Hölzchen, Cora Hartmann, Dorothea Stieler, Kristína Janaková, Rosalie Fayner, Lisa Holler (from back left to front right)



# Collaboration With Partner IAS

## German IAS-Network

Today, there are more than twenty Institutes for Advanced Studies (IAS) in Germany, which invite a total of more than 400 guest researchers to their institutes for a limited period of time each year to pursue their own research projects and network with other researchers at the respective IAS locations. Like Tübingen's College of Fellows, many of these IASs were established as part of the Excellence Initiative and thus are university-based IAS. Overall, there is now a great diversity of university-based and non-university-based IAS; some IASs, like the College of Fellows, are aimed exclusively at researchers from abroad, while others also invite researchers from German universities; some are focusing on specific disciplines or topics, while others allow for the whole range of subjects. This diversity characterizes the German IAS landscape in a special way.



Since 2023, the German IASs have been connecting in an informal network and meet once a year at one of the institutes. Recently we hosted the representatives of the other IAS in Tübingen. The network serves to share best-practice models and discuss selection procedures, funding guidelines or support programs. In addition, the IASs jointly emphasize the special importance of their institutes in the current academic landscape. To this end, the network has published a joint position paper, which highlights not only the fundamentally interdisciplinary and international orientation of the IASs, but also their willingness to help explore new fields of research. The IASs give outstanding researchers the opportunity to either specifically advance research strengths at the respective universities or discover completely new fields of research, beyond the growing pressure of everyday university life.

Inviting excellent researchers from all over the world to the German IASs offers the opportunity to strengthen the respective location but also add to positioning Germany as a center of science and research as a whole and, above all, its global appeal and visibility. In its 2021 evaluation, the German Science and Humanities Council (WR) expressly emphasized the potential of IASs for the further development of internationality, research and innovation and the strengthening of excellence of Germany's science and research.

## Collaboration with the IAS Durham

In 2024, the Institute of Advanced Study in Durham and the College of Fellows successfully applied for seed corn funding to foster collaboration. Since October, we have been working on establishing a joint research group on the topic of "belonging". The group is anchored at the two IASs in Durham and Tübingen and brings together Fellows from both institutes as well as researchers from both universities. In Tübingen, we can build on a focus group on the topic of belonging that has been established at the College of Fellows as a loose network in recent years and has organized two joint conferences. The aim of the cooperation is to initiate joint research projects by researchers from Durham and Tübingen.

In today's world it is important to understand humans' sense of belonging in a variety of different

ways. Decolonization, globalization, migration, emigration, connection with the natural world and our heritage, the importance of borders, conflict, and digitization of our human experience are all critical elements of our modern world. However, there is no substantive interdisciplinary understanding of how these elements speak to each other. How does an understanding of common lands and colonization on Earth speak to the new challenges of occupation of space beyond the Earth? How might an understanding of society's connection with its heritage speak to the displaced communities' sense of ownership over their own heritage? How does an increasingly digital world affect life transitions? How might we better understand a sense of belonging not just for those with, but also those without possessions?

The joint work takes place in regular online research meetings between Durham and Tübingen in which researchers of the two universities present their work related to the topic of belonging. By this we allow sharing knowledge, making connections, and jointly developing specific research questions for external funding. In addition, we have set up staff exchange visits which last around two weeks each and involve activities planned by the host institute. In October 2024, we were able to welcome Asst. Professor Noam Leshem of Durham university. Noam is based in the geography department at Durham university; his research focuses among others on the pitfalls of restitution, and specifically, the deeply unequal relations that restitution of cultural heritage perpetuates.

Early in 2025, Professor Dorothee Kimmich of Tübingen university visited the IAS Durham. As a scholar of culture theory and literature, Dorothee is working on the question of belonging and ownership in modernity and across cultures with a keen interest in belonging of those with no possessions. The IAS Durham and the College of Fellows would like to continue this exchange beyond the duration of the seed corn fund and will prepare a joint application for third-party funding.







## 2 FOCUS GROUPS



## COLLEGE OF FELLOWS FOCUS GROUPS

The College of Fellows strives to organize topics that are being worked on with a longer-term perspective in the work of Focus Groups, in which Fellows collaborate with researchers from Tübingen. In addition to the existing Focus Groups on Belonging, Intercultural Studies and Interdisciplinary Anthropology, the College of Fellows successfully established several new Focus Groups in 2024 in the context of the New Horizons Fellowship. New Horizons Fellows are nominated by a group of at least five researchers of Tübingen University bringing together different disciplines.

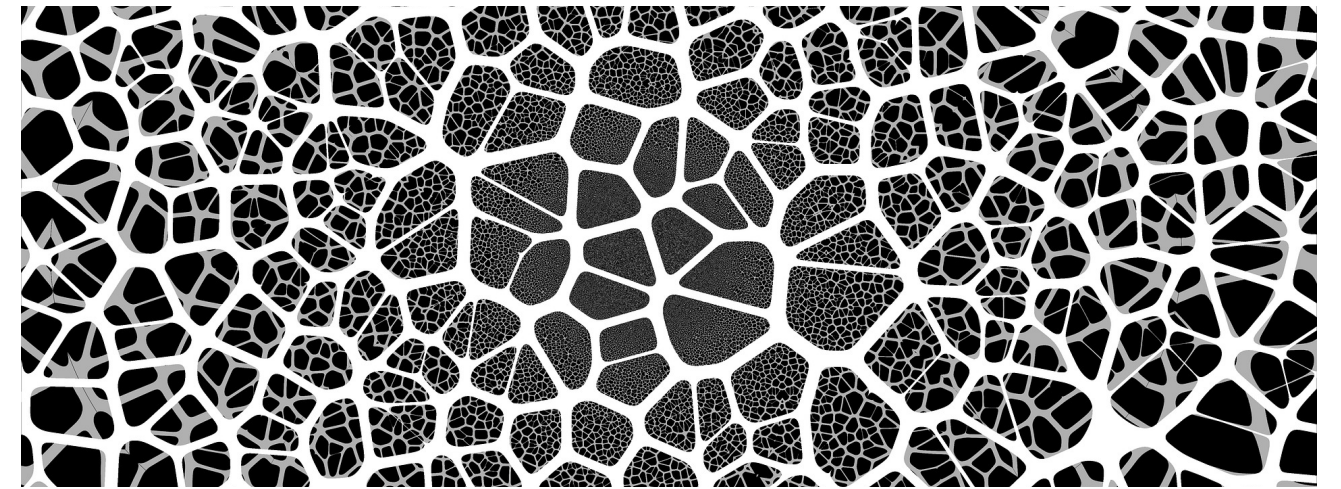
The nominating groups collaborate closely with the respective New Horizons Fellows in a Focus Group. In 2024, two researchers were guests at the College of Fellows in the framework of the New Horizons Fellowship, psychologist and neuroscientist Professor Patrick Haggard (University College London) and diaspora researcher and poet Professor Sudesh Mishra (University of South Pacific, Fiji). Together with the respective groups of nominators they established Focus Groups on Neuroscience and Society and Artistic Research, respectively.

Other Focus Groups were created in collaboration with partners such as the Platform Global Encounters and the IReX.

Fellows and researchers at the University of Tübingen can participate in events and research collaborations of our Focus Groups. We welcome ideas for new Focus Groups and occasionally announce calls for participation. If you would like to join a Focus Group, please feel free to contact us.



## FOCUS GROUP NEUROSCIENCE & SOCIETY



The Focus Group investigates interdisciplinary issues at the interface between neuroscience and the humanities. It explores the relevance of neuroscientific research for the humanities and social sciences – and vice versa.

The fact that human behavior and actions are being increasingly attributed to neuronal processes poses challenges for the humanities and social sciences, whose areas of expertise have so far included such questions but also offers the opportunity for interdisciplinary research. Crossing disciplinary boundaries opens up unexpected perspectives here, so that subject-specific questions can be given a new perspective and answers can be found together.

The Focus Group intends to provide a place for interdisciplinary dialogue and cross-disciplinary collaboration at the University of Tübingen, where internationally renowned neuroscience meets strong humanities and social sciences. It organized its activities in the summer semester 2024 around the stay and research work of Professor Vittorio Gallese, who visited Tübingen in the summer semester 2024 as a Humboldt Research Award winner. In the winter semester 2024/25 and summer semester 2025, the Focus Group organized and is organizing its activities together with the research work of New Horizons Fellow Patrick Haggard.



**9 July 2024 | Panel Discussion | Professor Vittorio Gallese and Professor Andreas Heinz:  
Mirroring Society in Neuroscience | Audimax**

Under the title *Mirroring Society in Neuroscience*, the College of Fellows organised an interdisciplinary panel discussion on 9 July between Vittorio Gallese and Andreas Heinz, Director of the Department of Psychiatry and Psychotherapy at Charité Berlin, in which they discussed the mirroring relationships between society and neuroscience from different perspectives and addressed the following questions, among others: Where is my mind? What influence does the paradigm of embodied cognition, which does not localise it (solely) in the head, have on the understanding of human development and social interactions? How do neuroscientific paradigms or pathologizing psychiatric diagnoses reflect social beliefs?

In this interdisciplinary panel discussion, Professor Vittorio Gallese and Professor Andreas Heinz, two researchers who seek to pose appropriately complex questions about brain functions as well as mental health and illness, discussed the mirroring relationships between society and neuroscience from different perspectives. This is because the functioning of the brain cannot be described if its continuous interactions with the body and the social environment are disregarded. Medical and psychiatric diagnoses are also always in the context of social discourses on mental illness or health, for example. Gallese and Heinz each gave a short keynote speech followed by a moderated discussion; both are not only leading experts in their respective disciplines, but also experienced advocates of interdisciplinary dialogue. The discussion was moderated by Dr Niels Weidtmann (College of Fellows) and Professor Andreas Bartels (Neurosciences/ Werner Reichardt Centre for Integrative Neuroscience).



Professor **Andreas Heinz** is Director of the Department of Psychiatry and Psychotherapy CCM, Charité – Universitätsmedizin Berlin. He holds a PhD on the concept of mental health in philosophy in 2013. 2010-2014, he was the president of the German Society for Biological Psychiatry (DGBP). His research focuses on neurourbanism, the effects of migration and social exclusion on mental health, the consequences of poverty in the social neighbourhood context and the effects of urban risk factors on the manifestation of psychotic and addictive disorders. Heinz is a proponent of a person-centred approach and open wards in psychiatry. In 2011, he was elected to the Leibnitz chair at the Leibnitz-Institute for Neurobiology in Magdeburg, in recognition of outstanding research in Neuroscience.



**Vittorio Gallese**, Professor of Psychobiology at the Università degli Studi di Parma since 2006, is one of the world's leading experts in the field of social neuroscience. Among many other achievements, he was Professor of Experimental Aesthetics at the University of London (2016-2018), Einstein Visiting Fellow at the Berlin School of Mind and Brain (2016-2020), KOSMOS Fellow at the Humboldt University of Berlin (2013-2014), and Visiting Professor at the University of California, Berkeley, USA (2002). Gallese is one of the discoverers of mirror neurons. In his research, he seeks to understand the functional organization of brain mechanisms underlying social cognition, such as empathy and sympathy, language, and aesthetic experience. His interdisciplinary work incorporates findings and approaches from neurophysiology, cognitive neuroscience, social neuroscience, and philosophy of mind.

**Events with Vittorio Gallese**

- 9 July 2024 | Panel Discussion | Professor Vittorio Gallese and Professor Andreas Heinz
- 28 June 2024 | "Emotions and affect in aesthetics. A neuroscientific perspective"
- 27 June 2024 | "The artification of habits. From tools to symbols"
- 24 June 2024 | "The Embodiment of Language"
- 8 May 2024 | "Bodily Self and interpersonal relationships in schizophrenia"
- 26 April 2024 | Semester Opening | "Embodying neural representations: Neural reuse and embodied simulation"



## 26 April 2024 | Semester Opening | Embodying neural representations: Neural reuse and embodied simulation

Between neuroscience, philosophy, and psychology. An evening with Vittorio Gallese



On the evening of April 26, a diverse crowd was pouring into the historical lecture hall in the Alte Aula (the Old Auditorium). Students, professors, PhD candidates, faculty members, and interested guests joined the College of Fellows' Semester Opening Event to hear the lecture of renowned neuroscientist Vittorio Gallese. Throughout the years, the College of Fellows has fostered a growing international and interdisciplinary community of scholars. This event, however,

clearly attracted attendees beyond our usual disciplinary scope – including young students of cognitive science, neurobiology, neuroscience, computer science, and psychology.

Vittorio Gallese, known for his pioneering research on mirror neurons, was a visiting scholar at the University of Tübingen in the summer semester 2024 as part of a Humboldt Research Award. In a close cooperation with the College of Fellows, especially its Focus Group Neuroscience and Society, he presented his research bridging neuroscience, philosophy, and psychology in several departments of the university.

Vittorio Gallese's lecture, titled Embodying neural representations: Neural reuse and embodied simulation, offered an overview of his main theoretical contributions concerning the field of

cognitive neuroscience. In his research, Gallese tries to understand the complex relationship between brain, body (or rather brain-body system) and social cognition. Firstly, he addressed some classical theoretical frameworks used in cognitive neuroscience and discussed their shortcomings. According to Gallese, assigning the specific brain locations to specific cognitive functions might not be the best strategy how to make sense of brain and its architecture. Similarly, cognitive neuroscientists cannot reduce the mind to a conglomerate of information-processing neural networks. Even brain imaging as a method does not necessarily give us a proper picture of how the brain works, Gallese remarked, if not accompanied by a further nuanced analysis.

So how can we understand social cognition without repeating the reductionism described above? Gallese proposed the theoretical framework of embodied simulation, arguing that the lived body, a concept developed in the philosophical school of phenomenology, plays an essential role in the way we understand the others. Following the theory of embodied simulation, we reuse our own mental processes or states when we face others, so that we can pre-reflectively understand their behaviour and some of their mental states. Most of the time, we do not need to explicitly think about or decode the mental states of the other person. We have an awareness of his or her emotions and sensations. When we relate to others, we experience them similar to how we experience ourselves – they are also the owners of their bodies, authors of their actions, and subjects of different affects and emotions. The neural system underpinning this mechanism is what Gallese famously described as mirror neurons. When we observe an action, emotion or a sensation, we in a way resonate with the observation. Our mirror neurons match the observation; it is as if we would be doing a similar action or experiencing a similar emotion or sensation. As Vittorio Gallese wrote beautifully in one of his papers, in a meaningfully shared interpersonal space, the "objectual other" becomes "another self". After the lecture, a lively discussion unfolded, first during a moderated Q&A, then informally over drinks and finger food. Vittorio Gallese was genuinely open to engaging with much younger students and early-career scholars. In many ways, the evening itself embodied one of the key insights from Gallese's lecture: that we are, at our core, relational beings.



Interdisciplinary Workshop New Horizons on Action, Body and Space

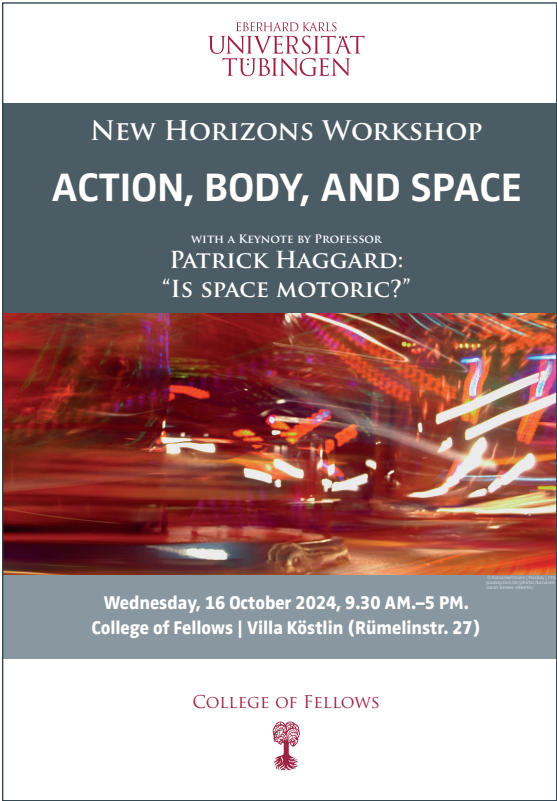
The Neuroscience and Society Focus Group hosted the interdisciplinary workshop \*New Horizons on Action, Body and Space\*, which took place in person at the newly established Villa Köstlin (Rümelinstr. 27) in Tübingen. Organized under the auspices of the College of Fellows to mark Professor Patrick Haggard’s New Horizons Fellowship at the University of Tübingen (2024/2025), the event brought together a leading group of scholars from neuroscience, psychology, and philosophy to examine the dynamic interplay between action, bodily awareness, and spatial cognition.

The workshop opened with a keynote lecture by the distinguished cognitive neuroscientist Patrick Haggard FBA, Professor at University College London and Vice-President of the British Academy. In his talk, titled \*Is Space Motoric?\*, Haggard explored the motoric foundations of spatial representation, offering new insights into how we perceive and act within the spaces around us.

The day continued with a series of thought-provoking presentations. Elisa Filevich (Hector Institute) discussed the links between motor control, awareness, and metacognition, followed by H.-O. Karnath (UKT), who presented empirical findings on spatial orientation biases under magnetic vestibular stimulation. After lunch, Barbara Kaup (Psychology) examined cognitive mechanisms involved in negation processing, while Krisztina Orban (CIN/Philosophy) investigated the communicative and cognitive dimensions of pointing. In the afternoon sessions, Axel Lindner (Psychiatry) addressed how we process the sensory consequences of our actions, and Hong Yu Wong (CIN/Philosophy) closed the workshop with neurophilosophical reflections on the sense of body ownership.

