

10 - 13 June 2015, Trier

LIMINALITÄT LIMINALITY LIMINALITÉ LIMINALIDAD

Vernetzungstreffen der Graduiertenkollegs „Diversity“ und „Entre Espacios“

Networking Conference of the IRTGs "Diversity" and "Entre Espacios"

PANELS

Liminal Sciences

Javier Francisco Vallejo (Berlin), Luis Aguirre (Berlin)

Liminal Spaces

Xymena Wieczorek (Trier), Ximena Alba Villalever (Berlin), Laura Paetau (Berlin),
Sarah Larsen-Vefring (Saarbrücken), Sarah Pröwrock (Saarbrücken)

Liminal Times

Aurelio Ayala (Nantes), Christoph Laugs (Trier), Kenya Herrera Bórquez (Potsdam),
Tanja Wälty (Berlin), Sophie Schram (Trier), Rebecca Ferrari (Trier)

KEYNOTE LECTURES

Alex Demeulenaere (Universität Trier)

Felipe Rubio (Freie Universität Berlin)

Christoph Schäfer (Universität Trier)

Sonja Kmec (Université du Luxembourg)

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NOTE

During the conference, we explicitly welcome the use of all languages of both IRTGs (English, German, French, and Spanish). In some parts of the program, we use English as a common language to facilitate reading.

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SCHEDULE OVERVIEW

Wednesday, 10/06/2015

- 18:30-19:15** Opening Lectures / Discours d'ouverture / Ponencia inaugural / Eröffnungsvorträge (Kesselstatt, Trier)
19:15-20:00 Presentation of the Delegation of the IRTG Montreal

Thursday, 11/06/2015

- 09:00-09:15** Welcoming Speech (Deutscher Hof)
09:15-10:00 Input Session / Conférence / Ponencia / Vortrag
10:00-11:15 Panel 1
11:45-13:00 Panel 2, Session 1
14:30-16:00 Panel 2, Session 2
16:30-22:30 Field Trip to the Greater Region

Friday, 12/06/2015

- 09:00-09:45** Input Session / Conférence / Ponencia / Vortrag
09:45-11:15 Panel 3, Session 1
11:45-13:00 Panel 3, Session 2
14:30-16:00 Keynote
16:30-17:30 Discussion Rounds
20:00-21:30 Guided Tour in Trier (Tourist Information Trier)

Saturday, 13/06/2015

- 09:00-11:00** Output Session / Remarques finales / Comentarios finales / Abschließende Bemerkungen

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ACCESSIBILITY

If you need assistance, please contact our conference team.

FOOD AND REFRESHMENTS

On Thursday and Friday, two coffee breaks, lunch with one soft drink, and mineral water in the conference room are included for conference participants. The opening dinner on Wednesday night is kindly sponsored by the IRTG Montreal delegation as a part of its presentation. Beverages are at individual expense. Dinner in Longuich is at participants' individual expense (20 Euro pP).

VENUES

Weinstube Kesselstatt

Liebfrauenstraße 10 (Domfreihof)
54290 Trier

Hotel Deutscher Hof

Südallee 25, 54290 Trier
Bus from Central Station: 3 direction Feyen or Igel,
Stop Südallee/Kaiserstraße (13 mins)

Weingut-Vinothek Schlöder-Thielen

Burgstr. 3
Alte Burg (Westseite)
54340 Longuich/Mosel
Organised Transport from Hotel Deutscher Hof, 18:00 Uhr

Tourist Information Trier

An der Porta Nigra
54290 Trier

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WiFi

Conference WiFi is free for conference participants and hotel guests.

PUBLIC RELATIONS

Please visit (and like) our IRTG Facebook page:
<https://www.facebook.com/IrtgDiversity?fref=ts>

Interviews with the organizing team from Trier/Saarbrücken and the spokesperson from Trier are available on our website:
<http://www.irtg-diversity.com>

Our Press Release is available on the Uni Trier Website:
https://www.uni-trier.de/index.php?id=14187&no_cache=1&tx_ttnews%5bttnews%5d=18907&tx_ttnews%5backPid%5d=62

CONFERENCE HOTLINE

For any questions please feel free to contact Sophie Schram:
schram@uni-trier.de; +49 152 18533353.

