



Sonderforschungsbereich 640:
„Repräsentationen sozialer Ordnungen im Wandel“

Collaborative Research Centre
„Representations of Social Order and Change“

CONFERENCE

BEGEGNUNGSRÄUME
ENCOUNTERS OF REPRESENTATIONS

DECEMBER 11-12, 2006

Berlin-Brandenburgische Akademie
der Wissenschaften
Einsteinsaal
Jägerstraße 22-23, 10117 Berlin



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ECNOUNTERS OF REPRESENTATIONS

BEGEGNUNGSRÄUME

Our joint research efforts deal with questions of how representations organize knowledge and the ways in which they effect and change social realities. Representations are not mere icons, but are ways of structuring reality that are intentionally brought into being by specific actors. Representations generate their own realities, while we, who live in the societies they produce, try to make sense of them through thought, speech and action using our own representational grids. Representations are negotiated in the context of specific encounters. Only through human encounter and communication do history and culture – and representations – arise. Because representations have the power to transform human experience, thought and action, that is, initiate and reproduce social change, this workshop aims to examine the ways in which representations encounter and are encountered and negotiated. Five panels will discuss different *modus operandi* of such encounters: 1. travel, 2. borders, 3. dialogue, 4. violence and 5. institutions.

We ask the following key questions:

1. What are the specific settings in which various representations encounter one another; how are they defined in terms of space and time; what roles do individual and collective agents play; and what is the impact of asymmetries in power relations and specific cultural histories?
2. How do agents interpret and negotiate different representations in these specific encounter contexts?
3. How can we describe the making through to the end results of representations as a process that is simultaneously embedded in social situations and dependent on the media employed, each of which its own, inherent logic and grammar?
4. In which ways and to what extents do representations effect social change?

Panel 1: Travel

Transnational or transcultural people 'on the move' have long been acknowledged as importers and exporters of goods and ideas. Their journeys represent more than unidirectional trips from one place to the other. Rather, they constitute multifaceted processes of the traveller's perceiving, adapting, and eventually transforming the 'Other', while at the same time re-evaluating and re-shaping the 'homeland'. This results in a complex interplay between the journey's 'provisions', i.e. the representations and semantic resources brought along, and the local 'supplies', i.e. the 'foreign' representations that the traveller is encountering and de-coding. By looking at the three examples of Japan (after the Meiji Revolution), China (after the Xinhai Revolution) and Mongolia (after the collectivisation campaigns), we will view 'travel' or 'journey' from three perspectives: the travelling agents, moving concepts, and the countries' voyages from a purported backwardness into a propagated modernity. A specific focus will be on how the concept of 'hygiene' travelled to and through these countries, and how it was mediated and transformed by actors on the move.

Panel 2: Borders

When representations encounter, the implication is that there exist borders that locate, differentiate and sometimes juxtapose one representation vis-à-vis another. Borders, in turn, structure encounters in specific ways, while dividing 'us' and 'ours' from 'them' and 'theirs' – they are a particular kind of intensified, confrontational space. Borders can frame national,

regional, ethnic and social territories that might overlap, in contest or be in a process of negotiating with one another. As with geo-political borders, socio-cultural, linguistic and *habitus*-dependent borders imply historical and social processes. Borders can both separate in war and bring together in peace, they can be blurred or rigid, crossed or ignored, reaffirmed or contested, while at the same time connecting two or more parties. We would like to examine borders as spaces of radicalized encounter between differing representations, in order to analyse how representations are instrumentalized and manipulated and how they thereby effect social change.