With its diverse lineup of speakers and disciplines, the workshop offered a rich forum for interdisciplinary dialogue and opened new avenues for research into the embodied and spatial dimensions of human cognition and action.

Professor Haggard’s New Horizons fellowship was implemented in the form of several short-term residencies starting in winter 2024. The focus group events with Patrick Haggard (2024/2025) started with a kickoff workshop on October 16, 2024 – the New Horizons Workshop “Action, Body, and Space” with a keynote lecture by Patrick Haggard, titled “Is Space Motoric?” – and continued in a series of events in spring and summer 2025.



Professor Patrick Haggard is an internationally known researcher in the psychology of human action with ground-breaking research in the experimental neuropsychology of human volition and voluntary action. He has been a Harkness Fellow at Yale University, a Wellcome Trust prize fellow at the University of Oxford and a junior research fellow at Christ Church, Oxford, before he joined UCL as a lecturer 1995, and was promoted to senior lecturer in 1998 and to a readership in 2002. Haggard researches how the mind and brain represent the body, both as a source of sensory inputs, and as a motor output for deploying thoughts and intentions onto the external world. He has advanced the study of free will beyond its purely conceptual origins towards an experimental and more mechanistic level and developed and advanced neuroscientific methods in combination with experimental paradigms to address questions of consciousness and action. Haggard was elected a Member of the British Academy in 2014 and was awarded the Jean Nicod Prize in 2016. He has been fellow at the Berlin School for Mind and Brain and has been awarded the Reimar Lüst Prize (Reimar-Lüst-Preis-Programm für internationale Wissenschafts- und Kulturvermittlung) in 2022.





# FOCUS GROUP

## NEW HORIZONS – ‘ARTISTIC RESEARCH’

### Focus Group ‘Artistic Research’

The Focus Group ‘Artistic Research’ organized events with Sudesh Mishra, who was visiting the CoF as a New Horizons Fellow in December 2024 and January 2025, in the context of building research relationships in the field of Artistic Research through the cluster initiative ‘Critical Proximities’.

Professor Sudesh Mishra is a global authority in the field of diaspora studies and his monograph, *Diaspora Criticism*, is widely cited and taught in many universities. Sudesh contributed a chapter entitled ‘The Global South: Modernity and Exceptionality’ to *The Global South and Literature* (Cambridge UP, 2018), and another entitled ‘Narrating the South Asian Diaspora,’ to volume 10 of the *Oxford History of the Novel in English* (Oxford UP, 2019). His fifth volume of poetry, *The Lives of Coat Hangers*, appeared with Otago UP in 2016. More recently, a chapter entitled ‘Kidnapped by a Band of Western Philosophers,’ featured in *New Oceania: Modernism and Modernity in the Pacific* (Routledge, 2020) and he contributed a commissioned chapter on the actress Helen to *Indian Film Stars* (British Film Institute and Bloomsbury, 2020). A short dispatch on the Covid-19 situation in Suva appeared in *Harvard Review*, May 25, 2020. Professor Mishra is teaching supervising projects in Diaspora Studies; Global South Studies; Creative Research (Poetry); Hindi Cinema since 1947; Subaltern Studies and Minor History; Commodities in Literature; and Climate Change and Literature. Poetry: *Rahu* (Vision, 1987); *Tandava* (Meanjin Press, 1992); *Memoirs of a Reluctant Traveller* (Wakefield Press, 1994); *Diaspora and the difficult art of dying* (University of Otago, 2002); *The Lives of Coat Hangers* (University of Otago, 2016).

Professor Sudesh Mishra’s stay was mainly aimed at building relationships in the area of the cluster initiative “Critical Proximities”, especially in the field of Global South Studies and Artistic Research. The public evening lecture on Wednesday, 8 January 2025, 6.30 pm under the title “The Leonidas Fijians: A Minor History” (Großer Senat) served to introduce Sudesh Mishra as an international researcher and New Horizons Fellow and his recent research results in the field of Global South Studies and Minor Histories, to increase the visibility of the fellowship and – especially in the context of the subsequent public reception at Villa Köstlin – to network with an interdisciplinary circle of participants.



- Events and further activities with and by Professor Mishra
- College of Fellows Lecture (January 8, 2025, 6:30 p.m.), title: “The Leonidas Fijians: A Minor History”
  - research activities in Global South Studies
  - regular consultations with Focus Group/PIs, Cluster “Critical Proximities”, Villa Köstlin
  - initiative of the Bridging Chair Program in the framework of the cluster initiative “Critical Proximities”
  - public sphere activities: reading/poetry reading (January 2025)
  - writing activities: writing plays, poems, ...

### College of Fellows Lecture: “The Leonidas Fijians: A Minor History”

8 January 2025 | CoF Lecture: “The Leonidas Fijians: A Minor History” Großer Senat | 6:30 pm

The public evening lecture on Wednesday, January 8, 2025, under the title “The Leonidas Fijians: A Minor History” served to introduce the scientist Professor Sudesh Mishra. He presented his research findings on the Indenture ships that transported Indian laborers to Fiji, using the ship Leonidas as an example: In Fiji’s *Indian Migrants*, K. L. Gillion remarks en passant on five Fijians who travelled with the first batch of Indian coolies from Calcutta to Fiji in 1879. The men were recruited to work as topazes, or menials answerable to the ship’s surgeon, aboard the ship Leonidas, in exchange for a passage home. While Gillion fails to dwell on the presence in Calcutta of these Islanders from the South Seas, his provocative aside troubles the popular view of Fijians as sedentary subjects of a colonial policy that discouraged the disruption of traditional life-worlds. It also calls into question the general perception that girit or ‘indentured service’ was an exclusively Indian affair. Although they were not indentured to colonial plantations, the Islanders shared with the coolies the micropolitical spaces of the depot, the ship and the quarantine station. They participated in the regimes and regulations of the indenture system. These Fijians unsettle two distinct accounts of history by not conforming to either. They furnish another instance of Islander mobility in the time of modernity. The lecture met with interest among researchers, teachers and students from various subjects and disciplines, with around 40 people in attendance (including researchers from the German Seminar, English Seminar/Global South Studies as well as international and Tübingen doctoral students and postdocs/fellows). The evening ended in a convivial atmosphere at the Villa Köstlin with a reception attended by around 15 people, who were able to use this opportunity to get in closer contact with Professor Mishra.





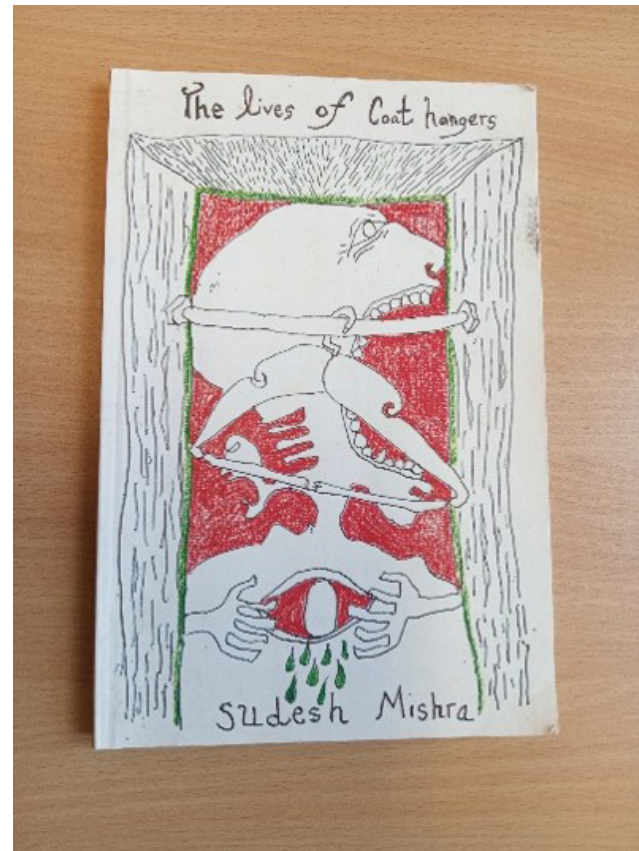
## Public Sphere Activity: Poet Sudesh Mishra in Tübingen – An Evening in the Hölderlin Tower

22 January 2025 | Reading by Sudesh Mishra at the Hölderlin Tower: "Sudesh Mishra: Swallowing the Sun of Poetry"

On an evening in January 2025, the doors of the Hölderlinturm opened for a unique encounter that built bridges both geographically and intellectually, from the shores of Fiji to the banks of the Neckar. Sudesh Mishra, acclaimed poet and Professor of Literature at the University of the South Pacific, came to Tübingen not solely as a scholar – he came as a storyteller, a poet, who creates worlds with words.

A special reading of his poetry was held on January 22 – a collaborative event organized by the CoF, the Hölderlinturm, the 'Critical Proximities' cluster initiative, the German-American Institute (d.a.i.), and the Studio Literatur und Theater (SLT). The event was not only both a celebration of Sudesh's work and a homage to Hölderlin, but also a testament to how artistic research fosters international connections and opens up new perspectives.

On this evening, moderated by his academic host and speaker of the Focus Group, Professor Russell West-Pavlov, Sudesh Mishra read not only selected poems but also shared a new piece that compellingly linked Friedrich Hölderlin and Paul Celan. It was a quiet, powerful atmosphere as Sudesh's reading filled the room with words that traveled from the South Pacific to the poetic language of Tübingen and back and beyond. As a gesture of connection, Mishra gifted handwritten poems to the College of Fellows and the Hölderlinturm – works composed during his time as a New Horizons Fellow. They remain as a poetic legacy and a lasting memory of an exchange that reached far beyond academic borders.





## FOCUS GROUP GLOBAL ENCOUNTERS NEIGHBOURHOODS



The College of Fellows and the Platform Global Encounters started co-organizing an annual Global Encounters Focus Group with the cohort of Global Encounters Fellows working on the topic of Neighbourhoods in the academic year 2024/25. Neighbourhoods are increasingly understood as places of global encounters within many disciplines and subjects from urban planning to oral histories and archaeology. The Global Encounters Fellowship in 2024/25 accordingly brought together four postdoc researchers working on research questions from various disciplines on this topic.

The Platform Global Encounters was set up to foster networking within the University of Tübingen with the aim to initiate large research projects. The Global Encounters Fellowship program therefore helps to bring researchers and knowledge from other parts of the world to Tübingen.

### Topic

The Call for applications for Global Encounters Fellows brought together an international group of young scholars working on the following and related research questions: What guarantees cohesion in neighbourhoods, and how do they deal with conflict and contradiction? What forms of proximity, privacy or distance are needed to make neighbourhoods exist? What conceptual instruments (narrative, political, juridical, governmental, praxeological, religious, etc.) are utilized to make sense of a neighbourhood? What temporal scales are employed to imagine and narrate neighbourhoods, and what spatial models (geographic, architectural, planning-based) serve the work of reflection and articulation? How are local neighbourhoods global, and how do forces of globalization, migration and digitalization transform ways of doing and thinking neighbourhood? What notions of homogeneity or heterogeneity underpin ideas of neighbourhood? Are neighbourhoods significantly different from each other whether situated in the North or the South – or within overlapping interzones (e.g. the North in the South)? Are these categories of any utility in conceptualizing neighbourhoods to come, and what are parameters of a neighbourhood studies that is equipped to deal with challenges of the mid-21st century?



## Setting up a new focus group

The Fellows of the Focus Group Global Encounters: Neighbourhoods were the first cohort of Global Encounters Fellows to be appointed directly to the College of Fellows. The four fellows who arrived in Tübingen in April 2024 – Deep Chand, Cansu Civelek, Olisa Godson Muojama and Murtala Ibrahim



– experienced the CoF’s move and the associated changes first-hand: They temporarily moved to Keplerstraße 2, into offices that had only recently been temporarily assigned to us and which we had furnished in a makeshift manner. In September/October 2024, the group finally moved into our new building, Villa Köstlin, together with the other CoF fellows and the CoF staff, where they were given neighbouring workspaces in a wing of the building.

The group came together for a kick-off workshop in the Alte Aula on the topic of neighbourhoods on 26 April 2024, where they discussed the systematic lines of joint work on the topic with their hosts and the participants from the Global Encounters platform and the College of Fellows, as well as other guests. Over the course of the year, the fellows pursued their individual research projects and field work, which they introduce below in their own words, working together with their hosts, and met regularly with their hosts and the staff of the Platform Global Encounters and the College of Fellows, who provided organizational and logistic support, to plan their joint workshop in January 2025. During these planning meetings, discussions were held, and decisions were made together on how the workshop should be organized and what the focuses should be, a joint call for papers was published and the submissions were evaluated.

This work led to the successful realization of the workshop titled “The Complexities and Dynamics of Social Interaction and Encounters in Neighborhoods” on 30 and 31 January 2025, with presentations by all four Global Encounters Fellows, who in addition shared moderation tasks chairing a session each, and by 10 other international neighbourhood researchers, in the course of which the concept

was discussed from various disciplinary perspectives and on the basis of various case studies (Colonial West Africa, Shubra's Archive in Egypt, German Sailortowns, Jos, Northern Nigeria, Johannesburg, Eskiehir, Dortmund, Lagos, Salvador, Delhi, Detroit, and many more).

It should not be concealed that setting up the Focus Group from a cohort of Global Encounters Fellows was itself a test-case for an academic neighbourly practice, an experiment from which we learned a lot – the Fellows had to make do with their still somewhat sparse offices in different parts of the building at the beginning, and integration into academic life at the College of Fellows certainly only intensified with the move to the Villa Köstlin (which applies to all Fellows and represents a major step in our fellow work). In addition, there were difficult negotiation processes in the joint development of a concept, which can become productive from different perspectives, but also be discussed critically. It is certainly a particular challenge for constructive collaboration when a group of personalities with different disciplinary, epistemic and cultural socializations comes together to research and write collaboratively right from the start. Despite these challenges, we hope that the joint process will be remembered as a productive process that helps you as Global Encounters fellows to sharpen and further develop your research projects. In a way, this process might itself be seen as a configuration of neighbourliness, of coexisting with neighbours, who you are being put in proximity to, with all frictions and tensions between fragmentation and coherence – thus, neighbourhood as a processual practice of actors, evolving through the action of the un/neighbourly neighbours, which might be sometimes harmonious, sometimes not.

## Events

### 26 April 2024 | Global Encounters Workshop “Neighbourhoods”

Date and time: 26 April, 12-15 h

Location: Alte Aula

Topic: Global Encounter Workshop “Neighbourhoods”

In the summer semester, the College of Fellows, together with the Global Encounters Platform, welcomes four new Global Encounters Fellows to Tübingen, who work together and with other Fellows and Tübingen scholars in a Focus Group *Neighbourhoods*.

### 30 - 31 January 2025 | Global Encounters Workshop | The Complexities and Dynamics of Social Interaction and Encounters in Neighborhoods

Venue and date: University of Tübingen, Villa Köstlin, 30 – 31 January 2025

The College of Fellow’s Focus Group Neighbourhoods and the Global Encounters Platform at the University of Tübingen organized a two-day international workshop in January 2025 to provide an interdisciplinary platform for academics, researchers, policymakers, activists, and professionals to reevaluate the ways of doing and thinking in the neighborhood. It seeks to sharpen the sociological, anthropological, historical, philosophical, cultural, religious, linguistic, and economic dimensions of the complexities and dynamics of social interaction in neighborhoods considering spatiality, temporality, and the agency of change and resistance.



# FELLOWS AND THEIR PROJECTS

## Cansu Civelek

My research stay at the College of Fellows has been highly productive, marked by significant progress in my postdoctoral research, publications, conference participation, fieldwork, and the organization of a workshop at the College of Fellows. A key factor in this progress has been the research environment at the College of Fellows, which has provided rich academic connections as well as a space for individual growth.

In the initial months of my research stay, I focused on developing networks with colleagues at both the College of Fellows and the Sociology Department, engaging in both academic and non-academic settings. During this period, I finalized my article, "The Formation of a 'Model City' in the Anatolian Steppes", which was published in *City & Society*. This article serves as a bridge between my previous and current work on Eskisehir's urban policymaking, examining its emphasis on modernization and the contradictions therein. I also participated in the "Geographies of Law" workshop at the University of Münster, which further contributed to my exploration of the temporal dynamics of lawmaking and spatial (re)development. To support my theoretical framework, I conducted field research in Eskisehir, where I held meetings with both municipal officials and residents to understand how urbanization policies impact different socioeconomic groups while focusing especially on the urban poor, refugee newcomers from Afghanistan, and elderly people.

Beyond field research, during the summer of 2024, I submitted three journal articles to *Cities*, *New Perspectives on Turkey*, and *Disasters*, which are currently under review. In the fall, I began analyzing my field research data while continuing my writing process. I contribute to special issues and edited volumes, including *Anthropological Theory*, Stanford University Press, and Manchester University Press, with a focus on urban policy, spatial deconcentration, and refugee solidarity in Turkey.

Throughout the year, I actively participated in international conferences, presenting my research and co-organizing panels at AAA, EASA, and workshops in Canada, Germany, and Spain. Notably, I co-organized the AAA panel "Ethnographies of Urban Ruination" and the EASA panel "Unsettled Urban Policies as Part of City-Making."

In early 2025, as part of the Global Encounters Program, I co-organized the workshop "The Complexities and Dynamics of Social Interactions and Encounters in Neighborhoods", which brought together scholars from around the world to discuss diverse modes of encountering in urban neighborhoods.