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DETAILED SCHEDULE

Wednesday, 10/06/2015

17:00-18:00

Registration, Check-in at Hotel Deutscher Hof

Opening Lectures (Kesselstatt, Liebfrauenstraße 10, Trier)

18:30-19:15

Ursula Lehmkuhl (IRTG Diversity): *Liminality and Diversity: Contemporary and Future Research Agendas*

Stefan Rinke & Marianne Braig (IRTG Entre Espacios): *Liminal Times and Spaces: Contemporary and Future Research Agendas*

19:15-20:00

Till van Rahden & Elisabeth Tutschek (IRTG Diversity):
Presentation of the Delegation of the IRTG Diversity Montreal

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Thursday, 11/06/2015

**09:00-09:15 Welcoming Speech by Michael Jäckel, President of
Trier University (Deutscher Hof)**

09:15-10:00 Input Session / Conférence / Ponencia / Vortrag

Alex Demeulenaere (Romance Studies, Trier):
*From Anthropology to Autobiography and Back.
Discursive Liminality in Michel Leiris' Phantom Africa*

The goal of this presentation is twofold: first, we will look at the theory of postcolonialism in order to define discursive liminality. Then, we will use this framework to analyze *Phantom Africa* (1934), an essential text within the anthropological as well as the literary oeuvre of French writer Michel Leiris.

“Liminality” is a concept that has come to play an important role in many disciplines, ranging from psychology to architecture. It has also appeared in postcolonial theory, be it in other concepts made famous by the work of Homi Bhabha, who proposed “third space”, in which the spatial dimension of the liminal is explored, and “hybridity”, a concept that fosters its in-betweenness. Yet, even if Bhabha shortly mentions enunciation in his definitions, he does not develop how the liminal can also be a result of tensions between various enunciative positions within the production of discourse. Michel Leiris' *Phantom Africa* shows us how such an opposition between different “ethoses” can be used consciously and leads to a creative melting of science (anthropology) and literature (autobiography) within one work. Like Malinowski in his *Argonauts of the Western Pacific* (1922), Leiris tries to combine the procedures of science with the temptations of narration, without being afraid of exploring the frictions resulting from it.

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Alex Demeulenaere earned an MA in Romance linguistics and literature (French/Spanish) at the KU Leuven (Belgium) in 1998. He earned a PhD in Romance linguistics and literature at the same university in 2007 with a doctoral thesis about French travel narratives to colonial Africa. Having worked as a research assistant at the KU Leuven and as a scientific collaborator at the Universiteit Gent, he has been a lecturer at the department of Romance Studies at the Universität Trier since 2008. As a post-doc member of the IRTG Diversity, he researches the auctorial postures within contemporary Québec literature.

Panel 1: Liminal Sciences: Processes of Interdisciplinarity, Travelling Concepts and Productive Irritations

10:00-11:15 Session

Chair: Joachim Schild (Trier)

Discussants: Till van Rahden (Montreal), Felipe Rubio (Berlin)

Javier Francisco Vallejo (History, Berlin):

Does the Science of History Need 'Liminality'?

The Spanish-American University as a Key Institution of Multi-Spatial Processes of Transition

The institution of the university is a genuine European invention rooted in the medieval understanding of learning and erudition. Its global transfer to all inhabited continents of the world was marked by the dawn of European empires, which had to a large extent been inaugurated by 1492, the subsequent European overseas settlements and global commercial as well as cultural entanglements. In the course of these processes, however, the university was transformed and modified due to a complex set of

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dynamic forces, e.g. the Crown, religious institutions, European overseas societies, direct or indirect indigenous influence and other considerations. Within the Spanish Empire, which was the first to transfer the university to its expanding non-European territory, there can be no doubt that the Jesuit order was the most distinguished and influential single actor of the university landscape in Spanish-America. Therefore, based on a university case study in transandine Spanish-America, I want to highlight – from a multi-spatial perspective – processes of transition within the administrative Spanish Empire, the Spanish-American society (being highly stratified and diverse), the global Jesuit order, and the Christian and non-Christian indigenous peoples. By doing so, I want to evaluate the potential merits of ‘liminality’ using a concrete historical investigation and discuss whether the science of history can benefit by adding this concept to its repertoire.

