

Feelings of in/security: felt realities as the end of negotiating in open societies?

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In unserer globalisierten, von Mobilität geprägten Welt werden die Positionen und Verwobenheiten des 'wir' und der 'anderen' momentan neu hinterfragt. Gefühle der Unsicherheit und Angst scheinen dabei die öffentliche und politische Stimmung sowie Themensetzung in Bezug auf migrations- integrationspolitische Diskurse zu bestimmen. Was wird von unterschiedlichen Gruppen und Akteur_innen hierbei als das angstmachende und Unsicherheit auslösende 'Fremde' empfunden was als das sogenannte bekannte, vermeintlich sichere, 'Eigene' postuliert, und wie werden diese Grenzen verhandelt? Der Workshop legt seinen Schwerpunkt dabei auf die Themenbereiche 'gefühlte Realitäten', Emotionen und Affekt.

Im Kontext von Flucht, Vertreibung und Migration lässt sich eindringlich beobachten, dass gefühlte Realitäten Einfluss auf die Möglichkeit, aber auch Unmöglichkeit, dieser Verhandlungen nehmen. Was bedeutet es für gesellschaftliches Zusammenleben, wenn Emotionen und Gefühlslagen die Erfahrungen von Un/Sicherheit in einer Gesellschaft entscheidend mitbeeinflussen und die Bereitschaft zu offenen gesellschaftlichen Aushandlungen zunehmend verhindern? Welche Strategien können Anthropolog_innen entwickeln, damit Debatten um Migration und Integration eben nicht durch gefühlsbedingte Überzeugungen an ein Ende gesellschaftlicher Aushandlungen stoßen zu lassen? Der Workshop richtet seinen Fokus auf die Themenkomplexe Migration und Integration und verknüpft sie mit anthropologischen Ansätzen zu Emotionen und Gefühlen um zu diskutieren, wie sich Gefühle von Un/Sicherheit konstituieren.

Wir sind besonders an Beiträgen interessiert, die sich folgenden Fragen widmen: Welche Rolle spielen Gefühle und Emotionen in Bezug auf erfahrene Un/Sicherheit? In welcher Beziehung stehen subjektive und kollektive Gefühle von Un/Sicherheit? Welche Erfahrungen werden geteilt, auf welche Narrative wird sich bezogen? In welchen Kontexten sind Fragen der Sicherheit nicht mehr verhandelbar? Wie werden diese emisch verargumentiert? Welche unterschiedlichen kulturellen, politischen, religiösen Perspektiven auf Sicherheit koexistieren? Wie wird Wissen über Sicherheit und sogenannte 'eigene' wie auch 'andere' Realitäten produziert und rezipiert? Wie wirken Gewalt, Rechts-Unrechtserfahrungen auf diese Un/Sicherheitsdiskurse?

Vortragende / Speakers:

Lotte Knotte (FU Berlin)

We will be just a drop in the ocean:

Narratives of fear and the construction of a mega-port in Lamu island, Kenya

Based on ethnographic research in Lamu, Kenya, this paper explores how a small island community negotiates feelings of fear, hope and in/security that are stirred by the construction of a nearby mega-port. The predominantly Muslim Swahili community shares pride in their history of a peaceful co-existence of islanders, traders and foreigners within an interconnected Indian Ocean world. But the recent port development has disrupted feelings of security due to violent terrorist attacks, displacement and disputes over resources and jobs. As Kenya's flagship of large-scale development schemes, the Lamu port entails not only massive ecological impacts affecting local marine

livelihoods, but also an expected upsurge in population through labour migration from up-country Kikuyus. How do Lamu's community members negotiate the expected social and cultural change in their everyday lives and how does this refer to their sense of belonging and the construction of an outside "other"? By foregrounding local actors' perspectives, I demonstrate how these narratives of fear unfold against the backdrop of the coastal Swahili community's experience of historical injustices and political marginalisation.

Aet Annist (University of Tartu, Estonia)

Living with fear: in/security of certain climate doom

Whilst climate change has slowly become a non-negotiable, solidly established reality amongst the scientific community and even policy responses, what lies ahead remains a contested ground for the majority of the people. Thus, lay responses to climate warnings vary from disavowal and disinterest to heightened sense of alarm and extreme fear. Nevertheless, climate change is already a terrifying reality for some increasingly prominent groups. It is such people with their certainty in their knowledge of the future that this presentation will consider. The presentation seeks empirical material from groups and individuals preparing for imminent global doom. I will ask how and with what effects are people leading their lives in the shadow of such fear: do they assume the breakdown of sociality or seek support and solace from others; do they extend or shrink the social borders? I will analyse whether and how fear might become part of people's identity and lifestyle, and whether this has ramifications for their social choices; what alternative social routes people consider, and how they will bring those about.

Ana Ivasiuc (Collaborative Research Center 'Dynamics of Security: Forms of Securitization in Historical Perspective' - SFB/TRR 138)

Afraid of walking on the streets: fear, the others, and urban space

Against statistical evidence, the inhabitants of the peripheries of Rome feel increasingly unsafe in their neighbourhoods. Recently, grassroots security practices have emerged, as neighbourhood patrols mobilize to protect residents against property-related crime and gender-based violence allegedly perpetrated by foreigners. Their discourses mobilize fear and insecurity as lived experiences of the residents, building communities to be protected; but simultaneously, they effectuate divisions between native 'us' and various figures of migrant 'them' constructed to be intractably foreign.

Against a false consciousness reading of the affects mobilized by the neighbourhood patrols, I argue for analytical attention towards the spatial enabling conditions for the emergence of such forms of informal policing, displacing the debate from the claimed contradiction between 'facts' and 'feelings' towards spatial and social textures prone to sustain affects of insecurity in the post-pedestrian suburban space of Rome.

Eric Anton Heuser (University of Hamburg)

Affectionate insecurities: how young Javanese negotiate intimacy and political Islam

Political Islam is rapidly gaining pace in Indonesia. Public spaces have become increasingly inhabited by Islamic messages that are demanding purity, religious piety, and sexual abstinence. In Central Java, the autonomous region around the city of Yogyakarta has been known as the home of a tolerant and creolised Islam, where local forms of religiosity are fused with Hindu-Buddhist tradition. The values of these two different strands of Islam create conflict in the personal livelihoods of young Javanese adults, who experience a growing discrepancy between public discourse that is

shaped by political Islam and their individual desires to express feelings of intimacy in their pre-marital and/or non-heteronormative relationships. This discrepancy produces feelings of insecurity, often based on shame and confusion, combined with a rising frustration with Indonesian state politics. Focusing on the role of affect and feeling, and drawing on ethnographic work in the area, this paper seeks to unpack the convoluted subjects of intimate insecurities that young adults experience in everyday Javanese life and the role of political Islam related herewith.