In the coming months of my stay at the College of Fellows, I plan to develop another paper based on insights from our workshop and finalize my ongoing writings.

This has been a highly fruitful year, marked by significant progress in post-doctoral research,



publications, conference participation, field research, and organizing a workshop. I believe the part of this progress has been the research environment at the College of Fellows which provides us with a rich academic connection as well as a space for individual progression. In the first months of my research stay, I worked on developing network with my colleagues both at the College of Fellows and Sociology department both in academic and non-academic settings. During this period, I finalized my article "The Formation of a 'Model City in the Anatolian Steppes'" and published it in *City & Society* which became a bridge between my previous and current work on Eskisehir's urban policy-making based on its assertion on modernization and its contradictions. The workshop I attended at the University of Münster, titled "Geographies of Law" further contributed this topic to understand the interlink between temporal dynamics of law making and spatial (re)development. In order to support my theoretical background, I conducted field research in Eskisehir where I had meeting both with municipal officers and residents.

Aside from the field research, during the summer 2024, I submitted three journal articles to *Cities*, *New Perspectives on Turkey*, and *Disasters*, currently under review. During fall, I started analyzing my field research data and continuing with my writing process. I contribute to special issues and edited volumes, including *Anthropological Theory*, Stanford University Press, and Manchester University Press, focusing on urban policy, spatial deconcentration, and refugee solidarity in Turkey. Throughout the year, I actively participated in international conferences, presenting my research and co-organizing panels at AAA, EASA, and workshops in Canada, Germany, and Spain. Notably, I co-organized the AAA panel "Ethnographies of Urban Ruination" and the EASA panel "Unsettled Urban Policies as Part of City-Making". Early 2025, as part of the Global Encounters Program, I co-organized the workshop "The Complexities and Dynamics of Social Interactions and Encounters in Neighborhoods" which brought together academics from accross the world to discuss the different ways of encountering in the neighborhood. In the next months of my stay at the College of Fellows, I plan to develop another paper driven from our workshop and finalize my current writings.



## Murtala Ibrahim

My project explores how the geopolitics of religion between the Kingdom of Saudi Arabia and the Islamic Republic of Iran led to a flow of people (international student mobility), ideas (through Islamic satellite televisions), and goods (Islamic merchandise) from the Middle East to northern Nigeria, transforming the local neighborhood of Anguwan Rogo into a global space. The project examines how these transnational flows create new Salafi and Shia identities and transform the neighborhood into a zone of global religious encounters where the two groups become entangled in mistrust, conflicts, and spatial contestations. The forces of global geopolitics of religion described above have combined to inspire new relationships, discourses, knowledge production, lived experiences, and practices that globalize everyday religious life in the Anguwan Rogo neighborhood. These transnational interconnections make the contemporary Salafi and Shia comprehensively global identities.



Based on this research, I submitted an article to *Utambuzi: Journal for the Study of the Religions of Africa and its Diaspora*. After undergoing the first editorial review, the article was accepted for publication. In this article I focus on how global forces of geopolitics globalized the local neighborhood in Jos, Nigeria. I will also develop a chapter based on this research, which will be published in a book project titled *Handbook of Religion and Cities*. In this chapter, I will focus on producing religious spaces in the neighborhood. Furthermore, there is a plan in the pipeline within our neighborhood focus group to develop a special issue based on the workshop we organized at the of January 2025. I plan to contribute another article in this forthcoming special issue.

From my first day at Tübingen, I was impressed by the university's commitment to academic excellence and its welcoming atmosphere. The members of the Global Encounter program and College of Fellows were not only knowledgeable but also approachable and supportive. Their guidance helped me navigate complex topics and refine my research skills. The university's diverse student body fostered an enriching learning environment where different perspectives and ideas could be freely exchanged. This diversity contributed to a dynamic academic setting that encouraged critical thinking and innovation.

One of the highlights of my academic journey was my involvement in the Focus Group on the study of neighborhoods. This research group brought together scholars with a shared interest in urban studies, community development, and social dynamics. The collaborative nature of the group allowed me to learn from experienced researchers while also contributing my own insights. Our discussions often revolved around key issues such as social cohesion, economic disparities, and the role of public spaces in fostering community engagement. Through these discussions, I gained a deeper understanding of the complexities of urban life and the factors that shape neighborhood dynamics. Another activity that I really enjoyed during my stay in Tübingen was developing and teaching a seminar course titled *State in Crises in West Africa* at the Department of Political Science. I learned a lot by engaging with various texts and interacting with students.

Beyond academics and research, my time at Tübingen was enriched by the university's vibrant cultural and social life. The city itself, with its picturesque old town and scenic Neckar River, offered an inspiring backdrop for both study and relaxation. Engaging in extracurricular activities, attending cultural events, and forming friendships with fellow students made my experience even more fulfilling.

## Olisa Godson Muojama



My research at the College of Fellows, Universität Tübingen is on 'The Dynamics of Border Neighbourhoods in Anglo-German Colonial Frontiers in West Africa, 1890-1919'. It examines how the Anglo-German colonial encounters resulted in the creation and recreation of international boundaries and border neighborhoods in West Africa from 1890, when the first border demarcation between German Togoland and the British Gold Coast was concluded at the Treaty of Zanzibar, to 1919, when German Togoland was further bifurcated by Britain and France, following the outcome of the First World War.

My experience in Tübingen has been memorable! I enjoyed warm reception and hospitable disposition from my host, Prof. Bernd-Stefan Grewe, and other members of staff of the Institute of Didactics of History and Public History, Universität

Tübingen, to which I am affiliated during the period my fellowship. I had a regular weekly lunch meeting with my host at which we discussed my current research and future projects. I also organized a focus group at which, with other fellows of Global Encounters, we discussed issues pertaining to neighbourhood, in order to identify the points of intersection of our various researches on the subject. Working with people from diverse intellectual and social backgrounds and at different geographical locations could be both rewarding and challenging. However, being able to reach compromises is part of the Teamfähigkeit. This focus group was the foundation for the Global Encounters Workshop on 'The Complexities and Dynamics of Social Interaction and Encounters in Neighbourhoods', which we organized together, 30-31 January 2025.

My neighbourhood research is not only historical, but also interdisciplinary. My position and/or argument is that most border neighbourhoods in colonial West Africa were transnational in typology, and circumstantial and contingent in character, different from autochthonous or natural neighbourhoods. Notwithstanding, they were also organic, characterized by regular interactions and social identification across the frontiers. The border neighbourhood can be transformed in accordance with the changes in the circumstances that created them. However, by collaborating with other members of the neighbourhood focus group, I learnt other perspectives of interrogating neighbourhoods such as the idea of cohesion and resistance; the role of the geopolitics of religion, as well as the idea of belonging and otherness. Notwithstanding this collaboration, I needed and I was able to concentrate on my own personal research, namely, review of relevant secondary literature, visit and research at the Bundesarchiv Berlin, writing a manuscript on neighbourhood and drafts of my book project from which my research on neighbourhood derives as well as attending regular Deutschkurs, central to my research. The focus group and my general experience in Tübingen were, no doubt, a game-changer in my general research efforts and Weltanschauung.



## Deep Chand

### Neighbourhood solidarity and ethics of care: The case of Shaheen Bagh protest in Delhi

On December 15, 2019, Muslim women of the Shaheen Bagh neighbourhood in Delhi began an indefinite sit-in blockade on the Delhi-Noida highway against the Indian Citizenship Amendment Act, 2019 (CAA) that would religiously discriminate against Muslims (Bhatia, 2023). This followed the brutal police crackdown on peacefully protesting Jamia Millia University students (Titzmann, 2023).

Using the semi-structured interview with fifteen (seven women and eight Men) and mass media analysis, the project aims to answer the following research questions: a) How was solidarity built and performed by protesters and people from the neighbourhood during the protest? b) How does ethics of care create solidarity?

The project explores the various forms of solidarity, such as differential solidarity (Young, 2000) and political solidarity (Scholz, 2008) and the role of ethical care in creating solidarity. This solidarity has been built and performed through their collective action, enforcing collective identities and embracing difference. This historic female-led protest also offered a vision of protesters building on their knowledge of what the care collective describes as “care in practice” in the domestic sphere to address the more significant issue of the “pervasiveness of carelessness” in governance (Ibkar, 2023). Their care practice has moral and political dimensions, indicating civil solidarity, which is supposed to be provided by the government during the winter cold when protests are held.

### Focus Group Experience

I had a great opportunity and experience working with my colleagues at the College of Fellows. At a personal level, I learn a lot about different socio-cultural and geopolitics while encountering fellows from different parts of the world. We often share our personal and professional lives in and outside our office. In other words, our caring, compassion and collegial feeling has strengthened over time.

To me, the College of Fellows has been a kind of neighbourhood where everyone is not just encountering and interacting intellectually with each other but also caring for each other. At a professional level, being an early career researcher, I have significantly benefited while discussing my research project with my colleagues. Having colleagues from interdisciplinary backgrounds has not only provided various theoretical and methodological perspectives but also an epistemological understanding of the project. I often discussed my research and teaching plan with colleagues and sometimes students to critically reflect on the subject. The College of Fellows has been a great learning centre for me in many ways. I have had a very enriching and positive experience at the College of Fellows and the University of Tübingen.



### My own position in neighbourhood

After conducting my fieldwork at the Shaheen Bagh, I have a social connection and a sense of friendship and relation with community members. I feel connected and develop a social relationship with them and trust, which is most important for them. Some invited me for dinner and offered food during fieldwork, strengthening my sense of belonging and bond with the community. In summary, our social bonding, morality, and idea of care make our understanding of the neighbourhood better.

### About the question of take away from other neighbourhoods

Although we are studying different neighbourhoods, which are spatiotemporal contextual located, at a theoretical and empirical level, all neighbourhoods constitute ideas of sociality, solidarity and care. These essential neighbourhood features shape your understanding of what a ‘just neighbourhood’ should look like. In other words, the idea of neighbourhood transcended its territorial understanding and provided an overarching idea of community, a sense of identity and (un)-neighbourliness.

Working together on a neighbourhood project, I also learnt that our habitus and construction of consciousness influence our idea of the neighbourhood and its epistemological understanding. However, the essential features described above make the idea of the neighbourhood universal.



## FOCUS GROUP INTERCULTURAL STUDIES



The Focus Group Intercultural Studies takes as its starting point the global diversity of intellectual-historical traditions and human understandings of the world and of the self. The research projects aim, on the one hand, to raise awareness of the richness of non-Western ideas and, on the other hand, to develop a fundamental understanding of interculturality and a critical reflection on the European-Western tradition. The focus is on questions of awareness of the coexistence of different cultures in the global world: How can the coexistence of different cultural worlds be thought of without subsuming them under a general form? How can hidden power structures and identity ascriptions be uncovered? What can cultural belonging mean today at all and what influence does globalization have on the cultural belonging of the individual? Do we need to re-evaluate the European-Western history of ideas? How does intercultural encounter change our relationship to nature? And what does it mean for the sciences?

In May, from 9th until 11th, the College of Fellows organized an international conference on “Topoi, Places, and Spaces in an Intercultural Perspective” in collaboration with the Society for Intercultural Philosophy (GIP /Gesellschaft für Interkulturelle Philosophie e.V.). The conference was financially supported by the German Research Foundation (DFG). Taking place at the Alte Aula, the conference focused on the questions (i) whether intercultural thought itself can be described as a topographical one, building on European philosophy's stronger turn to space in the second half of the 20th century; and (ii) whether differently designed places and spaces may open up new and non-text-based accesses to other cultural life-worlds.

### Rita Segato on “Race and Place. We are Walking Particles of the Landscape”

One most interesting perspective was offered by Rita Segato, an Argentinian anthropologist working on questions of human justice. She gave an intense, sensitive and touching keynote presentation, entitled *Race and Place. We Are Walking Particles of a Landscape*. As Rita Segato not only presented a cultural perspective but rather introduced a vulnerable demand for a self-critical approach to our own impact on our surroundings, this report can neither replicate nor repeat the experience of this stunning presentation but just give a fair impression. After a short but warm introduction by Niels Weidtmann, Rita Segato enters the stage. Her lecture starts with a straight look in the audience, followed by the raising of her voice. But this raising of her voice is not only an act. By taking care to raise the voice for the intrinsic value of humans, she keeps attention to the potential for violence arising from our existential being as well. With an intense sensitivity emphasizing the existential necessity to be aware of the multidimensional constitution of race, she offers a wake-up call to take care about the locality of our histories.

To get a better idea of Rita Segatos presentation, let's jump into her contextual argumentation.



She starts with the beautiful metaphor that we are walking particles of a landscape to build the ground for her thesis that racial categories like ‘European’, ‘Black’, ‘Indigenous’, etc. arose from within encounters of people from different cultures. Born by the encounter of cultures taking place between humans, racial categories do not exist, but are created by humans perceiving the other as someone, as a European person, as a black person, as an indigenous person and so on. Europeans, with the aim to develop other territories, became the measure of the meaning of several races. By that, the phenomenal relationship of ethnicity turned into a normative understanding of races. Thus, Segato emphasizes, race is read in the bodies from an historical eye – especially the eye of Europeans – and is as such a concrete place created by Europeans, a place with specific experiences. Race became not only a category mainly influenced by the European perspective but also created specific places with specific experiences of suppression and inhumanity. As such, this implementation of race created specific histories and self-understandings, concrete experiences of imperfection and unworthiness, specific experiences of the impression not to fit into this world. By telling this story, Rita Segato raises her voice



to make aware of non-European perspectives and to start a dialogue not about, but in response to these perspectives. Thus, she creates a place to rethink our relationship with each other as well as our reality, being aware of our intercultural existence and the necessities arising from our intercultural intertwining. Not blurring the borders of cultures but emphasizing that what matters is how we perceive each other and to what extent we create the sense of categories we use to orient in 'the world', Segato offers a plea. She offers a plea to our humanity, which does not exist without humans but is acted out by humans in relation to their possibilities. This plea remains an open task and has to find its responses in a practice that never comes to an end but always remains as a voice in the background.



## Workshop „Kenosis and Its Ethics in a Contemporary and Intercultural Perspective“

On 7– 8 February 2024, the workshop "Kenosis and Its Ethics in a Contemporary and Intercultural Perspective" took place, organized by Dr. Norihito Nakamura, brought together researchers from Belgium, Germany, India, Italy and Japan. Norihito Nakamura was research fellow at the College of Fellows from April 2023 through March 2024 and afterwards stayed until September 2024 funded by Japanese Society for the Promotion of Science (JSPS).

### Notes on Kenosis by Norihito NAKAMURA

#### Could you briefly explain the concept of kenosis?

Kenosis is a traditional concept from Christianity and its theology, particularly associated with the notion of Jesus "emptying himself" in becoming human. It originally comes from in Philippians 2:7, where Paul writes that Christ: "emptied himself, by taking the form of a servant, being born in the likeness of men." (Phil. 2:7, ESV) This means He voluntarily gave up certain rights, powers, or glory to live fully as a human being.

#### Why is kenosis not only discussed in Christological theories, but also in philosophy and other disciplines?

It was not until the second half of the twentieth century that this concept gained renewed attention. People are living in various crises: Wars, climate change, epidemics, etc. These have been brought about by the prosperity and arrogance of humanity. Based on these reflections,



philosophers since the late twentieth century have rebooted this concept. Alternative forms of life have been sought in order to seek simplicity over prosperity, weakness over strength, and poverty over excess. In this pursuit, philosophers such as Simone Weil and Gianni Vattimo, for example, and theologians such as Jürgen Moltmann and Sallie McFague arrived at this notion, kenosis.

#### How can we *actualize* and make use of the concept of kenosis regarding many contemporary crises of our society? I will name just few: environmental crisis, far-right extremism and radicalization, austerity politics, inequalities between Global South and North. What makes the concept philosophically interested for you?

I have no intention of dogmatizing Christianity and of claiming its superiority over other religions through this concept at all. I am not a Christian, nor am I a follower of any particular religion. But I do believe that we need a radical critique of modern life, not only on a political and economic level, but also on a spiritual and cultural level. It is interesting to note that some kind of self-negativity implied by kenosis can be found in almost all religions in some form or another. From this common ground, we could establish some inter-religious and inter-cultural philosophy.

#### Can you offer some insights into the presentations of the participants? Which novel aspects did they bring into the light? Did you as a group come to some kind of conclusion or future directions?

For example, Daoist Wu-Wei is similar to Christian kenosis, though not exactly the same, but of course there are differences between these two. During my stay at the College of Fellows, I could discuss this complex relationship between Kenosis and Wu-Wei with various researchers. I believe that this kind of interreligious and intercultural dialogue is much needed in today's research and world. Additionally, what this stay has brought to me is surprisingly my new interest in Japanese philosophy. It seems counter-intuitive, but actually happened to me. I grew up in Japan, but before coming to the CoF I had focused exclusively on German philosophy and had not studied Japanese philosophy. However, during my stay here, I discovered that Japanese philosophers of the twentieth century, especially those of the so-called Kyoto School, had pioneered the inter-cultural philosophical explorations on kenosis. This is actually an intercultural experience.

#### What role did the College of Fellow play during your stay?

The College of Fellow has brought me so many things, but the primary one is the new connections I have made with researchers from various countries. I did not only get to know regular fellows here but also made new contacts with the participants of various workshops and conferences here. I am still in touch with them now that I am back in Japan. I am always grateful to Niels Weidtmann and all colleagues.