Luis Aguirre (History, Berlin):

The Importance of Business and Politics in Times of Revolution and in the Building of a Nation: the Uruguayan Case in the Early 19th Century. Is ‘Liminality’ a Proper Concept?

The objective of this paper is to analyze the possibility of the use of liminality in the study of the processes of independence in Latin America in the beginnings of the 19th century. The concept of liminality will be used in conjunction with the Uruguayan case through one character in particular, José Lucas Obes, who was a remarkable politician and merchant in the River Plate region. He had the ability to transcend the numerous chapters of the process of independence in Uruguay for over three decades, always with a starring role in commerce as well as in politics.

The process of independence in Uruguay was quite hesitant. Governments of very different types had been observed from 1810,

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the year of the beginning of the separatist movements in Buenos Aires, to 1828, the year of the confirmation of Uruguay as an independent country. The transition engendered by the revolutionary time and the construction of the Uruguayan identity is the main topic of the analysis. Using the concept of liminality as a category to explore the changes, restricted here to one specific personage, could be useful to evaluate the decisions taken by the actors in this confused context.

11:15-11:45 Coffee break

Panel 2: Liminal Spaces: Processes of Migration, Stratification and Belonging(s)

11:45-13:00 Session 1

Chair: Michael Schönhuth (Trier)

Discussants: Martin Endreß (Trier), Ursula Lehmkuhl (Trier)

Xymena Wieczorek (Sociology, Trier):

Mobility & Biography: Investigating Meaningful Experiences of Mobility in Individual Life Courses

Mobility in form of (what is commonly known as) migration is salient in the very human experience of being in the world. In this presentation, I aim to investigate phenomena of migration through the mobilities perspective by using a biographical approach. I thus wish to acknowledge the diversity of spatial movements and their social implications becoming meaningful experiences of mobility throughout individual life courses in order to grasp (new, modified, or newly recognised) constellations of patterns in a world that seems to be increasingly “on the move”. Shifting towards such a perspective may open way to seize even those mobility

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constellations that neither fit into the “classical” approaches in migration studies, nor in the “classical transnational paradigm”. Drawing on an empirical case study, I propose another reading of individual trajectories by examining the question whether and how mobility experiences are constituted and attached with meaning throughout the life course. I will approach this question through the framework of biographical research, proposing three analytical axes to be used as a heuristic: time, space, and sociality. The case of Francis, one of my respondents, will exemplify how biographically relevant localities are constructed and attached with meaning in the course of his life, turning “spaces” into meaningful “places”. The salience of his cultural roots, his geographical movements and reference points as well as his virtual and face-to-face social interactions indicate a specific pattern of mobility that would have gone unnoticed without taking into consideration his life path.

Ximena Alba Villalever (Anthropology, Berlin):

The Paradox of Liminality: ‘neither Here nor There’.

The Livelihoods of In-Between

Liminality is a phase in between two stages of a certain given process. In it, supposedly, structure is weightless. However, it is through liminality that structures take place, into which individuals are then integrated. In this paper I intend to analyze two aspects of liminality, taking Mexico City’s popular economy’s circuits as a base case study. The first refers to liminal phases of economic processes in which the borderlines between formal and informal economy are somewhat blurred. This liminal economy, or “bubble economy”, as Bjorn Thomassen might express it, is highly linked to political struggles as well. In this sense, space is also a determining variable to be taken into account. The second aspect of this analysis

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focuses on another process with liminal stages: migration. The migrant population that I focus on – the Chinese in Mexico – goes through constant processes of change. Migration itself can be defined as a liminal space where different categorizations are transformed, erased or reinforced. The population on which I focus, deep-down lives in both of these liminal spaces. They are migrants working in popular circuits of economy. They are constantly moving between different stages of marginalization, where variables such as social class and gender are inescapable. Their experiences as economic agents, their strategies to overcome (if possible) these stages of liminality and the dynamics that take place “in-between” are the main focus in this paper.