Panel 3: Dialogues

Dialogues are mutual and progressive interactions between two or more actors or groups of actors willing to establish a minimum consensus between them. In a dialogue representations are constantly mediated, made visible, and reflected upon, for this form of encounter explicitly intends on being an exchange of messages. That, however, does not mean that the actors involved aim to understand one another. In reality, the message that gets across is often different from what was intended. In our presentations we will consider the preconditions for the different forms dialogue and their boundaries, while paying attention to the symmetry/asymmetry of power relations in the dialogues. Our examples concern early-modern forms of parliamentary rhetoric, socialist campaigns in Central Asia and rural community education in twentieth century Latin America. Our central questions deal with the ways in which different representations concur with or are transformed by selected dialogues; the new, unexpected representations that emerge in the process of the communication; and, the conventions formed during the course of the exchanges that enable further advancement of the dialogues themselves.

Panel 4: Violence

Even in its most irrational, excessive and destructive forms, violence is a social process, as it is something that people derive meanings from or get involved in with meaningful intentions. The very definition of what kind of actions will be regarded as violence is socially defined and negotiated, thereby determining what kind of violence will be accepted as legitimate or condemned as illegitimate. The way in which people enact violence is shaped by their culture and society, and so it is with the meanings violence produces. Violence has the potential either to destroy or to create social order. In many cases, violence is connected with historical change, such that it is often regarded as a (if not *the*) major force of history. This panel, therefore, looks at violence from two different aspects. First, it asks how encounters between people from different social and cultural backgrounds produce violence. What types of encounter are occurring in violent contexts? What is the impact of power asymmetries? What are the consequences of violent encounters and how do they shape the experiences and representations of the 'Self' and 'Other'? Secondly, the panel is interested in how societies come to terms with violence and its consequences, how they shape and represent experiences of violence.

Panel 5: Institutions

Institutions can be both modes of, and spaces for, encounters of representations. Institutions are not fixed entities or stable constructions. They are being continuously created by the social and symbolical interaction between the people, who – if the process of institutionalization is successful – share the opinion, that a certain social or political order is characterized by stable patterns, which help to differentiate a particular

institution from other forms of social gathering or organization. To speak about institutions, therefore, makes it necessary to take into account the ways in which they are imagined and spoken about; and, the ways in which they create a separate social space. Institutions are formed by an exclusion of other, differing opinions and by the decision to assign certain characteristics to the chosen group or structure. The speakers of this panel would like to examine both the dynamics of this process and the myths and rituals, which are part of each successful social- and political institution-building process. Some panel members will also consider the role of alternative opinion, which is directed against a process of institutionalization: Does alternative opinion indirectly accelerate this process or does it serve to more directly weaken or stop it?

Monday, December 11th, 2006

9.00 – 9.20

Welcoming Address

Panel 1 - JOURNEYS

Chair: Ingeborg Baldauf

9.20 – 10.40 - Ines Stolpe, Daniel Hedinger & Barbara Schulte: The Voyager and the Sojourner: Investigations into Representations on the Move (China, Japan, Mongolia)

Discussants: David Sneath, Ulrike Freitag

10.40 -11.00 **Coffee break**

Representations on the Move: Hygiene in Japan, China, and Mongolia

Daniel Hedinger, Barbara Schulte, and Ines Stolpe

Transnational or transcultural people 'on the move' have long been acknowledged as importers and exporters of goods and ideas. Their journeys represent more than unidirectional trips from one place to the other. Rather, they constitute multifaceted processes of the traveller's perceiving, adapting, and eventually transforming the 'Other', while at the same time re-evaluating and re-shaping the 'homeland'. This results in a complex interplay between the journey's 'provisions', i.e. the representations and semantic resources brought along, and the local 'supplies', i.e. the 'foreign' representations that the traveller is encountering and decoding. By looking at the three examples of Japan (after the Meiji Revolution), China (after the Xinhai Revolution) and Mongolia (after the collectivisation campaigns), we will view 'travel' or 'journey' from three perspectives: the travelling agents, moving concepts, and the countries' voyages from a purported backwardness into a propagated modernity. A specific focus will be on how the concept of 'hygiene' travelled to and through these countries, and how it was mediated and transformed by actors on the move.