#### How do you perceive relationships formed within the context of the College of Fellows?

The College of Fellow is an interdisciplinary institution. Therefore, many of researchers I have met here are not satisfied with their own specialties, but always open themselves to research topics of others. In other words, they not only study the intercultural philosophy, they practice and live it.



# FOCUS GROUP BELONGING



For several years now, the College of Fellows has had a Focus Group dedicated to the topic of Belonging. is an increasingly questionable concept in the 21st century, in which societies are becoming more and more global and more diverse, in which national allegiances are being challenged by modern labor migration as well as by flight and poverty migration, and traditional ties seem to be dissolving. At the same time, a new need for belonging is emerging. The Focus Group addressed the challenge to rethink belonging in the framework of workshops such as "Shifting Orders: Belonging in Transition" (October 14 - 16, 2021) or the International Colloquium "Belonging and Returning to the African Community: Decolonial and Intercultural Perspectives" (21 - 22 July 2022), and publications (Becker, Bermes, Westerkamp (eds.): Zeitschrift für Kulturphilosophie 2021/2: Belonging / Zugehörigkeit).

In 2024, the College of Fellows successfully launched a joint project with the Institute of Advanced Study at Durham University. After having successfully raised seedcorn funding in the field of belonging (2024-2026), which shall be used to strengthen research relationships between the two institutes and between researchers from Tübingen and Durham, the institutions began their exchange by inviting visiting scholars, with the seedcorn funding allowing for the support of one visiting researcher per semester.

## Joint Belonging – Cooperation Project with the IAS Durham

In today's world it is important to understand humans' sense of belonging in a variety of different ways. Decolonisation, globalisation, migration, emigration, connection with the natural world and our heritage, the importance of borders, conflict, and digitisation of our human experience all are critical elements of our modern world. However, there is no substantive interdisciplinary understanding of how these elements speak to each other. The project brings together existing work in these areas across both universities, Durham (DU) and Tübingen (UT) in a joint interdisciplinary research theme. The interdisciplinary environments of the Institute of Advanced Study (IAS) in Durham and the College of Fellows (CoF) in Tübingen facilitate and house this joint research theme through innovation across project boundaries.s part of the joint

exploration of the topic, the College of Fellows and IAS Durham held a kickoff workshop in October in connection with the invitation of a guest from Durham, Asst. Prof. Noam Leshem, and initiated an online lecture series "Joint Belonging" with a first lecture on 6 December.

## 17 October 2024 | Kickoff Workshop Joint Belonging – Democratizing Cultural Restitution"

Noam Leshem, associated at the Geographical Department of Durham University as a political geographer specializing in cultural history and violent conflict, invited the participants to a dialogue on the question of belonging in relation to the relationship between world and heritage objects. As the Principal Investigator of Occupation Debris, a large research project funded by the Arts and Humanities Research Council (2023-2026) that explores collections of modern Palestinian cultural heritage excavated by Israeli archaeologists, Noam Leshem is engaged in a dialogue between archaeological interests and people's demands to respect their spaces. When we talk about spaces it is not only about territorial areas, but also about cultural heritage.

Tel Quedesh, one of the largest biblical mounds in northern Israel, is not only an example but an area, where we can encounter the challenges that displaced communities face in accessing and asserting agency over cultural heritage collections. This Palestinian village, mentioned several times in the Hebrew Bible, with a complex history since the Iron Age and was depopulated during the Palestine war from 1947 to 1949, is of great interest for anthropologists. From 1997 to 2012, Sharon Herbert and Andrea Berlin conducted archaeological excavations at Tel Quedesh on behalf of the University of Michigan.

In the course of their work, they not only revealed an enormous Persian-Hellenistic administrative building from the late sixth century BC, but also uncovered 63 objects. These objects became the focus of interest of archaeological anthropologists. Although they conducted their analysis with the aim of restitution, this aim was supposed to fail. Dealing with another form of belonging, the community of Tel Quedesh lost their close connection to these objects through the archaeological-anthropological observations. To them, these objects turned toxic through the touch of the archaeologist.

But this is not the end of the story. With the community reclaiming these objects back and retaining others for themselves, it seemed that the dialogue came to an end. As Leshem reported with emphasis and excitement, a meeting took place between the community of Tel Quedesh and the anthropologists to reactivate the dialogue and to exchange the objects for joint observations. Thus, dealing with very sensitive questions, Leshem made aware of the tension between anthropological interests and human needs to respect their belongings. He showed that restitution is not only a process concerning objects, but also a question of how a community produces knowledge as well as of knowledge in policy and practice in intercultural settings.

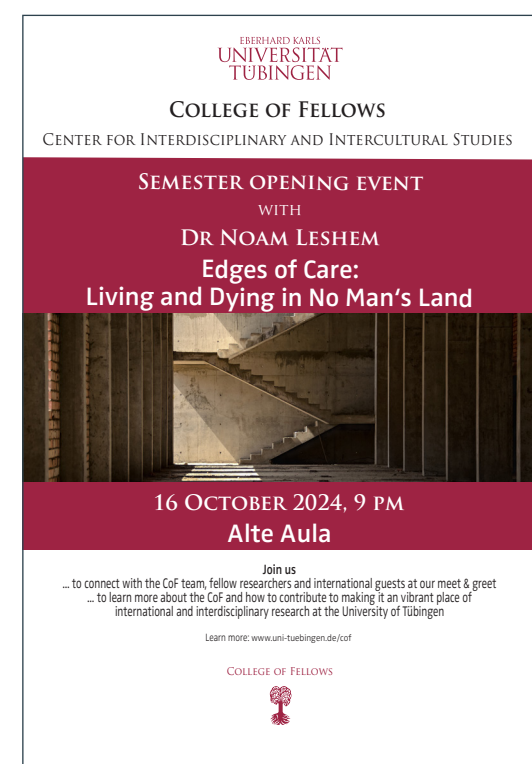
With great empathy and respect for human needs and motivated by the interest for concrete living people and their world(s), Leshem raised the question of how objects belong not only to land, but also more importantly to people. Not only interested in an intercultural dialog, in which anthropologists learn from objects, Noam Leshem presented his work in Tel Quedesh as a concrete engagement of care. Here we are talking about libraries, educational institutions and places where people meet to learn from each other and to create joint projects and happenings to create shared stories. Thus, in the face of fragmented and quasi-colonial stories of power, violence and existential fear, we can find places of care without a specific aim to be introduced from the outside but emerge from people's encounters.

With the example of Tel Quedesh and the gesture of how Noam Leshem not only invited the



participants of the workshop to engage in dialogue but also created communal places for people in mundane settings and research environments, he made us aware of the importance and limits of interdisciplinary discourses. In doing so, he also raised the question of belonging on earth. “Earth is more than the terra.” – This beautiful phrase by Noam Leshem cannot be the final answer, but invites us to new discourses about our belonging, which is not fixed, but takes place between us – whatever ‘us’ means here.

## “Edges of Care. Living and Dying in No Man’s Land” 17 October 2024 | Semester Opening by Noam Leshem



Noam Leshem has worked across the Middle East and northeast Africa, with particular emphasis on history and politics in Palestine and Israel. He is an Associate Professor of Political Geography and holds additional affiliations with the Durham Institute for Middle Eastern and Islamic Studies, as well as the Centre for the Study of Jewish Culture, Society and Politics.

Leshem's research focuses on the pitfalls of restitution, and specifically, the deeply unequal relations that restitution of cultural heritage perpetuates. The question of belongings, therefore, is deeply rooted in wider questions of justice: Who gets to set the terms of restitution? When does restitution simply serve to ease historical guilt rather than redress historical wrongs? What do more just restitution processes entail?

In his evening lecture as part of the College of Fellows' semester opening event of the winter semester 2024/2025, Leshem presented his freshly printed book "Edges of Care. Living and Dying in No Man's Land". With that, he expanded his dialog about belonging to another area. When Noam Leshem talks about *No Man's Land*, he

talks about Rukban, a remote border crossing between Jordan and Syria. As the title tells us, the project about Rukban is not only a repetition of Tel Quedesh. But being related to unique areas, Rukban challenges Leshem to link the question of belonging to questions of care. Again struggling with the tension between institutional acts and human needs, he introduced Rukban as a space of the withdrawal of care in its radical sense, as a space of radical uncaring. A political space constituted since the flight from Syrian regions under control of the Islamic State and multiple military inventions, Rukban became a space for approx. 70.000 people. Much less than a camp because of its lack of political care from the state, even the Corona virus didn't change the situation, because to the Syrian Regime, Rukban was not part of their responsibility.

By presenting Rukban not only as a space of failed care, but as a space of systematic uncaring, Noam Leshem stroked out the existential importance of care for our daily life. Referring to Omar, a man living in Rukban since 2016, whom he calls from time to time, he shared his impression that the uneducated children of Rukban become more and more ignorant. Driven by a practical aim, Leshem did not stop at unfolding spaces of uncaring, painting a dark horizon and revealing an almost dystopian disintegration of political relations and human demands. Rather, he asked for place-based ethics of care, focused on intimate listening and vulnerable regards and, in the best case, breaking with the practice of mutual isolation.

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Thus, engaged between political and cultural history, Noam Leshem approached the impact of state abandonment on communities, on concrete people struggling for life. His research is a great example of struggling with a phenomenon does not need to be the end but can be taken as an invitation to encourage for another interpretation of the phenomena. Introducing care as a social and political good and emphasizing that care may also turn a given situation into the worse, Leshem introduced the notion of 'uncare' as a way to open up phenomena to rethink the question of care from more local and inter-human perspective. His perspective was not supposed to present a final word but invited the audience to engage in a more responsive and careful reality, being aware of each other and caring for each other.



# FOCUS GROUP

## FAR RIGHT THREATS TO DEMOCRACY



The rise of far-right parties, which can be observed in parallel with the global advance of autocratic and authoritarian currents and the rise of the self-proclaimed ‘New Right’ in Europe – in Germany, the party “Alternative for Germany” (AfD), which is being monitored as a confirmed far-right party, is at an all-time high in federal and state polls –, is symptomatic of processes of social division that threaten democracy and human rights, social cohesion and living together across differences.

Following an investigation by the media house CORRECTIV (“Geheimplan Gegen Deutschland”) into the meeting of AfD politicians, members of the right-wing conservative “Werteunion”, far-right extremists of the “Identitarian Movement” and entrepreneurs near Potsdam in November 2023, at which plans for the deportation of millions of migrants were discussed – euphemistically referred to as ‘remigration’ – an internationally recognized wave of protests began in Germany in January 2024, with hundreds of thousands of people demonstrating against far-right extremism. This broad civil society opposition to the far right has brought an explosive topic to the forefront of public perception, which has long been the focus of research by scholars in the study of extremism, populism, radicalization, and polarization. Such research has been intensified at the newly established Institute for Research on Far-Right Extremism (IRex) in Tübingen since 2023, with the aim of strengthening democracy and the resilience of (civil) society and state structures against far-right extremist ideologies and practices by scientific means and promoting a democratic attitude based on human rights.

The College of Fellows, as an institution committed to the principles of human rights, the recognition of and support for diversity and respectful encounter that encourages interdisciplinary and intercultural reflection on current issues and an institution that promotes academic exchange across borders and global cooperation, created a Focus Group dedicated to this topic in 2024. With this, the CoF is consolidating a series of events with Fellows in 2023 into a sustainable form of cooperation, namely the semester opening lecture held by Professor Jan Willem Duyvendak, titled “The Return of the Native. Navigating between nostalgic nativism and hopeful liberalism”, on 27 October 2023, and Professor Lynne Tirrells talk “Toxic Speech: Resisting Extremist Rhetoric”, followed by a discussion with PD Dr. Rolf Frankenberger (IRex Tübingen), in the framework of the Science & Innovation Days on 9 November 2023.

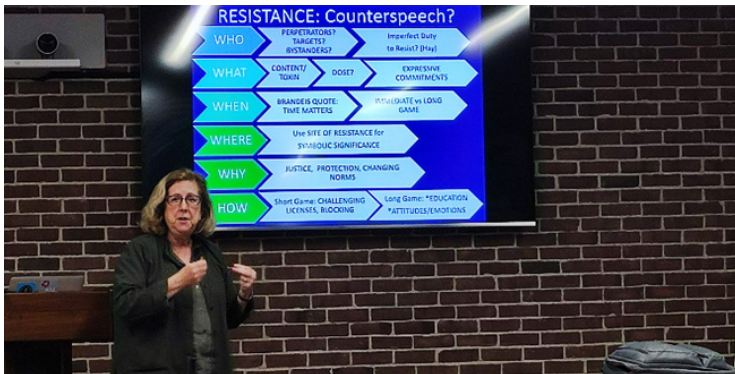
The Focus Group is organized in collaboration with the IRex and the Connecticut / Baden-Württemberg Human Rights Research Consortium (HRRC), an international, interdisciplinary and inter-institutional platform to support academic collaboration between researchers and research groups at universities and other research institutions in the State of Connecticut and the Land Baden-Württemberg.

### Focus Group Events in 2024

#### 19 & 20 September 2024 | Workshop Sustaining Human Rights against Far-Right Threats to Democracy | University of Connecticut

The first major event jointly set up by members of the Focus Group was the Workshop “Sustaining Human Rights against Far-Right Threats to Democracy” at the University of Connecticut in September 2024, organized by Professor Lynne Tirrell (UConn), PD Dr Niels Weidtmann (College of Fellows), PD Dr Rolf Frankenberger (IRex) and Dr Sara Bangert (College of Fellows). This international interdisciplinary cooperation is supposed to lead to a longer-term cooperation, including a second edition of the workshop in June 2025 in Tübingen.

The workshop addressed the growing threat to democracy from the extreme right in light of the U.S. presidential elections in November 2024 and the German parliamentary – expected at the time for September 2025 – in its feared impacts on the future and sustainability of international human rights policy. The workshop brought together analyses of right-wing mobilization and discussed possible strategies against, for making democracy more resilient against authoritarian politics. In view of the radical disruption brought about by the Trump administration since, a look at the narrative of the workshops, which is taken up in the following, paradoxically seems both dated and at the same time most relevant:



The rise in Xenophobia, Anti-Semitism, misogyny, hatred of LGBTQI+ and other exclusionary forms of far right ideology is an ever growing common pattern in liberal democracies all over the world in recent years. Accordingly, we can observe an increasing social and political polarization, which is accompanied by the poisoning and erosion of social cohesion in society, a decline in democratic quality and even democratic regression. All these social and political shifts threaten Human Rights while undermining democratic institutions. The election campaigns and Donald Trump’s time in office are paradigmatic of this. He has shown in his first term of office, especially at the end of it, what he thinks of democracy, human and civil rights, freedom, respect, and tolerance: nothing. By allying with far right extremist and evangelical circles, he normalizes their exclusionary, racist and anti-democratic agenda. Through his constant agitation against democrats, migrants, and international partners, he has left behind a poisoned climate in the country and internationally, which he continues





to fuel. Social and political polarization has intensified and the rifts between the political camps have become deeper: Under his aegis, the already existing social divisions not only came to light but were deliberately fueled and intensified. The rise of the far right party “Alternative für Deutschland” (AfD) at national, regional and local level is exemplary of a very similar development of social division in Germany.



In this situation, landmark elections were held in the USA in November 2024, and Germany faced a difficult situation with the early Bundestag elections in February 2025: The collapse of the German government, which came just hours after the re-election of President Trump, has shaken the whole

of Europe. The German election thus pointed the way forward as well; the far right party AfD also relies on nationalist, exclusionary, derogatory, and inhumane themes and rhetoric in its programme and in its appearance and incites hatred against the federal government. In addition, the AfD is closely networked with far right extremists who want to abolish the free and democratic basic order, in particular with proponents of the so called “New Right” who explicitly delegitimize the founding principles (equality, liberalism), the intention and recognition of Human Rights. The AfD received around 20% of the vote; this not only results in a considerable shift to the right but also made it difficult to form a government (other than an all-party government against the AfD) and thus further strengthen its position.

The trends described above thus continue in both countries. Nothing less is at stake than the preservation of liberal democracy. Replacing liberal democracies with autocratic regimes both in the USA and various European countries and playing the game of far right parties deal major blows to human rights. Scholars, politicians, and activists for democracy face the challenge of how to make sense of and deal with these developments:

- How should we best analyze and address the phenomena behind political polarization and mobilization?
- How do shifts in discourse occur (with special attention to extremist rhetorical strategies)?
- What strategies does the Far-right pursue in the USA and Germany to undermine human and civil rights, and how can they be countered?
- What arguments, narratives, topoi, and frames does far right populism and extremism use to delegitimize human rights and the values and standards of communication of liberal democratic societies?
- What media strategies (e.g. social media) and communication patterns does the right successfully use to assert its sovereignty of interpretation and information policy? How can democratic



actors counter them?

- What role do extremist rhetoric, hate speech, negative campaigning, hatred, and agitation play in online and offline election campaigns and beyond?
- What role do conspiracy ideologies play in damaging human rights to democratic participation and trust in institutions and each other?
- How can defenders of democracy and human rights improve discursive norms?
- How can we make democracy more resilient against authoritarian threats?
- With authoritarian discourses deriding human rights and the institutions that protect rights, are there legal avenues worth pursuing?