13:00-14:30 Lunch

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14:30-16:00 Session 2

Chair : Beatrice Bagola (Trier)

Discussants : Hans-Jürgen Lüsebrink (Saarbrücken),
Robert Schwartzwald (Montreal)

Sarah Larsen-Vefring (Romance Studies, Saarbrücken)

and Laura Paetau (Sociology, Berlin):

*Cultural Diversity as Liminal Experience in Postmigrant Theatre
and in the Work of Robert Lepage*

‘Postmigrant Theatre’ is a controversial term that has become widely used in German written press. The artists themselves decline a ‘postmigrant identity’ and propose an alternate concept. As creative actors they design new narratives that reflect German society. The process of moving between a sense of self and a sense of others is especially relevant here. In deconstructing representations of prominent cultural stereotypes, postmigrant theatre raises the question: What comes after migration?

Cultural diversity is a dominant theme in the theatre productions of the Quebecois director and playwright Robert Lepage. His stories tell experiences of travelling and migration, loneliness and searching for identity, learning about the Other and oneself.

This double presentation confronts two research topics which investigate in intercultural performance. The cultural negotiations on the fictional level play a fundamental role: characters from very different origins encounter cultural difference, and experience cultural, social or religious liminality. What does liminality mean here? Do the characters pass through transitional processes to a new behaviour, self-understanding and agency? Do they stay in a sort of liminal space? We take a comparative look at the representation of cultural diversity within the plays of Robert

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Lepage and postmigrant performances, discussing examples of liminality in a fictional medium such as theatre.

Sarah Pröwrock (Romance Studies, Saarbrücken):
The Discursive Construction of Diversity in Quebec

In der frankokanadischen Provinz Quebec ist das Zusammenleben der Bevölkerung, wie in vielen modernen Gesellschaften, durch Migrationsprozesse geprägt. Der Umgang mit sprachlicher, ethnischer und religiöser Vielfalt basiert hier auf der Idee des Interkulturalismus. Diese Idee gründet auf der sprachlichen Integration von Minderheiten in die frankophone Mehrheitsgesellschaft, auf der Gleichbehandlung aller Bürger durch das universelle Prinzip der Laizität und auf der Anerkennung kultureller Traditionen der Minderheitengruppen.

Seit einigen Jahren zeichnet sich, mit Blick auf dieses affirmativ-normative Diversitätsparadigma, ein Diskurswandel ab. Die Wende eröffnet eine neue Perspektive auf kulturelle Identität und Differenz. Sie stellt den Zusammenhalt der Bevölkerung auf die Probe, indem das inklusive Selbstverständnis der heterogenen Gesellschaft auf die unabgeschlossene Suche nach nationaler Identität der frankophonen Mehrheitsgruppe trifft.

Das Forschungsprojekt Die diskursive Konstruktion von Diversität in Quebec beschäftigt sich mit dem Diskurswandel, der auf kulturelle und politische Veränderungsprozesse zurückzuführen ist. Es analysiert die Mediendebatte anlässlich eines Gesetzesvorhabens (Charte de la laïcité 2013), das die Präsenz religiöser Vielfalt im öffentlichen Raum stärker reglementieren sollte. Die Fallstudie beabsichtigt dabei zu untersuchen, wie Gruppenzugehörigkeiten durch Prozesse kultureller Grenzziehungen (diskursive Ausschlüsse) neu verhandelt werden. Der Blick liegt hierzu auf den Konstruktionsprozessen von

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Wahrnehmungsmustern kultureller Vielfalt und Differenz im diskursiven Raum.

16:00-16:30 Coffee break

Field Trip to the Greater Region

16:30-17:30 Lecture

Christoph Schäfer (Trier):

Rome and the Rhine. History of a Frontier

The Roman frontier (limes) dividing the Roman Empire from the German provinces beyond the Rhine was a porous frontier. The presence of Roman troops on both sides of the frontier facilitated processes of convergence between Roman provincial and German inhabitants of the Barbaricum. This included intermittent, small-scale migrations as well as larger disruptive changes and fostered resilience among populations on both sides. Thus, the lands of the Upper Rhine and what is today the Greater Region of Saar-Lor-Lux were liminal regions already in antiquity.

Prof. Schäfer graduated with a dissertation on the Western Roman senate as representative of ancient continuity under the reign of the Ostrogoth kings and qualified as a professor with a habilitation treatise on the significance of procurators of private individuals in the Roman Empire. Since 2008, he has been full professor at the University of Trier.