Panel 2 – BORDERS

Chair: Michi Knecht

11.00 – 12.20 - Mona Schrempf: Contested Boundaries: Negotiating State, Body and Ethnic Identity among Tibetans in China
 - Deborah Johnson: Contested Social Visions and Boundaries in Contemporary Malaysia
 - Susan Rösner: The Boundaries of Europe. German and British Historiographies and the "East" during the 1920s and 1950s

Discussants: Hastings Donnan, Jürgen Schriewer

12.20 – 14.00 **Lunch**

Contested Boundaries: Negotiating State, Body and Ethnic Identity among Tibetans in China

Mona Schrempf

By examining the practice of family planning among Tibetans in China in terms of an anthropology of borders, my paper will analyse how rural Tibetans as addressees of state family planning in Qinghai Province define and negotiate culturally specific boundaries of body and gender, place and ethnic identity vis-a-vis boundaries represented and implemented by the local 'government' ("gong she") as representative of the Chinese state. For over 50 years, Tibetans in Qinghai have lived as a national 'minority' on the socio-economic and political margins at a former geo-political borderland of the Chinese state. The way in which these culturally specific boundaries are contested or challenged, maintained or transgressed in Tibetan's narratives of experiences with family planning can tell us more about the relationship and boundaries between body, ethnic identity, and the state in China.

Contested Social Visions and Boundaries in Contemporary Malaysia – how representations define and enable difference

Deborah A. Johnson

Boundaries not only define by marking distinctions, but also enable difference by structuring the interaction across them (Barth 1969:16). This paper sets out to map the social and ethnic/religious boundaries and trace the interactions across them in contemporary Malaysian society. In addition, it will explore the associated divides between competing visions for Malaysian society. This will be done drawing upon recent developments as reported primarily in Internet-based Malaysian newspapers. Malaysia has been portrayed as having been built out of the divided social and geo-political landscape of a British colonial sphere of influence. Thus, a great deal of ideological (or representational) and institutionalising work has had to be done by the 'syncretic' post-colonial Malaysian state (Jesudason 1996), in order to build a united, cohesive and harmonious society and nation. Attention is paid to the ongoing processes by which social (ethnic, religious, cultural, ideological) boundaries are being negotiated and maintained; and also how such boundaries may have shifted over time, in what directions.

The Boundaries of Europe. German and British historiographies and the “East” during the 1920s and 1950s.

Susan Rößner

In German and British historiographies during the periods following the First and the Second World Wars, “the East” constituted a major counterpoint or “other” to Europe and the “West”. The boundary to the east, however, was created not by marking off cultural, but rather religious differences, the reasons for which include the following: 1) a perceived Islamic menace, 2) a need to keep up the idea of differences between East and West, 3) the potential of Islam to subsume several “others”, and, 4) a strong religious – Christian – interest in the West connected with specific concepts of Europe such as Abendland. In the 1950s, the emphasis switched from the “Orient” to Russia, which was marked as different by being orientalised or – again using a religious boundary - because of its orthodox belief. Arguing in line with Edward Said, “the East” can be seen as an instrument to intellectually manage the Eastern “other”; and, as serving to promote national, e.g. colonial, interests.

Panel 3 – DIALOGUE

Chair: Johannes Helmraht

14.00 – 15.10 - Jörg Feuchter: „Rhetorical Dialogues of Representations at the Pre-modern French Etats Généraux”
- Verónica Oelsner & Eugenia Roldán Vera: „Dialogue between State and Communities: Educational Missions in Post-revolutionary Mexico (1923-1940) and in Peronist Argentina (1947-1955)“

Discussant: Ivo Strecker

15.10 – 15.30 **Coffee break**

15.30 – 17.00 - Ingeborg Baldauf, Sheila Fitzpatrick & Olaf Günther: “Dialogue lies? Campaigns - Representations – Objections”

Discussant: Hartmut Kaelble

Rhetorical Dialogues of Representations at the Pre-modern French Etats Généraux

Jörg Feuchter

This paper examines three case studies and the ways in which speakers at the French Etats Généraux used the three orders (clerics, nobles and commoners) and their political representation in rhetorical dialogues. In the first example, at the assembly at Tours 1484, the three main speakers expressed the same view: that the three orders together held sovereignty in case the monarch died without an adult heir. In the second example, at Orléans 1560/61, each of the orators of the three orders used the state metaphor of the *corpus mysticum* as a representation to defend their own position. In the third case, at Blois 1576/77, orators celebrated unity around the image of the same metaphor.