## Science & Innovation Days on 16 November 2024:

Racist Politics and Conflict Transformation: Professor Andreas Zick at the Science and Innovation Days 2024



On November 16, 2024, Professor Andreas Zick, Director of the Institute for Interdisciplinary Research on Conflict and Violence (IKG) and Professor of Sociology and Conflict Research at the Faculty of Educational Science at Bielefeld University, contributed to the Science and Innovation Days with a research-based keynote and participation in a high-level panel discussion entitled “Intercultural Encounters Beyond Racist Politics.” His intervention provided analytical insight into the structural dimensions of intercultural

conflict and the role of universities in addressing the legacies of racism and social division. Professor Zick focused on the social psychology of conflict formation, drawing on empirical and theoretical work to demonstrate how conflicts do not arise spontaneously, but are produced through dynamic constellations of perception, power, and history. He emphasized that conflicts which escalate over time tend to follow identifiable patterns –what he termed “conflict scripts”–, which can become entrenched and self-reinforcing unless actively interrupted. On this basis, he argued for the establishment of alternative conflict cultures, which aim not at the suppression of conflict, but at its constructive transformation.

This perspective is central to the work of the Academy for Conflict Transformation, which Professor Zick directs. The Academy integrates interdisciplinary research, practice-oriented training, and public engagement. It focuses on equipping individuals and institutions with the competencies required to understand, address, and transform conflict in intercultural, educational, and institutional settings.



The subsequent panel discussion, moderated by Niels Weidtmann and Kim Luther, both College of Fellows, was held in dialogue with Nigerian philosopher and fellow, Dr. John Sanni and representative of adis e.V., an association for anti-discrimination, Josephine Jackson. The panel critically explored the limitations of conventional intercultural discourse within academic and societal structures still marked by postcolonial and racialized inequalities. Together, the speakers questioned superficial approaches to diversity and inclusion and instead advocated for a decolonial and justice-oriented framework that recognizes power asymmetries and promotes epistemic plurality.



Professor Zick emphasized that intercultural encounters must be embedded in critically reflective structures that acknowledge and challenge the ways in which universities themselves can reproduce exclusion. Drawing on his research at the IKG, he argued that academic institutions must not only be sites of knowledge production but also agents of social responsibility, actively engaged in processes of institutional self-interrogation and change. Professor Zick's contribution reflects his long-standing academic and public commitment to understanding the mechanisms of prejudice, group-based hostility, and social fragmentation, and to promoting interdisciplinary, research-informed approaches to conflict transformation – both within the university and beyond. The event was met with strong interest and led to engaged discussion among the interdisciplinary audience. It served as a model for how scholarly exchange can contribute to broader societal dialogues about identity, justice, and coexistence.

## TÜBINGEN FORUM ON SOCIAL RESONANCES OF SOCIETAL CRISES (TÜFORCE)

As part of the Excellence Strategy and as part of the Global Encounters platform, the Tübingen Forum on Social Resonances of Societal Crises (TüFoRce) (German: Tübinger Forum zu sozialen Resonanzen gesellschaftlicher Krisenerfahrungen (TüFoRK)) has been established in 2024. The basic idea of the TüFoRce is to create a space for reflection in which different disciplinary perspectives on the challenges and social resonances of global crises are discussed in a transdisciplinary manner and appropriate solutions are developed for actors in politics, business and civil society. The exchange follows the idea of a “think tank” dedicated to researching the social dynamics of societal crises. The TüFoRce, led by a board of spokespersons (Karin Amos, Mandy Hütter, Olaf Kühne, Karin Polit, Martin Seeleib-Kaiser and Niels Weidtmann), chooses an annual topic to work on for a period of 12 months. A TüFoRce-visiting professorship is awarded for each annual program as a kind of crystallization point for the joint work on the annual topic. This has international recognition in the thematic context and can provide an important impetus for interdisciplinary work.

For each annual topic of the TüFoRce, a core group of approx. 15-20 participants is also put together. The members of the core group are appointed for one year by the Rectorate on the recommendation of the above-mentioned board of spokespersons and undertake to actively participate in the annual theme for the year in question. All core group researchers involved in the respective annual theme meet regularly with the visiting professor. These meetings take the form of workshops. The researchers involved are expected to contribute their respective disciplinary expertise in workshops under the scientific direction of the visiting professor in order to jointly gain new insights into the problems under investigation and to develop suggestions for innovative political measures. The think tank will work independently of politics and business in order to formulate scientifically sound recommendations for political decision-makers and other interest groups, for example from business or non-governmental organizations.

The first annual topic “migration in education and educational institutions” started in October 2024. Prof. Bridget Anderson from the University of Bristol could be won as visiting professor. Bridget Anderson is a Professor of Migration, Mobilities and Citizenship and leader of the University's Specialist Research Institute, Migration Mobilities Bristol (MMB). She came to Tübingen for her first stay in December 2024. In a public lecture, she spoke on the topic of “Poor work, Insecurity and Citizenship: thinking with and against migration”. She discussed the extent to which citizenship, migration and precarious working conditions are both connected and played off against each other. In a following workshop with the members of the TüFoRce annual group, relevant topics were discussed intensively over two days: One was about othering, i.e. the attribution of certain characteristics to certain people, in this specific case to migrants. The importance of citizenship and its influence on the debate was also discussed in depth. The second day focused more on the general approach of the think tank and the implementation of its own claim: the members were able to build on Bridget Anderson's expertise when it came to how the very high theoretical demands of academic discussions on the topic of migration can be fruitfully linked with practical application and the problems and demands of civil society.

One result of the initial discussions was a written conversation that Bridget Anderson had with Martin Seeleib-Kaiser (Professor for Comparative Public Policy at the Institute of Political Science, University of Tübingen) in which the linguistic differences in the British and German migration discourses were used to work out the respective peculiarities from a historical perspective.



The conversation will serve as the basis for further collaboration with Bridget Anderson when she returns to Tübingen for several weeks in spring 2025 to hold three workshops with Tübingen schools, Tübingen internationals and the TüFoRCe Core Group. The conversation will serve as the basis for further collaboration with Bridget Anderson when she returns to Tübingen for several weeks in spring 2025 to hold three workshops with Tübingen schools, Tübingen internationals and the TüFoRCe Core Group.

## MIGRATION, RACISM AND POLITICS IN GERMANY AND THE UK: AN OPENING CONVERSATION

### A Conversation Between Prof. Bridget Anderson and Prof. Martin-Seeleib-Kaiser

This conversation took place in January 2025 as migration is ever more a focus of public concern in many countries of the world, including Germany and the UK. It explores how people in Germany and the UK talk about migration, the differences and overlaps and what that tells us about the connections between racism, migration and politics. It incorporates some initial feedback from a workshop held on 5th March 2025. We hope that this will serve to initiate reflection and further discussions that examine what these debates tell us about politics more generally.

#### Bridget Anderson

**What words are used today in German for non-citizen?**

#### Martin Seeleib-Kaiser

Most people in Germany would now use Migrationshintergrund which translates to, 'A person of migration background' or Mensch mit Migrationsgeschichte, 'A person of migration history'. These were originally terms used by more progressive people to replace Ausländer which is more like 'foreigner', but since 2005 Migrationshintergrund has become the term of choice in German official statistics, so it now has a certain state imprimatur and is more generally used. The word is not only used to describe new arrivals or people subject to immigration controls. People born in Germany, who have never left this country, lived in it their whole lives, will be defined as having this 'background' if one or both of their parents is a migrant or has not acquired German citizenship. Notably, official statistics trace 'migration background' to two generations of non-German citizenship. This means the children of naturalised Germans don't count as having a 'migration background' because their parents are German citizens. But the fact is that in everyday usage, the term strongly implies racialised difference and the number of generations back a person can trace their presence in Germany doesn't matter. In everyday language a person's 'migrant' background follows them, even if it was their grandparents, or their great-grandparents who were the people who moved across the border and the fact that there is a state category Migrationshintergrund discursively credentialises



this. And Hintergrund suggests something about colour. Like in English: 'Is this a dark background, or a light background?' But at the same time, it avoids what in English you would call 'race' – this word is politically not acceptable in Germany. So, in Germany we don't have 'ethnic minorities' but people of 'migration background'. But Bridget, how does this work in the United Kingdom?

#### Bridget Anderson

It's interesting what you say about terms being introduced by 'progressive people' because we have a similar phenomenon in the UK, where those one might label as 'progressive' or 'liberal left' or, less kindly, 'woke' were the people who used to talk about 'migrants' instead of 'immigrants', and use the legal term 'asylum seeker' rather than 'refugee'. But unlike what you describe, there is a discursive distinction between a 'migrant' and a person racialised as Black or Brown, but perhaps it is a difference of degree rather than of kind. As we saw with the riots last summer, the word 'migrant' or 'asylum seeker' can be used to describe anyone 'we' don't want in the country. In that situation people's citizenship or how many generations they had been resident didn't matter at all. What mattered for the rioters was skin colour and religion. However, in mainstream public debate it is not acceptable to call racialised British citizens 'migrants' as it is considered to imply that they are not fully British. Up until about ten or fifteen years' ago you would hear the terminology of 'second generation migrants' used in the UK but not today – in contrast with many other European countries. But is there a distinction between a person of migration background who was born in Germany and a new arrival?



#### Martin Seeleib-Kaiser

Since 1973, migrants could basically only enter Germany as asylum seekers because the government had ended labour migration (except for very few highly skilled or posted workers and EU citizens). This meant that, with the exceptions of people fleeing the war in former Yugoslavia in the 1990s, the Syrian arrivals of 2015 ff, and Ukrainians fleeing war since 2022, to enter you had to be either an asylum seeker or family member of a former migrant. Family unification accounts for the greatest numbers of arrivals, but that is not much discussed publicly as a migration route. But I should emphasise the 'ostensibly' in the 1973 stop to labour migration, because that is to overlook the Aussiedler/ Spätaussiedler categories or at least, to not count them as 'migrants'. From the late 1960s until 1989, Germany facilitated the migration of about 225.000 ethnic Germans

from Rumania by paying per capita fees to the communist state, depending on the educational level. Overall, about 4.6 million so-called 'ethnic Germans' mostly from Eastern Europe and Russia arrived in Germany. Because they are 'Germans' they are not imagined as 'migrants'. Labour migration is associated with foreign skilled workers Fachkräfte, and Armutsmigranten which translates as 'poverty migrants' which can be also a euphemism for people from central and Eastern Europe, particularly Bulgaria and Rumania. The fear is that 'poverty migrants' and, relatedly, 'economic refugees', Wirtschaftsflüchtlinge, will claim social welfare.

#### Bridget Anderson

The UK has a very different recent history of migration that is related to the British Empire. Post WW2 movement to the UK started off being the movement of British subjects, - "We are here because you were there!" was a call that brought together anti-colonial and anti-racist organising for over 30 years. The 'recent' is important here because people have always moved, and the efforts



to control the mobility of the poor have a long, long history. Rulers have always looked to control the mobility of the ruled, even in feudal times! In English the term ‘migrant’ is classed in its social usage, but it’s only implied. A ‘migrant’ is basically imagined as a poor person (also one who is potentially unwanted), and in practice, it is low waged people who are most intensely controlled by immigration restrictions, but this is implicit. Can you tell me a bit more about these ‘ethnic Germans’ and ideas of historical membership?

#### **Martin Seeleib-Kaiser**

After WWII a large number of German citizens were expelled from Czechoslovakia, Poland, Rumania and other Central and East European countries as part of the Jalta agreement and the Potsdam conference. Some of them were the descendants of people who had settled in the 19th century or even before, but under the 1937 German citizenship law they were German citizens. Later, in the Soviet Union, you could be registered as belonging to the German minority and that too was proof of German-ness and gave you rights in Germany: they were ethnic Germans, Personen deutscher Volkszugehörigkeit, who had German citizenship. Ethnic Germans were immediately entitled to all social benefits. A descendant of someone who had emigrated to Russia in the 18th century who came to (West) Germany was e.g. treated as if they had contributed to the German pension scheme equivalent to a long-term worker in West Germany.

#### **Bridget Anderson**

Were there any complaints about that? Or was it rather that you were considered as belonging to the nation, so therefore you have national rights?

#### **Martin Seeleib-Kaiser**

In German law they were accepted as Germans but socially there was, to put it one way, uncertainty: are these people ‘real’ or ‘true’ Germans or are they really Polish, or some other kind of Eastern European? But the complaints largely began after the Iron Curtain came down. There was a huge amount of movement from former East Germany to West Germany, and some areas in former East Germany saw serious population decline. This was not imagined as migration because these were German people. But after the fall of the Soviet Union, you also had a significant increase in the number of “Russlanddeutsche” or Russia Germans arrivals and people started asking: How many people are coming? What does it mean to be a German in Kazakhstan? Are they ‘true’ Germans? Do they need to be able to speak German? And in 1993 the Government introduced German language tests. Initially it was relatively easy to come to Germany if you belonged to the German minority in the former Soviet Union. Today the suspicion is that they are Putin supporters and vote for the AfD, even though the radical right is for the “true Germans”, so you have a worry that the “bogus Germans” are voting for the supporters of the “true Germans”. Some years ago, the newspaper taz popularised the term Bio-Deutsche, the Organic German, in a satirical contribution. But now this has been taken up by the far right and for them the idea is not satirical at all, a Bio-Deutsche has white German ancestry.

#### **Bridget Anderson**

The thing is, the far right is actually following the logic of the nation as an ethnic and cultural relation. If ancestry matters – which it clearly does, as is manifest in terminology like ‘person of migration heritage’, then you get to the BioDeutsche. But it’s also to do with class isn’t it? When you’re describing the Russlanddeutsche it has echoes of, what in the UK is called the Red Wall voters. This describes people, who are not from London, they’re not well educated, they voted for Brexit, they don’t like foreigners, they are viewed as a kind of mixture of working class and Lumpenproletariat, who will also be Reform voters and who are quite different from the kind of metropolitan university

types of people. In the British context class is key to the stereotype of non-metropolitan people and where they fit in the national story.

#### **Martin Seeleib-Kaiser**

I think it’s different in Germany. These people would not necessarily be viewed as in the mainstream of German society, but neither would they be the Lumpenproletariat. If people speak of poverty migrants, they would normally associate poor Bulgarian and Rumanians, often Roma people, as Lumpenproletariat. This is in the context that Germans are in principal in favour of the concept of EU freedom of movement and perceive it as one of the core achievements of the EU.

But what about the UK and its imperial subjects? I imagine there could be something similar there: when they came to Britain after the war, they might be legally British, but if they were seen as ethnically different then socially their Britishness might not be accepted?

#### **Bridget Anderson**

Absolutely. Racialised colonial subjects were legally British subjects, but they were not accepted as British. I guess in both Germany and the UK you have citizenship law which doesn’t simply map on to how most of the population imagines who socially belongs. Today, when the nation state form has been naturalised and is the way the world is imagined, the Other is very much the migrant and the racialised minority. This means many people who are socially imagined as ‘migrants’ reject this term as applied to THEM. Because a migrant is a problem whose movement has to be managed, and they are not a problem. We saw this with Brexit, when there was a current of thinking among some ethnic minorities that EU ‘migrants’ (and that was the term used in the UK. None of this ‘mobile citizens’ stuff!) were racist and were a problem, a position that was seized on by pro-Brexiteers. I should emphasise some because Black and Asian voters were far more pro-remain than White, but the Brexiteers loved to say that Black British people don’t like ‘migrants’, therefore it’s not racist to say you don’t like migrants.

#### **Martin Seeleib-Kaiser**

I think that the association of the migrant with Other in Germany began in the 1950s with the recruitment of so-called Gastarbeiter or guest workers. It was then that the, term Ausländer once again began to be used in a derogatory way. Ausländer is the more general term, with Gastarbeiter the stereotypical Ausländer because there were no other Ausländer. Gastarbeiter suggests people will leave because guests always go back to their own homes.

As I mentioned earlier, there was a stop put on the recruitment of Gastarbeiter from 1973, so unless you were an ethnic German or an EU worker there was no possibility for people to come as migrant workers, but there was an asylum route. The numbers were much higher than in Britain and as early as the late 1980s asylum seekers were being housed in temporary containers. In the early 90s you had more than 300,000 people coming because of the war in Yugoslavia, and there were debates about whether these were really refugees under the Geneva Convention because although they were fleeing war they were not necessarily personally being persecuted by a state. A new derogatory term was coined Scheinasylant the equivalent of ‘bogus asylum seeker’ who is really an economic migrant. In 1993 the government changed the constitution to restrict asylum law and introduced what I call the Dublin Regulation Before Dublin, i.e. if you were travelling through a safe third country, you could not claim asylum in Germany. Basically, you had to parachute yourself into a German airport to be a legitimate asylum seeker, if you came overland, you could be sent back (although the overwhelming majority was not). They also lowered the level of subsistence benefits for asylum seekers to below the level for long term residents in Germany.



The argument was they were only here for a short period of time and the German state needed to be protected from those people exploiting the welfare system or Germany would become a welfare magnet. This policy was found to be unconstitutional by the German Constitutional Court in 2012.

**Bridget Anderson**

There are definitely parallels with the UK. There was an increase in numbers in just a couple of years in the late 80s and early 90s from very tiny to tiny, from 4000 to 12,000 something like that. But this was enough to induce an anxiety about numbers which was also connected to the end of the Cold War and increasing ease of travel. And there were also claims about the welfare state attracting people, which were also directed against Europeans coming and taking advantage of Britain's welfare system. It marked a real shift, because up until the 90s in the UK you had a sharp distinction between refugees and migrants with refugees generally being the goodies and economic migrants being the baddies. That switched from the mid-90s with the introduction of the idea of the bogus asylum seeker who was really an economic migrant. I still remember talking to another Mum from my kids' school and being surprised she was talking about asylum seekers because until then this was a term that was used if you knew something about the refugee system, and were generally sympathetic to refugees, which I hadn't thought she would be. But as she carried on, I realised she was far from sympathetic and that she was using 'asylum seeker' very negatively. It had moved from being a simple description of a legal status to being a hostile descriptor, made even worse by the word bogus put in front of it. And at that time, late 90s through into the early 2000s, economic migrants were the good guys, they were hard working, just coming to earn a crust whereas asylum seekers were coming to sit around on welfare benefits because, of course, they had been stripped of the right to work and, like you mention in Germany, subject to a parallel and much lower welfare system. Today, migrants and refugees are all considered bad and we need to get rid of all of them.