His research focuses on hellenism, the social and economic history of the Late Republic and the Imperial Era, the history of the Late Antiquity until migration, the multimedia presentation of knowledge transfer in arts, and experimental archaeology. He

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conducted various multimedia projects with external partners and the reconstruction and testing of 3 full-size Roman war ships.

18:00-22:00 Visiting the Region and Dinner (Longuich)

Friday, 12/06/2015

09:00-09:45 Input Session / Conférence / Ponencia / Vortrag
(Deutscher Hof)

Felipe Rubio (Latin American Studies, Berlin):
Chinese Translocal Migration to Peru, 1849-1900

The year 2009 officially marked the 160th anniversary of Chinese migration to Peru. Chinese communities in Latin America can be traced to the Acapulco-Manila Galleon (1565-1815). In Peru, the 1613 Lima census identified 33 Chinese merchants residing within Lima's spatial confines. This presentation will examine and explore the creation and lasting expansion of translocal and transnational social spaces created and developed by Chinese migration to Lima-Peru from 1849 to the present.

This presentation argues that Chinese and Chinese-Peruvian communities in Lima and Hong Kong represent an example of how social networks are developed and maintained. In doing so, however, it departs from the Transnational to the Translocal since the nation state, as a socio-spatial formation, is not the only territory that the Chinese in Peru have traversed.

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Although Chinese migrations to Peru continue to this day, I will concentrate on the periods between 1849 and 1900 with the “coolie trade,” when indentured workers mostly from Guangdong Province, largely unwillingly, crossed the Pacific from Hong Kong and Macau to Lima’s Callao Harbor to work in plantations, railroads and guano beds. Second, a post-1874 migration, which involved voluntary migration mostly through Hong Kong and San Francisco, where a number of merchants established new business ventures or opened branches of businesses with headquarters in the above-mentioned cities.

Felipe Rubio was born in Lima, Peru, raised in Mexico City, and grew-up in Toronto, Canada. He is currently a postdoctoral fellow in Latin American Studies at the Freie Universität Berlin, conducting research on Chinese-Peruvian communities linking Lima with San Francisco and Hong Kong. His doctoral work in the Centre for Area Studies at the University of Leipzig included an ethnographic study of Peruvian communities in Madrid, Spain and their influence on the re-development of social spaces in this city. Felipe holds a BA in Sociology and Philosophy from the University of Toronto and an MA in Society and Politics from Lancaster University in the UK.

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Panel 3: Liminal Times: Processes of Entanglement, (Collective) Memories and Bodies

09:45-11:15 Session 1

Chair: Astrid Fellner (Saarbrücken)

Discussants: Paul Morris (Winnipeg), Marianne Braig (Berlin)

Aurelio Ayala (History, Nantes)
and Christoph Laugs (History, Trier):
Adapting Metisness in Liminal Times:

*The Social and Cultural Strategies of the McKay Family during the
Colonization of the Canadian Prairies*

The second half of the nineteenth century was a time of liminality on the Canadian prairies. When the Canadian Dominion undertook to colonize this territory following Confederation in 1867, Aboriginal peoples were to become minorities under the rule of Euro-Canadian institutions. The Métis, an aboriginal group of mixed European and First Nations ancestry, suffered as a result of this colonial project and opposed it in the form of armed conflicts that erupted in 1869/70 and 1885. Drawing on government and private archives, this paper explores how the McKay family adapted to these liminal times, and analyses their role as actors in the processes of entanglement between the Métis, First Nations, and Euro-Canadians. Around 1850, the McKays were influential Métis traders and provided employment for many of their peers. During the colonization of the prairies, this position was endangered. The McKays, in order to maintain their socio-economic status, cooperated with the new Canadian authorities, such as the Mounted Police. Although they chose to oppose the political contestation of the Métis, they nonetheless remained attached to core elements of Métis culture, such as communal

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hunting, independent trading and horse ranching activities. As a result, the McKays highlighted Anglo-Canadian aspects of their culture while they only displayed discreet elements of Métis clothing in their interactions with Euro-Canadians as well as other Métis. Hence, we argue that the McKays' strategies were ambiguous. Anglicization was a beneficial adaptation in the short term but it alienated them from their own Métis community.

Kenya Herrera Bórquez (Romance Studies, Potsdam)
and **Tanja Wälty** (Anthropology, Berlin):

Liminal Beauties: Femininities on the Margins of Mexican Culture

Mexican culture holds strict gender norms that impose very specific behaviors on women and men. Particularly for women, transgressing these traditional values and beliefs results in experiences of rejection, social chastising and even violence. In this paper, we explore two expressions of femininity that deviate from normative gender codes. While they may seem to be in very different positions in the gender spectrum, we contend that they share several similarities when contrasted with traditional Mexican female norms. We specifically compare women involved in Mexico's punk movement and women involved in the drug trafficking culture scene. In both cases, we argue that these women voluntarily take upon themselves a physical and subjective transformation and embody a femininity that apparently challenges hegemonic gender mandates. However, taking a closer look at their gender performance and their discourses, we find that they are still imbued with traditional gender and class prejudice. In this interplay of rejection and reproduction, we believe two specific gender expressions come into play: in the case of women in the punk scene we could name it a transgressive femininity and in the case of women in the narcoculture scene, a hyperbolic

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femininity. We are interested in exploring the concept of liminality as a possible theoretical framework to explain the construction of these marginal alternative femininities.

11:15-11:45 Coffee break

11:45-13:00 Session 2

Chair: Wolfgang Klooß (Trier)

Discussants: Laurence McFalls (Montreal), Marianne Braig (Berlin)

Sophie Schram (Political Science, Trier):

Liminality and Trade Negotiations:

Playing with Ambiguity in Quebec and French Political Discourse

The aim of this contribution is to show how ambiguity, a fundamental characteristic of liminal stages, is a discursive tool used by political actors to pursue their respective objectives in conditions of uncertainty. Ambiguity refers to a floating signifier that carries various and potentially incommensurate meanings. Uncertainty refers to a situation where outcomes are truly unpredictable since causality is emergent rather than linear. In line with Henry Kissinger's famous assertion that sensitive political choices can be advanced more easily in ambiguous language, I show that political leaders use a strategy of ambiguity to allow for a coalition between actors with very different motivations. In this way, political choices can resonate within multiple audiences acting according to various motivations and reduce potential opposition.

I will illustrate this argument by a detailed case study on Quebec and French political leaders' discourse on the Comprehensive Economic and Trade Agreement (CETA) negotiated between Canada and the European Union during the agenda-setting stage

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(2006-2009). The relevant actors on both sides of the Atlantic had very different motivations in negotiating this agreement and public opposition was likely to be strong, although for different reasons. The agenda-setters in France and Quebec launched CETA as a “new-generation-project” “where everything was on the table.” Uncertainty about the outcome of such a project could not have been higher. The exploitation of the long-standing and special relationship between France and Quebec allowed a coalition between two actors whose political standing on commercial relations was very different at first sight.

Rebecca Ferrari (Anthropology, Trier):

In-Between:

*The Intangible Dimensions of Everyday Lived Experiences among
First Generation Algerian Women Living in Paris*

The aim of my paper is to explore how the concept of liminality can be useful when studying migration. In order to develop this thought, I will draw on my current fieldwork where I research the intangible dimensions of everyday life experiences, primarily remembering, imagining and transitory emotions among first generation Algerian women living in Paris.

My informants arrived in Paris at different times, some more than 20 years ago, and others less than one year ago. However, a common feeling they share is the fact of being 'in-between': on the one hand, in between two cultures, the Algerian and the French, and on the other, in between with regard to their tradition and the desire to be part of the one they inhabit. Somehow they have never left Algeria because they constantly think about their family there, and the smell and the food of their country of origin. Nevertheless, the majority of the women interviewed told me that going back to

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Algeria would be too hard now because they would have to adapt again to Algerian social, moral and religious rules.

According to Victor Turner, “liminality serve[s] not only to identify the importance of in-between periods, but also to understand the human reactions to liminal experiences.”