[Read the full conversation here](#)









## Interview with Cassidy Croci, Teach@Tübingen Fellow

Part of your stay here in Tübingen is for the purpose of teaching. What are your experiences with teaching in general?



My experience teaching the course 'Digital Vikings: New Approaches to Study the Viking Age,' has been positive and enjoyable. I have received excellent guidance from my host, Professor Dr Rebecca Merkelbach on the expectations of students in Germany, how to structure courses in the German system, and how to navigate problems as they arise. Her direction helped me quickly adapt to teaching in Germany and effectively deliver content to students learning in a second language.

The flexibility of the German academic system has enabled me to be more creative in designing my course, which has led to increased student engagement. For example, in week four, I gave a seminar on the basic principles of applying Social Network Analysis (SNA) to Old Norse texts.

I reinforced this information in the following week, by having a practical session on learning how to use the SNA software, Gephi. This was achieved by throwing a ball around the classroom and creating our own social network. Here, each student became a 'node' and the throws between them became the 'edges'/relationships in the network. This data was then entered into a spreadsheet and imported into Gephi, where they were able to visualize the networks. Since they could envision themselves as part of the network they created in a digital space, it was easier for them to grasp how networks operate. This session was inspired by a similar activity presented by Dr Joan Ramon Rodriguez-Amat, University of Sheffield, at the 'Autumn School: Networks – An Interdisciplinary Perspective on Connectivity,' hosted at the University of Tübingen, which I attended in October.

In week six, I had a guest speaker, Dr Peder Gammeltoft (Senior Academic Librarian, Scientific Manager of the Norwegian Language Collections, University of Bergen) zoom in for a portion of the class to help run a workshop on Altas.co, a browser version of Geographic Information System (GIS). Additionally, he showed examples of how he used GIS to research Old Norse place-names and discussed his involvement with the United Nations Group of Experts on Geographical Names. Therefore, my students had new ideas on how to leverage the skills they have developed during their Humanities degrees to solve contemporary issues.

I worked with Dr Fabian Schwabe, a lecturer in Digital Humanities Center, University of Tübingen, to develop an in-class practical workshop on marking-up an Old Norse text using Extensible Markup Language (XML). His involvement was beneficial because I have previously not taught XML approaches and it gave me the confidence to deliver the information to my students.

Overall, I believe that my teaching improved over the duration of the course and the students responded by participating more as the semester progressed. For example, in week eleven, students were tasked with producing a research question in Scandinavian Studies that could be investigated using a digital humanities approach to discuss with their peers. They engaged with each other so enthusiastically that the class ran over time!

Did you notice any kind of intercultural aspects, issues or specifics when teaching, especially compared to your other teaching experiences at your home university?

The grading system, specifically what constitutes an ECTS credit, could be explained more thoroughly in the induction process. Fortunately, I worked with my host to develop presentations and essays that would fulfil the requirements for students taking the course for different credit amounts, but coming from a US and UK educational background it was a major adjustment understanding this grading process and assigning students different assessments.

Another issue that I have never experienced until coming to Germany is that multiple students signed up for my class but never attended. Furthermore, there were also a few students who came to the first session and did not show up for the rest of the course. These students also remained signed-up for the class in Alma. Before I removed any students from the course, I emailed them to confirm their enrolment status. Of these students, only one responded to tell me that they were still interested and would attend the next session; however, they also did not attend this class. I was eventually told that it is quite common in Germany for students to sign-up and not attend the class or just stop attending at some point in the semester. As someone who plans in-class practical workshops, it is important that I have accurate numbers for my scheduled activities, so I know how many materials I need to bring to the session. Secondly, as a young lecturer, it creates doubt when students sign up for a class but never attend. I know that this has nothing to do with my actual teaching ability, but it is a bit discouraging. Therefore, it would be good to be warned about these situations a bit more in the introductory session because I also know that other Teach@Tübingen Fellows had similar experiences.

I also had multiple students experience issues outside of their control, such as long-term illnesses or court appearances, that caused a lot of disruptions to their attendance. I am grateful that my students felt comfortable enough with me to discuss these issues; however, it would be helpful to know what non-academic resources on campus, i.e. student counselling or health services, that I can direct these students to so that they can receive the appropriate help they need. It might be worth having the Fellows receive a booklet or do a campus tour to these locations and meeting representatives at each facility if we ever need to direct a student to a particular individual or group.

Part of your stay is dedicated to teaching, another to research. Are there any benefits from teaching that you can use for your research project?

I am in the process of adapting my PhD thesis 'New Methods for the (Land)-taking: Visualising the Narrative Networks of the Sturlubók Redaction of Landnámabók,' into a book, which will also include findings from my Teach@Tübingen research project, 'Visualizing the Narrative Networks of the Hauksbók Redaction of Landnámabók.' Teaching my course 'Digital Vikings,' has helped me think about how to introduce digital humanities approaches to audiences with no familiarity with these methodologies. Particularly, it has caused me to reflect on what visualisations effectively present my research that I should highlight, and which graphs confuse rather than aid the reader in interpreting my arguments.

Additionally, teaching this course has helped me generate research ideas for my next postdoctoral project, 'Roads of Narration: Domestic travel in the Íslendingasögur,' which will employ GIS-approaches to investigate the medieval road network of Iceland.

Teaching my course has also led to future research opportunities at the University of Tübingen. I was invited by Dr Fabian Schwabe of the Digital Humanities Center to present my research as part of the 'Digital Humanities' lecture series in the summer semester. Dr Fabian Schwabe and The Digital Humanities Center will serve as my second host and host institute for my Humboldt application in addition to Professor Dr Rebecca Merkelbach and the Scandinavian Studies Department.

**Cassidy Croci** completed a PhD in English at the University of Nottingham, United Kingdom, with the Centre for the Study of the Viking Age. She is doing a one-year Teach@Tübingen Fellowship at the Scandinavian Studies Department of the University of Tübingen. Apart from teaching about the Viking Age, she is currently in the process of adapting her thesis into a monograph as well as expanding her methodology to include the Hauksbók redaction of Landnámabók.

## Interview with Somak Mukherjee, Department of German (International Literatures), and Teach@Tübingen Fellow

Part of your stay here in Tübingen is for teaching. What are your experiences with teaching in general?

My teaching journey at Tübingen has been quite enriching. Over the last decade or so, I have taught a wide array of subjects in the fields of literature, media studies, and cultural studies, ranging from introductory courses for undergraduates to advanced seminars for graduate students. My approach to teaching is student-centered, focusing on fostering critical thinking, encouraging active participation, and nurturing a curiosity for learning. Actually, in my earlier years of teaching in India, I started with traditional lecture-based methods but after starting graduate school in the United States in 2017, realized the importance of interactive and participatory pedagogy. I have since incorporated various techniques such as group discussions, peer review, and other forms of collaborative learning. I was happy to see that in Tübingen, these pedagogic approaches were not only accepted but actively encouraged. For example, I had a lot of flexibility in designing my seminar for Autumn 2024, *Elemental Cities*: a close reading focused discussion seminar on urban cultures, using environmental humanities methods.



While I have taught this class before, I had to modify it extensively to teach it as an International Literatures Pro-Seminar, including designing new practice-oriented assignments such as a nature journal and an exhibition review by students. These modifications were also influenced by the transition from teaching in a quarter system (at the University of California) to the semester system (at the University of Tübingen). This shift has also helped me to focus on individual texts, especially more difficult texts such as T.S. Eliot's *The Waste Land* or Amitav Ghosh's *The Calcutta Chromosome*, more closely. While thinking about the evaluation process, I extensively consulted with Dr Dan Poston (Assistant Professor, Department of English): my postdoctoral mentor. He has been very gracious and generous and reviewing the draft of my syllabus and giving insightful feedback.

I have six students in my seminar, and overall: the quality of student insight has been very good. Different kinds of assignments, such as the nature journal, exhibition review, and class presentations, also helped keep the conversations dynamic, and the shift from one text to another smooth. For every class, I emphasized close reading of texts. One of the most rewarding aspects of teaching has been witnessing the intellectual growth of my students as they develop their analytical skills and broaden their perspectives. Currently, I am mentoring a few students on their final term projects (some are choosing to take an oral exam instead). Guiding them through the research process, helping them refine their ideas, and supporting them in their academic and professional endeavors has enriched my teaching practice and deepened my understanding of my areas of expertise. Finally, I am teaching a Hauptseminar for the Summer 2025 semester, based on my postdoctoral research interests on urban inequality and urban ecology, I am teaching a class on the evolving idea of the underclass in literature and cinema of the 20th and 21st century: I wish to keep my pedagogic approaches and evaluation methods similar for this class, and I also hope that postgraduate students would also be interested in taking it.

Did you notice any kind of intercultural aspects, issues or specifics when teaching, especially

compared to your other teaching experiences at your home university?

Teaching at the University of Tübingen has provided me with a unique opportunity to engage with students from diverse cultural backgrounds, which has been both challenging and enlightening. One of the most noticeable differences is the varying levels of familiarity with the subject matter. Students at my seminar come from different educational systems and cultural contexts (from Turkey to Italy) which means that their prior knowledge and perspectives on international literature can differ significantly. This diversity has necessitated a more adaptable and inclusive teaching approach, where I ensure that the course content is accessible and relevant to all students, regardless of their background. Another intercultural aspect is the communication style. In the United States, students tend to be more vocal and assertive in expressing their opinions, whereas at the University of Tübingen, I have observed a more reserved and cautious approach. Recognizing these differences, I have made a conscious effort to create a classroom environment that encourages open dialogue and values diverse viewpoints. I am particularly proud of introducing students to a wide range of literary and cinematic texts in my *Elemental Cities* seminar: from T.S. Eliot's poetry to Bong Joon-Ho's cinematic portrayal of contemporary Seoul to Octavia Butler's prophetic exploration of the dystopic Southern Californian landscapes. Not only students have responded to such a wide range of texts positively, but also have displayed their own intercultural exposure in analyzing the texts. For example, students have utilized their proficiency in Latin, Greek, and Italian very effectively in understanding the rich yet difficult allusions of T.S. Eliot's *The Waste Land*. I was also pleased to explore that one of the students is quite proficient in Mandarin, and he wants to utilize his English skills picked up at Tübingen to fulfill his aim of becoming an English teacher in China. This student has also covered an exhibition on East Asian cultural artefacts at the Linden Museum in Stuttgart, as part of his exhibition review assignment. Overall, I feel the so-called "globalization of taste", for all its complex broad implications, is influencing the current students of Tübingen quite profoundly.

Part of your stay is teaching but another one is research. Are there benefits from teaching that you can use for your research project?

I have always seen teaching and research to be complementary. I think one should always refine their research ideas by teaching the project at both undergraduate and graduate level. One of the best suggestions I received from my dissertation committee was to envision my PhD research project as an undergraduate upper-division-level literature/film class: which ultimately led to the formation of the class I am teaching at Tübingen. In fact, in the Autumn 2024 and Summer 2025 semester, I am teaching classes that are directly related to my doctoral and postdoctoral projects, respectively. I believe in a small seminar-style class, the insight of the students becomes a crucial tool for feedback on the evolving research project. Moreover, students can also help bring into focus new primary or secondary texts as an archive for the project. Finally, the interactive process of teaching itself helps me find new texts and perspectives on my research, creating a good habit of keeping my knowledge and approach updated. I place equal emphasis on my identity as a teacher and a scholar, and learning more in one vocation always contributes positively to the other. Teaching is a public-facing work, while research can be more solitary. These related vocations also provide a good balance to my professional life. The Teach@Tübingen Fellowship has been very helpful in both expanding my teaching portfolio and deepening my research profile.

**Somak Mukherjee** completed his PhD at the Department of English at the University of California, USA. At Tübingen, he is affiliated with the German Seminar and the English Department. His Teach@Tübingen Fellowship lasts for one year. His research and teaching interests intersect Twentieth-century global Anglophone literature, postcolonial literary studies, materialist aesthetics, environmental criticism, media studies, and urban studies.



## Interview with Alexandra Ciorita , Teach@Tübingen Fellow

### Part of your stay here in Tübingen is for the purpose of teaching. What are your experiences with teaching in general?

The first time I started teaching was as a second-year master's student, when my thesis supervisor allowed me to hold laboratories for first-year bachelor students. It became clear then that teaching is a career path I must try. I faced several challenges out of which I would like to mention the following: 1) first-year bachelor students are not the same with last-year ones; for the first, you can tell them anything, they will believe you, for the last, you need to "practice what you preach"; 2) it is way easier to teach after your supervisor's syllabus, built and polished in 25 years of career, than after your own (inexisting and constantly under work) one; 3) the teaching part takes 1% of your time as a teacher, the rest revolves around preparing courses and maintaining them up to date, preparing papers for your courses, preparing exams then correct them, find a way to work around the schedule of your supervisors, because you need their constant feedback. The list of reasons why teaching is hard may continue endlessly, but I would like to mention one more thing: the human component.

When you become a teacher, you become vulnerable and everything that you say "could and will be used against you". You are no longer responsible for yourself, you become responsible for the people in front of you. Their problems, become yours. If you want your students to learn, you might need to take into account their emotional availability across 14-15 weeks of teaching. Pay attention to their needs and understand why sometimes a brilliant student, starts changing, losing focus and interest. As teachers, we become models to them. Without the pedagogical and psychological training, this activity would have been very consuming. Each student has their own inner challenges, and the teacher is expected to discover, understand, protect, and adapt to the students' needs. Teaching is not just about holding a lecture and then go home (rarely) or back to research. I was lucky to have dedicated teachers and educators along the way, and I learned from the best. Guiding and shaping young adults is a responsibility that not everyone takes seriously. Therefore, in my experience as a teacher, I want to conclude that I am grateful and honored to have this job.

### Did you notice any kind of intercultural aspects, issues or specifics when teaching, especially compared to your other teaching experiences at your home university?

Because of the nature of what I teach, I did not notice many such things. Science is a universal language of facts. This applies to the current moment and to what we know up to date, because if you consider the theories about the development and evolution of life on Earth since they were first formed, then you realize that we, as a species, are not always right. Even more correct to say is, we were never right, at least not completely. But at the same time, we teach concepts, we teach students how to search, question, learn, behave as young adults, integrate into the working market, shape their individuality, and understand that what they do should have importance



for them. And if we are lucky, they will comprehend that what we do is not mainly for us, but for future generations. Ensuring that while we have a comfortable lifestyle, we can create the same "luxury" and opportunities for those who come after us. I try as much as possible to make sure that my students understand this, which is, leaving the place in a better condition than when you find it. Science requires discipline and a focused mind, in a clean working environment. These facts and many more, apply to every young adult, regardless of their cultural background.

Now, a definitory aspect that I observed is the interest of the students in your course. "Is it a mandatory course? Well, I will fuss and complain about it the whole time", "Is it optional, but I have to take it anyway because I have no other choice? I will show little to no interest in it again", "Is it optional-optional? Well count me in, I need to learn this, fast!". The number of students is also important. There is a difference between teaching 200 and teaching 10 students. You can focus more on the 10 ones, rather than on the 200. You will never learn their names even. And in our job, I learned as a student and as a teacher, that that is important. The student feels valued and appreciated. They, somehow, stood up and acquired the space in the teacher's mind. This applies to the majority of students, regardless of where they come from.

I consider this to be the most important aspect, because I believe that a teacher exists only if there are students. Students can be fine on their own, but a teacher gains purpose when other people are listening to them.

### Part of your stay is dedicated to teaching, another to research. Are there benefits from teaching that you can use for your research project?

I identified two dimensions in which the teaching experience can benefit the research. The first is centered around the soft skills acquired during teaching that can be applied while doing the research. With every generation of students, I was able to improve my teaching skills, discipline my workflow, and better organize my time. These aspects lead to better and more sustainable collaborations with other researchers and research groups. This is due to the patience acquired in time, which gave me the means to observe and adapt.

The second aspect is about the data we acquire while teaching. By giving projects to students with clear instructions, we can use those projects to update our work. An important part of research is keeping yourself up to date with what the world has been doing recently in your domain. And that can become challenging when time seems more and more volatile. There are again, two ways in which teaching and research interfere. We can either use the data from our research to create course/lecture/practical content, and we can use the results from our students to integrate into our research. The second aspect applies only when you work 1:1 with a student, while helping them prepare their thesis. So, I would say, yes, there are benefits of teaching that I can use in my research.

Alexandra Ciorita holds a PhD in Biology from the Babé-Bolyai University, Romania. Her one-year Teach@Tübingen Fellowship takes place at the Center for Plant Molecular Biology in the research group of Professor Erik Schäffer. The research conducted by the Cellular Nanoscience group focuses on studying molecular machines that orchestrate cellular self-assemblies, particularly emphasizing the cytoskeleton as an essential target for anticancer treatment. Moreover, Alexandra Ciorita is involved in teaching.

## “TÜBINGEN HAS BEEN WELCOMING OF ALL PARTS OF MY PRACTICE!”

### Ponni Arasu and her artistic work at the College of Fellows

What do academics do during a research fellowship? While many use the opportunity to deeply immerse themselves in their scholarly work, Dr Ponni Arasu embraced a different path: she made space for her performance art and engaged with local communities, all while pursuing her ethnographic research on religious practices of Tamil people in Trinidad and Tamil Nadu. “During my stay, no one was saying ‘we only want Ponni, the academic; we only want Ponni, the lawyer’,” she recalls her year at the University of Tübingen. “It was a real relief, because it does not happen in many places, and it definitely does not happen in universities as often.”

Following an academic career is known to be time-consuming and demanding. How does the trained historian, legal practitioner, and performance artist manage wearing multiple hats in her life so successfully? Arasu does not regard her academic, artistic, and activist pursuits as conflicting or incompatible. “All of these practices for me are held together by a basic ethos of being relevant to the world and society that we live in,” she explains. The strong orientation towards social justice, present in all her work, makes any potential challenges less daunting. It is this constant shifting, she believes, that inspires her in the long run. “I think that freedom is really essential to me. The different roles actually weave into each other and they keep me very vibrant because I never get stuck in any one way of doing. I am constantly challenged, and I believe that makes me strive for being better and better.”

During her fellowship, Arasu presented her most recent performance pieces both on campus and to a broader non-academic audience. In June 2024, the College of Fellows and the Center for Gender and Diversity Research at the University of Tübingen collaborated with the city administration and local initiatives and created a joint program for Pride Month, celebrating and honouring the LGBTQIA+ community.

The events co-organised by the College of Fellows included the exhibition *On se prend la main*, featuring personal stories of LGBTQIA+ people from different cultural backgrounds, as well as the screening of two short films, *Mary* and *Manju*, about the lives of two transgender Sri Lankan women, directed by feminist scholar and activist Sarala Emmanuel, at the Brauhaus Freistil (now Neckawa).

Arasu, who identifies as queer and has campaigned for decriminalisation of homosexual relationships in India, furthermore contributed to the Tübingen Pride Month with her performance *Just Breathe*, which took place at the university’s Brechtbau Theater. The powerful one-woman play *Just Breathe*, as the title suggests, relies on non-verbal expression. Through movement, gesture, bodily presence, and breath, Arasu unfolds stories of queer people alongside her own autobiographical narrative. The focus on inhaling and exhaling within a shared intimate space, as she states, is meant to remind the audience of the interconnectedness of all beings. Prior to the event, she invited the audience to bring an object they associate with love and safety. The objects then became a part of the performance. Although Arasu did not shy away from difficult experiences such as trauma, conditioning, and confinement that shape lives of many queer individuals, she also showed that the body, both singular and collective, can be a site of resistance and healing. She

describes the event as “a very lovely, supportive space,” further sharing her impression: “I think there were a sizable number of young queer folks, and the discussion was deeply moving for me.” Arasu began performing at the age of twelve. Growing up in a household where creative expression and intellectual curiosity were valued, her early exposure to arts and ideas laid the groundwork for her later endeavours. “My parents are very influential because they also work as academics and activists. My mother is an artist, so in that sense, I was kind of born with different layers of privilege that has helped me take the journey forward in a way that many other people are not able to.” Later, she delved into various artistic traditions, including traditional Tamil art forms, Theatre of the Oppressed, Butoh, Grotowski theatre techniques, and contemporary movement practices developed by Indigenous Canadian artists. Nowadays, she is a practicing expressive arts therapist working primarily with marginalized Tamil-speaking clientele. For her community engagement, she received the Arts as a Catalyst Fellowship.

Arasu also connected with local activist communities during her stay in Tübingen. As part of the TAKT (Tübingen Against Discrimination) program, she presented her performance *The Walk* in a public space in July 2024. The performance was based on the experiences of ordinary people in Sri Lanka during a devastating economic crisis, honouring both their struggles and peaceful resistance.

**Ponni Arasu** is a feminist researcher, historian, activist, legal practitioner, translator, and theatre artist. She is trained in History at the University of Delhi, the Jawaharlal Nehru University, and the University of Toronto. Her research and academic writing emerge from and feed back into contemporary social movements in South Asia. Her PhD research has led her to propose a theoretical framework and methodology called *TamilThanmai*. In addition to her academic work, she is involved in formal and non-formal teaching spaces in India and Sri Lanka; has produced theatre work with collaborators in both countries; and is a practicing expressive arts therapist. She was a Global Encounters Fellow at the University of Tübingen from October 2023 to September 2024.



# AN “IMAGE-PHILOSOPHICAL” VIEW ON BEBENHAUSEN

By Ryosuke Ohashi

(1) First, let's take a look at a “photo”. Three women are standing in front of a stone wall, and three men are trying to photograph them with their smartphones. All six are participants in the “Rombach Conference”, which took place from the afternoon of October 8th to midday on October 10th, 2024, at the College of Fellows of the University of Tübingen. I, who photographed all six people, am of course not visible in the photo. If I were to describe the composition with a slightly exaggerated (and presumptuous) gesture, I would say that it alludes to the composition of Velázquez' masterpiece “Las Meninas”: Velázquez' painting depicts Princess Margarita Teresa and the courtiers surrounding her, and it also includes a painter attempting to depict the scene. This painter is an avatar of Velázquez himself, who does not appear in the picture.

It was the afternoon of the last day of the “Rombach Conference”. The six people in the photo and I went on an excursion to the monastery in Bebenhausen. The monastery dates back to the 12th century and has been the subject of historical research. Unfortunately, it was closed that day, and we could not go inside. However, the large grounds of the monastery were open to the public. A large building to the east of the monastery was once the house where F. W. J. Schelling spent his childhood and youth with his parents. More specifically, the upper floor of this building was the residential floor of Schelling's family, and the ground floor was then the monastery hospital. At the entrance of the building is a stone tablet with a photo of Schelling as a boy. The six people in the photo are standing at the northeast corner of the front garden of this building. The old stone wall behind which the three women are standing has remained largely unchanged since Schelling stood there 260 years ago. The distant past and the present day overlap here.

(2) From the age of two, Schelling lived with his father, a theologian and senior preceptor of the monastery, on the upper floor of the building. The details of Schelling's status as a child prodigy and his school life during this time are described in detail in Stefan Gerlach's report “Wunderkind in Bebenhausen. A contribution to Schelling's early intellectual development” (in: Materialien zur philosophischen Anfängen Schellings, Frankfurt a. M. 1975. Frankfurt a. M. 1975). A few years ago, with the author Mr. Gerlach's kind introduction, I was able to visit every corner of the Schelling family's living quarters and the interior of the monastery in a concentrated manner. And later, with the same guidance from Mr. Gerlach, I was also able to read a part of the short piece of the essay “The History of the Bebenhausen Monastery” that the 14-year-old Schelling had written. I say “a part” because the original of this short text has been lost and only a part of the copy made by his son K. F. A. Schelling has survived. Nevertheless, Schelling's short text is considered as one of the important sources for the history of the founding of Bebenhausen Monastery.

(3) With this short text in mind, let us return to the photo creating our introduction into the experiences of Bebenhausen. Behind the three smiling women, lush green hills stretch out. This landscape is almost identical to the backdrop of fields and mountains east of the monastery, which Schelling describes as follows: “On one side you can see the forest (...), on the other the lower valley and the Herrengarten” (Translation by Ohashi). The “valley” mentioned in the text cannot be seen in the photo, but if you look down from the stone wall, you can recognize it. Today it is part of the highway that runs east of the city of Tübingen.

Even though the topography is the same, the rich natural landscape in the photo doesn't even come close to what young Schelling saw. At that time, Bebenhausen and all of Germany was still in a state of aggregate small princely lands, often devastated, as a result of the Thirty Years' War. The economy

was mostly in a slump, and there was a shortage of fuel, so that the forests had been recklessly cut down. In the passage quoted above, the 14-year-old Schelling nevertheless wrote about this wild nature: “For sure, even wild nature is beautiful!” and continued: “Often I praised God, the Creator, for these wildly beautiful places!”

(4) The young Schelling describes the desolate nature as “wildly beautiful” (in German: “wildschön”) and praises the creator God. However, he was outraged by the illegal deforestation in neighboring villages. The divinely gifted young man found the devastated nature wildly beautiful, but he must also have had questions: Would the devastation of nature also be the will of the creator God? Where would the absurdity of the world and the “evil” that arises in concentrated form from human “freedom” come from? This question does not appear in the above-mentioned short essay by Schelling. However, it became the main theme of Schelling's later treatise On the Essence of Human Freedom (1809).

(5) The last part of this treatise on freedom is quoted by Rombach in his great work *Leben des Geistes*. It deals with Schelling's idea of the “Ungrund”, for what maybe the English word ‘non-ground’ fits the best. For Schelling, the “Ungrund” is the essence of the “Grund” (ground) and precedes all “Grund”. It precedes the eternal opposition between the existing (in German: Existierendes) and the ideal (in German: Ideales), or good and evil. These eternal opposites exist in the “Ungrund”. Thus, the ‘Ungrund’ is not an ‘abyss’, but used in the sense of a non-ground, a nonmaterial ‘ground’, fundamentally related to the nonexisting nothingness ‘being’ the source for everything that existed, exists and will exist. Schelling gave this “Ungrund” a name: “love”. The last part of the excerpt from Rombach's book reads as follows: “[...] that it (love) unites those who could be by themselves and yet are not and cannot be without the other” (p. 230).



Rombach presented this “love” in the way of his so-called “philosophy of the image” (in German: “Bildphilosophie”). He also held it up as the ultimate guideline for the “life of the spirit” (in German: “Leben des Geistes”) in the midst of the plight of the world in 1977, which was in a state of civil war, terrorism, industrial damage, etc. Would Rombach also say that even destroyed world is “wildly beautiful” as long as there is “love”? We can ask if the absurd war in Ukraine, the tragic conflict in

Gaza, the famine in Africa, the natural disasters caused by global warming all over the world, etc., are also beautiful, although they are wild? Where and how does “love” work there?

(6) Let’s go back to the first photo. I suddenly notice one thing. The three men are taking pictures of three women and the mountains in the background with their “smartphones”. Surely the pictures taken will show roughly the same angle and the same field of vision. However, the three pictures would become different documents of the life-world of the six people. With my smartphone photo, this development becomes “imagined pictures”. Furthermore, I think that in today’s information world, these images can easily be sent from Bebenhausen to various places in the world simultaneously. The six people in the photos are actually from Sibiu in Romania, Vienna in Austria, Beijing in China, etc., and I am from Kyoto in Japan. A small corner of the Bebenhausen Monastery complex unexpectedly emerges as a focus of the intercultural world.

In his “Treatise of Freedom”, Schelling described love as non-ground and also as “all in all”. The three photo-images (in German: ‘Foto-Bilder’) that were taken with three smartphones of the three men will become three various pictures (in German: ‘Bilder’) of six intercultural worlds formed (in German: gebildet) by the information technology of “all in all”. How will “love” form (in German: ‘bilden’) the various life-world of the six people? Would it be like a spider weaving its web of information freely, or like a butterfly fluttering freely over the web without getting caught in it? One photo I took by chance in Bebenhausen makes me ask about things like this.





# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## ABIODUN AFOLABI

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: May 2023 – January 2024

Research Project: Eliciting the Phenomenology of Culture in Global Environmental Ethics

Events: Member of the Focus Group “Intercultural Studies”

## ESTHER BAAKMAN

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of History  
Stay in Tübingen: October 2023 – May 2024

Research Project: Atlantic Advices. The Atlantic World in the Dutch Periodical Press, ca. 1635-1795

Events: Teach@Tübingen Workshop (10 April 2024)

## PONNI ARASU

Fellowship: Global Encounters Fellowship

Affiliation: Centre for Asian and Oriental Studies, Department of Social and Cultural Anthropology

Stay in Tübingen: October 2023 – October 2024

Research Project: Goddess Worship as Resistance, Identity and Everyday Life within Global Encounters of Indentured Tamil Women

Events: Participation in discussion of pride month filmscreening “Mary” and “Manju” (12 June 2024), art performance “Just Breathe” (18 June 2024), Global Encounters Lecture “Tanty, the divine mother and I: Histories and Everyday Praxis of finding hope and belonging in/as resistance by Tamil women in Tamil Nadu and Trinidad” (24 July 2024)

## LAURIE ATKINSON

Fellowship: Humboldt Research Fellowship

Affiliation: English Department

Stay in Tübingen: April 2022 – November 2024

Research Project: Co-creative Networks in English Literary Print

## SMITH B. BABIAKA

Fellowship: Humboldt Research Fellowship

Affiliation: Department of Microbial Bioactive Compounds, Interfaculty Institute for Microbiology and Infection Medicine

Stay in Tübingen: September 2022 – September 2025

Research Project: Discovery of Novel Marine Natural Products from Sponges

Events: Humboldt Lecture “Natural Product-Based Discovery of Novel Lead Compounds from Terrestrial and Marine Ecosystems” (10 January 2024)

## MOLLY BRONSTEIN

Fellowship: Teach@Tübingen Fellowship

Affiliation: English Department

Stay in Tübingen: October 2023 – September 2024  
Research Project: The Ovide Moralisé’s Middle English Collaborators

Events: Teach@Tübingen Workshop (10 April 2024)

## VERONICA CIBOTARU

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: October 2024 – September 2025  
Research Project: A Phenomenology of Interreligious Dialogue

Events: Member of the Focus Group “Intercultural Studies”, Organising the online series of workshops “Rethinking peace” (16 October 2024 and 25 November 2024), CoF Lunch Talk “How to encounter religious alterity?” (25 October 2024)

## DEEP CHAND

Fellowship: Global Encounters Fellowship

Affiliation: Department of Sociology

Stay in Tübingen: April 2024 – September 2025

Research Project: Neighbourhood and Social Cohesion: Police, Protest, and the Citizenship (Amendment) Act [CAA] in India

Events: Global Encounters Workshop “Neighbourhoods” (26 April 2024), CoF Lunch Talk “How Does Protest Shape Neighbourhood Cohesion? A Case Study of Shaheen Bagh in Delhi” (29 November 2024)

## ALEXANDRA CIORITA

Fellowship: Teach@Tübingen Fellowship

Affiliation: Center for Plant Molecular Biology (ZMBP)

Stay in Tübingen: October 2024 – September 2025

Research Project: The effects of Vinca alkaloid vincamine on microtubule dynamics

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## CARMEN CHANNING

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of History

Stay in Tübingen: April 2024 – March 2025

Research Project: The South Sea in the Scientific Revolution: Global connections, cultural encounters, colonial science and networks of knowledge (1600-1700)

Events: Teach@Tübingen Workshops (10 April 2024 and 9 October 2024)

## CANSU CIVELEK

Fellowship: Global Encounters Fellowship

Affiliation: Department of Sociology

Stay in Tübingen: April 2024 – September 2025

Research Project: Entangled processes of urban ruination, dispossession, and depoliticization: A spatio-temporal analysis of the Karapınar neighborhood in Eskisehir, Turkey

Events: Global Encounters Workshop “Neighbourhoods” (26 April 2024)



# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## MANUEL COJOCARU

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: May 2024 – July 2025

Research Project: Anxiety and Nothingness as ways to disclose Being

Events: Member of the Focus Group “Intercultural Studies”

## MARÍLIA DENARDIN BUDÓ

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: September 2024 – February 2025

Research Project: Racial and colonial dimensions of state-corporate crime

Events: Member of the Focus Group “Intercultural Studies”

## AUSTIN COLLINS

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Modern History

Stay in Tübingen: April 2024 – March 2025

Research Project: ‘La ville eut l’éphémère honneur d’être comme la capitale du Royaume’: A Spatial History of Charles IX’s Royal Tour of France, 1564-1566

Events: Teach@Tübingen Workshops (10 April 2024 and 9 October 2024)

## NORA DONOGHUE

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Classical Archaeology

Stay in Tübingen: October 2024 – September 2025

Research Project: At Home in Middle Republican Colonies: Colonial Households and Water Management

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## CASSIDY CROCI

Fellowship: Teach@Tübingen Fellowship

Affiliation: Scandinavian Studies Department

Stay in Tübingen: October 2024 – September 2025

Research Project: Visualizing the Narrative Networks of the Hauksbók Redaction of Landnámabók

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## DEREJE FEYISSA DORI

Fellowship: Global Encounters Fellowship

Affiliation: Department of Sociology

Stay in Tübingen: April 2024 – June 2024

Research Project: Transnational lived citizenship: Practices of citizenship as political belonging among Ethiopian migrants in South Africa

Events: Global Encounters Workshop “Neighbourhoods” (26 April 2024)

## CRISTINA ESCUDERO

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Geosciences

Stay in Tübingen: April 2023 – March 2024

Research Project: Life at the extreme – environments, adaptations and applications

## STEFANO FLORIS

Fellowship: Humboldt Research Fellowship

Affiliation: Biblical-Archaeological Institute

Stay in Tübingen: June 2022 – May 2024

Research Project: By the Sea: A Comparative Study of Cremation Rituals as Markers of ‘Phoenician Identity’ from the Levant to Sardinia

Events: Humboldt Lecture “History of a Punic City, Seen from Its Tophet: a Sardinian Perspective” (7 February 2024)

## EVA FALASCHI

Fellowship: Global Encounters Fellowship

Affiliation: Institute of Classical Philology

Stay in Tübingen: April 2023 – March 2024

Research Project: Natural Histories in a Global Perspective. Pliny, Oviedo and the Americas: An Ancient Encyclopedia as a Model to Transfer and Transmit Knowledge