Hence, applying these words to my work, I pose two questions: First, can migration be considered a form of liminality, and second, how can the concept of liminality be used to better understand and locate the lived experiences and the being-in-the-world of people experiencing displacement, such as my informants?

13:00-14:30 Lunch

14:30-16:00 Keynote

Sonja Kmec (Luxembourg):

A Place is a Place is a Place:

Subjective Perceptions and Liminoid Practices of Interstitial Spaces

One space can mean different things to different people. Drawing on the findings of the Chicago School in the 1920s, which examined the various cities within a city, the notion of “co-spatiality” acknowledges the subjective perception of individual actors and the coexistence of multifarious spatial arrangements. Lévy and Lussault (2003: 213-214) link co-spatiality to the image of Deleuze and Guattari’s “thousand plateaus” and the microfissures that allow for communication between them. These passages may be physical places such as harbours, train stations or airports, allowing types of different spaces to interact and people with different social backgrounds to mix and mingle. A case-study for such “passages” are petrol stations, which may serve as example for interstitial, or in-between, spaces both by their physical location (at

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the outskirts of cities, alongside motorways and/or serving as new markers of state borders in the Schengen area) and by their symbolic ambivalence (between numb routine and creative appropriation). The idea of transformation is key to the notion of “passage” or “threshold” as conceptualized by Van Gennep (1909) and Turner (1982). Turner maintains that, contrary to rites of passage in traditional societies or structures, which invert but rarely subvert the status quo, liminoid experiences in (post)industrial societies “are often subversive, satirizing, lampooning, burlesquing, or subtly putting down the central values” (Turner 1982: 41). As the spatial metaphor of the interstitial space suggests, one may (a) enter the “liminoid” and creatively appropriate a space (transforming it thus into “place”); (b) recognize a potential threshold, but refuse to release control; or, (c) remain undecided or suspended in the interstice.

Sonja Kmec has studied history at the Universities of Paris IV-Sorbonne, Durham and Oxford (D. Phil. 2004) and holds a Chair in History and Cultural Studies at the University of Luxembourg.

Her publications include S. Kmec, “Across the Channel, Noblewomen in Seventeenth-Century France and England” Trier 2010; S. Kmec / B. Majerus/ M. Margue / P. Péporté), “Inventing Luxembourg. Representations of the Past, Space and Language” Leiden 2010; S. Kmec / V. Thill (ed.), “Tourists and Nomads: Amateur Images of Migration” Marburg 2012; S. Kmec/ M.Hesse/ C.Wille/ R. Reckinger (ed.), “Räume und Identitäten in Grenzregionen. Politiken – Medien – Subjekte” Bielefeld 2014.

16:00-16:30 Coffee break

16:30-17:30 Discussion Rounds: IRTG Diversity and IRTG Entre Espacios: Comparison of Funding Structures

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20:00-21:30 Field Trip: “Memory and History in Trier”,
Starting Point: Porta Nigra / Tourist Office

Saturday, 13/06/2015

09:00-11:00: Output Session (Deutscher Hof): Presentation of
Future Cooperation Potential by Professors

Post-Conference Field Trip: Optional Excursion to Luxembourg

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THANK YOU S

Organizing this conference has been a joint endeavor of the IRTGs in Trier/Saarbrücken and Berlin/Potsdam, and there are many people and institutions that were involved in the planning of “LIMINALITÄT-LIMINALITY-LIMINALITÉ-LIMINALIDAD”.

First and foremost, we would like to thank our conference's speakers from both IRTGs for their contributions and for enriching our discussions of liminality. We thank all those who played a role in the conference, as chairs, as speakers, and with other work that has been and is carried out in the background.

Special thanks go to the IRTG Diversity's coordination bureau, including Stefan Dixius, Lutz Schowalter and Anna Weinand, and to the Forschungszentrum Europa with Gisela Minn and Carolin Retzlaff for their support throughout the organizational period. For her continuous support and invaluable advice, we thank the spokesperson of the IRTG Diversity, Ursula Lehmkuhl.

We also thank our sponsors for their generous support, in general and of this conference: the Deutsche Forschungsgemeinschaft (DFG), the Social Sciences and Humanities Research Council of Canada (SSHRC), the IRTG Entre Espacios and the IRTG Diversity on both sides of the Atlantic.

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