Events: Global Encounters Lecture “Natural Histories in a Global Perspective. Pliny, Oviedo and America: An Ancient Encyclopedia as a Model to Transfer and Transmit Knowledge” (23 January 2024)

## GIORDANA FRANCESCHINI

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Ancient History

Stay in Tübingen: April 2023 – March 2024

Research Project: Roman History: De magistratibus populi romani by John Lydus

## MOHAMMAD MAHDI FALLAH

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: May 2024 – August 2025

Research Project: Belonging to the In-Betweenness: Phenomenology of Barzaki Situation

Events: Member of the Focus Group “Intercultural Studies”

## MELISSA FRAZIER

Fellowship: DAAD

Affiliation: Slavic Department

Stay in Tübingen: April 2024 – August 2024

Research Project: Teaching of three classes: Comparative Romanticism (lecture); Signs of the Material World: Dostoevsky and 19th c. Science (seminar); Double Thoughts, Double Consciousness: Russian and African American Literatures

# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## DANIEL FUNCK

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Mathematics

Stay in Tübingen: October 2024 – September 2025

Research Project: Primes of the form  $x^2+ny^2$  and Class Field Theory

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## MEHRNOOSH GOL SOLTANI

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Geosciences

Stay in Tübingen: October 2023 – September 2024

Research Project: Redox potential controls on anaerobic ammonium oxidation driven by natural organic matter

Events: Teach@Tübingen Workshop (10 April 2024)

## VITTORIO GALLESE

Fellowship: Humboldt Research Prize

Affiliation: Prof. Dr. Dorothee Kimmich / College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: Summer semester 2024

Research Project: Psychobiology

Events: Lecture “Embodying neural representations: Neural reuse and embodied simulation” (26 April 2024), Lecture “Bodily self and interpersonal relationships in schizophrenia” (8 May 2024), Lecture “The Embodiment of Language” (24 June 2024), Lecture “Emotions and affect in aesthetics. A neuroscientific perspective” (28 June 2024), Panel Discussion “Mirroring Society in Neuroscience” (9 July 2024)

## AMIN GHAFARPOUR

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Geosciences

Stay in Tübingen: August 2024 – July 2025

Research Project: Reconstructing long-term dynamics of high latitude winds from dust deposits in Central Asia

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## LORENA GRIGOLETTO

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: May 2023 – October 2024

Research Project: Nature, sign, image. Reconfiguration of the Imaginary and Scopic Regimes in post-colonial Mexico (1910-1930)

Events: Member of the Focus Group “Intercultural Studies”, organisation of the workshop “Landscape and Imaginary: philosophy, art, literature” (20 – 21 June 2024)

## FLAVIA GUERRA CAVALCANTI

Fellowship: Global Encounters Fellowship

Affiliation: Institute of Political Science

Stay in Tübingen: December 2023 – November 2024

Research Project: Oceanic Thinking in Migrant Resistance: How the Concept of Wet Ontology Can Destabilize the Fixed Conceptions of Territory and Belonging

Events: Global Encounters Lecture “Ocean Thinking as a challenge to the modern territorial imagination in International Relations” (26 June 2024)

## LOUIS HENDERSON

Fellowship: Teach@Tübingen Fellowship

Affiliation: School of Business and Economics

Stay in Tübingen: April 2024 – September 2024

Research Project: Quasi-experimental evidence for fertility limitation before and after the demographic transition

Events: Teach@Tübingen Workshop (10 April 2024)

## PATRICK HAGGARD

Fellowship: New Horizons Fellowship

Affiliation: PD Dr. Niels Weidtmann (College of Fellows – Center for Interdisciplinary and Intercultural Studies), Prof. Dr. Hong Yu Wong (Faculty of Humanities)

Stay in Tübingen: Several short stays 2024-2025

Research Project: Action and Body: an interdisciplinary mind sciences approach

Events: New Horizons Workshop “Action, Body, and Space” (16 October 2024)

## LUKAS HOFFMAN

Fellowship: Teach@Tübingen Fellowship

Affiliation: German Department – German and Comparative Literature

Stay in Tübingen: October 2023 – September 2024

Research Project: Proto-Political Lyric

Events: Teach@Tübingen Workshop (10 April 2024)

## SHABAAN HAMADNALLAH

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Asian and Oriental Studies

Stay in Tübingen: April 2024 – February 2025

Research Project: Between operation and allegory: the 14th century alchemist al-Jildak

Events: Teach@Tübingen Workshops (10 April 2024 and 9 October 2024)

## MURTALA IBRAHIM

Fellowship: Global Encounters Fellowship

Affiliation: Institute of Political Science

Stay in Tübingen: April 2024 – March 2025

Research Project: The Middle East Geopolitics of Religion and the Emergence of Global Salafi and Shia Identities in the Anguwan Rogo Neighborhood of Jos, Nigeria

Events: Global Encounters Workshop “Neighbourhoods” (26 April 2024)



# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## ASIA KALINICHENKO

Fellowship: Philipp Schwarz Initiative of the Alexander von Humboldt Foundation

Affiliation: Institute of Physical and Theoretical Chemistry  
Stay in Tübingen: April 2023 – March 2025

Research Project: AI-enabled Novel, Reagentless Analytical Method for Monitoring Contaminants in Edible Oils and Rapid Quality Assessment

Events: Humboldt Lecture “Food Safety and Quality Assessment Using Gas Sensors and Chemometrics: the Edible Oils Case” (10 January 2024)

## SUKHWAN KANG

Fellowship: Global Encounters Fellowship

Affiliation: Institute of Modern History

Stay in Tübingen: June 2023 – May 2024

Research Project: Transnational Huguenot Refugees and their Interactions with Host Societies Across the Atlantic World from the 1680s to the 1750s

## PAMELA KLASSEN

Short Term Fellow  
Affiliation: Department of Social and Cultural Anthropology

Stay in Tübingen: December 2024

Research Project: A book about the public memory of gold rushes in settler colonies and an ongoing collaboration with Kay-Nah-Chi-Wah-Nung Historical Centre, the site of ancient burial mounds stewarded by the Rainy River First Nations

Events: CoF Lecture “Drawing Water: Toward an Elemental Theory of Religion” (11 December 2024)

## HYUNJIN KIM

Fellowship: Humboldt Research Fellowship

Affiliation: Environmental Biotechnology Group, Department of Geosciences

Stay in Tübingen: March 2023 – February 2025

Research Project: Power to Protein

Events: Fellow Lunch Talk “Acetate to Protein: Conversion of Simple Chemicals to Feeding the World” (1 February 2024)

## CHARLOTTE LAFONT

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Geosciences

Stay in Tübingen: October 2024 – September 2025

Research Project: The Role of Iron and Manganese Redox Cycles in Carbon Transformation During Permafrost Thaw

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## JANET LANGAT

Fellowship: Teach@Tübingen Fellowship

Affiliation: Faculty of Catholic Theology

Stay in Tübingen: April 2024 – March 2025

Research Project: Jesus For Africans: Challenges and Prospects for Liberation Theology

Events: Teach@Tübingen Workshop (10 April 2024)

## TETJANA MIDJANA

Fellowship: Philipp Schwarz Initiative of the Alexander von Humboldt Foundation

Affiliation: Department of General Rhetoric

Stay in Tübingen: April 2022 – March 2025

Research Project: Rhetoric of Presidential War Speeches in the War of Aggression Against Ukraine

## RICCARDO MARIN

Fellowship: Humboldt Research Fellowship

Affiliation: Tübingen AI Center  
Stay in Tübingen: June 2022 – June 2024

Research Project: Functional Shape Matching for Implicit Representations

Events: Humboldt Lecture “Connecting the (Digital) Dots: Studying Relations in 3D Geometries for Human Virtualization” (7 February 2024)

## MARINA MINGUEZ ROSIQUE

Fellowship: Teach@Tübingen Fellowship

Affiliation: Chair of German and European Criminal Law and Criminal Procedure Law

Stay in Tübingen: October 2023 – February 2024

Research Project: Exculpation and Multiculturalism

## ÀLEX MAS-SANDOVAL

Fellowship: Global Encounters Short Term Fellowship

Affiliation: Institute for Archaeological Sciences (INA) Archaeo- and Paleogenetics Group  
Stay in Tübingen: Six short stays from June 2023 – March 2024

Research Project: Social Inequalities and Population Genetic Structure across Time and Space

## MARGARET MISHRA

Short Term Fellow

Affiliation: PD Dr. Niels Weidtmann (College of Fellows – Center for Interdisciplinary and Intercultural Studies), Prof. Dr. Russell West-Pavlov (Faculty of Humanities)

Stay in Tübingen: December 2024 – January 2025

Research Project: Recovering minor historical fragments relating to women in Fiji during the period of indenture and colonialism

Events: CoF Lunch Talk “The Curious Case of Montowinie (E-Pass 887½)” (6 December 2024)

# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## SUDESH MISHRA

Fellowship: New Horizons Fellowship

Affiliation: PD Dr. Niels Weidtmann (College of Fellows – Center for Interdisciplinary and Intercultural Studies), Prof. Dr. Russell West-Pavlov (Faculty of Humanities)

Stay in Tübingen: December 2024 – January 2025

Research Project: Diaspora Studies and Poetry

## KARIM MOSANI

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Mathematics

Stay in Tübingen: April 2023 – March 2024

Research Project: New insights on Cosmic censorship and Singularity theorem

## SOMAK MUKHERJEE

Fellowship: Teach@Tübingen Fellowship

Affiliation: English Department

Stay in Tübingen: October 2024 – September 2025

Research Project: “Elemental Cities: Material Ecology and Narratives of Precarity in Urban Cultures”

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## MARTIN PÁCHA

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute for Eastern European History and Area Studies

Stay in Tübingen: October 2023 – September 2024

Research Project: The Ways towards Religious Freedom between Socialism and Postsocialism in Czechoslovakia

## RODOLFO PALOMO-BRIONES

Fellowship: Humboldt Research Fellowship

Affiliation: Center for Applied Geoscience (ZAG)

Stay in Tübingen: April 2021 – March 2024

Research Project: Assessment of Caproate Production with Defined Cultures

## STEPHANIE PAMBAKIAN

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of History

Stay in Tübingen: April 2023 – March 2024

Research Project: The Armenians’ “Roman era”

## OLISA GODSON MUOJAMA

Fellowship: Global Encounters Fellowship

Affiliation: Department of History

Stay in Tübingen: April 2024 – September 2025

Research Project: Neighbourhood Encounters in Anglo-German Colonial Frontiers in West Africa, 1884-1914

Events: Global Encounters Workshop “Neighbourhoods” (26 April 2024), Talk “Frontier Neighbourhoods in Anglo-German Colonial Encounters in West-Africa 1890-1919” (28 October 2024)

## NORIHITO NAKAMURA

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: April 2023 – March 2024

Research Project: Kenosis and Eschatologies in an Intercultural and Contemporary Perspective

Events: Member of the Focus Group “Intercultural Studies”, organisation of the workshop “Kenosis and Its Ethics in a Contemporary and Intercultural Perspective” (7 – 8 February 2024)

## TOBIAS GEORG NÖFFKE

Fellowship: Teach@Tübingen Fellowship

Affiliation: English Department

Stay in Tübingen: April 2024 – September 2024

Research Project: Styles of Cinematic Will: Shakespeare in the Global Theatre

Events: Teach@Tübingen Workshop (10 April 2024)

## NADYA PANAGIDES

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Immunology

Stay in Tübingen: October 2023 – July 2024

Research Project: Fundamental Techniques for Practical Immunology

Events: Teach@Tübingen Workshop (10 April 2024)

## MARIKA PULKKINEN

Fellowship: Research Grant by the Finnish Cultural Foundation

Affiliation: Center for Religion, Culture and Society

Stay in Tübingen: September 2023 – August 2024

Research Project: Evoking Shame, Honor, Desire, and Disgust through Vocabulary of Sex Work in the Ancient Jewish Sources and in the New Testament

Events: Fellow Lunch Talk “Slut-Shaming – Ancient and Modern: Sexual Slander, Shame, and Honor in the Biblical Texts” (24 January 2024)

## YIBING QIAN

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Chinese Studies

Stay in Tübingen: April 2024 – March 2025

Research Project: German Naturalists’ Academic Influence in the North China Branch of the Royal Asiatic Society

Events: Teach@Tübingen Workshop (10 April 2024)



# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## COREY RATCH

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Art History

Stay in Tübingen: October 2024 – September 2025

Research Project: Rendering Bodies: The Slaughterhouse in Modern Art and Photography (book)

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## SHAFQAT RIAZ

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Physics

Stay in Tübingen: October 2023 – September 2024

Research Project: Studying the systematic Bias in X-ray reflection models

Events: Teach@Tübingen Workshop (10 April 2024)

## ELENA ROBAKIEWICZ

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Geosciences

Stay in Tübingen: October 2023 – March 2024

Research Project: Changing Hydroclimate across Africa

## NASRIN SEDAGHATGOFTAR

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Psychology

Stay in Tübingen: April 2023 – April 2024

Research Project: Who benefits specifically from an embodied-based vocabulary training?

## NASRIN SEDAGHATGOFTAR

Fellowship: Research@Tübingen Fellowship

Affiliation: Department of Psychology

Stay in Tübingen: April 2024 – December 2024

Research Project: Who benefits specifically from an embodied-based vocabulary training?

## JOAQUIN SERRANO DEL POZO

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Medieval History

Stay in Tübingen: April 2024 – March 2025

Research Project: Relics, war, and power: political and military uses of Christian relics in Byzantium and medieval West (c. 600-1200 C.E.)

Events: Teach@Tübingen Workshops (10 April 2024 and 9 October 2024)

## JOHN SANNI

Fellowship: Intercultural Studies Fellowship

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: June 2024 – May 2025

Research Project: Violence and Decolonisation: A Phemenological Approach

Events: Member of the Focus Group “Intercultural Studies”

## HANS SCHILDERMANS

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Social Sciences

Stay in Tübingen: October 2023 – February 2024

Research Project: Bruno Latour and the Education of the Moderns. The End of Emancipation?

## SOFIE SCHIØDT

Fellowship: Humboldt Research Fellowship

Affiliation: Institute for Ancient Near Eastern Studies

Stay in Tübingen: October 2023 – October 2024

Research Project: Drugs, Treatments, and Healers: The Practice of Medicine in Ancient Egypt

## ADITYA SINGH

Fellowship: Teach@Tübingen Fellowship

Affiliation: Hector Research Institute of Education Sciences and Psychology

Stay in Tübingen: April 2024 – March 2025

Research Project: Understanding curiosity from a knowledge network perspective

Events: Teach@Tübingen Workshops (10 April 2024 and 9 October 2024)

## HAVVA SINEM UGURLU

Fellowship: Global Encounters Fellowship

Affiliation: Faculty of Protestant Theology

Stay in Tübingen: November 2023 –November 2024

Research Project: The Source of Knowledge in Practical Theology (in terms of Christian and Islamic Perspective)

Events: Global Encounters Workshop “Neighbourhoods” (26 April 2024)

## FRANCESCO VALLETTA

Fellowship: Teach@Tübingen Fellowship

Affiliation: Department of Early Prehistory and Quaternary Ecology

Stay in Tübingen: April 2024 – September 2024

Research Project: 3D-Morphometric analysis of Aurignacian burin-cores from Hohle Fels cave

Events: Teach@Tübingen Workshop (10 April 2024)

# FELLOWS AT THE COLLEGE OF FELLOWS IN 2024

## GLAUCO VAZ FEJÓ

Fellowship: Global Encounters Fellowship

Affiliation: Global South Centre

Stay in Tübingen: January 2024 – April 2024

Research Project: Processes of knowledge generation of German migrants in Brazil, 1852-1940

## WEIAO XING

Fellowship: Global Encounters Fellowship

Affiliation: Department of History

Stay in Tübingen: January 2024 – January 2025

Research Project: Historical narratives and linguistic knowledge in early modern transatlantic encounters

Events: Global Encounters Lecture “The French Jesuit Relations as Theology and Travel Literature in Charles II’s Library” (29 May 2024)

## AMANDA VERNON

Fellowship: Teach@Tübingen Fellowship

Affiliation: English Department

Stay in Tübingen: October 2024 – September 2025

Research Project: The Spiritual Roots of Victorian Therapeutic Reading

Events: Teach@Tübingen Workshops (8 – 9 October 2024)

## HOMA YAZDANI

Fellowship: Teach@Tübingen Fellowship

Affiliation: International Center for Ethics in the Sciences and Humanities (IZEW)

Stay in Tübingen: October 2023 – September 2024

Research Project: The Evolution of Reading in The Age of Digitization

## MARK WEINER

Short Term Fellow

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Stay in Tübingen: November 2024

Research Project: Documentary Filming

Events: CoF Cinema “The Volunteers: Mountain Rescue Brings Us Home” (23 November 2024)

## MARIANNA ZARANTONELLO

Fellowship: Teach@Tübingen Fellowship

Affiliation: Institute of Asian and Oriental Studies

Stay in Tübingen: October 2023 – March 2024

Research Project: Same past, different presents: exemplary history at the service of political discourse in early Arabic mirrors for princes

# ASSOCIATED FELLOWS IN 2024

## EVELINE CIOFLEC

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Research Project: The Open Self: a Description of Belonging

## MADALINA GUZUN

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Research Project: The Foreigner of Languages: Heidegger and Waldenfels at the Encounter of the Arabic World

## ABBED KANOOR

Affiliation: College of Fellows – Center for Interdisciplinary and Intercultural Studies

Research Project: Between. About the experience of the intercultural situation



## PUBLISHING INFORMATION

### Annual Report 2024

#### Publisher

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