Dialogue between State and Communities: Educational Missions in Post-revolutionary Mexico (1923-1940) and in Peronist Argentina (1947-1955).

Verónica Oelsner & Eugenia Roldán Vera

This is an analysis of the dialogue established between the state and a number of communities in the framework of an educational campaign for extending practical and technical education in rural Mexico (1923-1940s) and Argentina (1947-1955). We examine the ways in which these educational “missions” contributed to the construction of an identification between the State and the peasant and working classes through an exchange of representations about each other and about the emerging social order. We argue that, whereas such an identification did indeed take place, in the process of becoming legitimate dialogue partners of the State, the subaltern classes developed unexpected forms of collective organization, learned mechanisms of negotiation with government agents and eventually acquired new social identities.

Dialogue lies? Campaigns - Representations – Objections

Ingeborg Baldauf, Sheila Fitzpatrick & Olaf Günther

„Meaning does not belong to a word as such but to a word in its position between speakers”(V.N. Voloshinov). The notion of dialogue and of the dialogical construction of signification was endemic in the Soviet Union of the 1920ies, where politicians struggled to attribute language to the superstructure of society, thus putting it at the command of the proletariat in matters of ideology and politics. Linguists and psychologists were aware of the precarious situation created through this trespass of politics onto the field of communication: Power was definitely in the hands of those who issued the slogans that set the agenda of campaigns and would have loved to downgrade the populace to mere recipients rather than entering into a balanced dialogue with them. However, things did not work out as easy as that. Examining materials on social and party activists from Stalinist and post-Stalinist Central Asia (1920ies-1960ies) who in their everyday lives managed to cope with campaigns on the level of action as well as speech, we will investigate if the notion of “lie” is at all a valid category in the description of Soviet life. We will approach our problem from two perspectives: First, we scrutinize curricula vitae and other source material from the period of time under consideration, and second we analyze the echo of that era as conveyed by writers and writer-turned politicians after the fall of the Soviet Union.

Tuesday, December 12th, 2006

Panel 4 – VIOLENCE

Chair: Ute Lotz-Heumann

09.00 – 10.10

- Christoph Gumb: “Streetfighting Men. Warsaw 1904-1906.
- Michael Pesek: „The Colonial Order Upside Down. German East Africa and the First World War, 1914-1918.
- Maike Lehmann: “Massacre and the Matter of Justice. Interethnic Violence as Practice and Discourse in Transcaucasia”.

Discussant: Gerd Koenen

10.10 – 10.30

Coffee break

10.30 - 11.40

- Priska Jones: “Tortured Europe. Violence in German Caricatures of the 1920s”
- “Stefan Schlak: The Violence of Memory and the Myth of Dresden”

Discussant: Andreas Eckert

11.40 - 13.30

Lunch break

Streetfighting Men. Warsaw 1904—1906

Christoph Gumb

Violence is a highly paradoxical phenomenon. It can produce effects that are usually seen as contradictory and mutually exclusive. Violence has centrifugal and centripetal forces, a productive and a destructive potential. Focusing on the example of the Russian garrison in Warsaw in 1904-1906, my paper addresses these characteristics of violence. In the eyes of their generals, Russian soldiers were carried away by the violence that occurred on the streets of Warsaw. Russian generals attempted to cope with the apparent brutalization of their soldiers by taking measures that mirrored this paradoxical character of violence. On the one side, they tried to keep their soldiers off the streets in order to prevent their infection with street violence. On the other side, however, they made the use of violence easier for their soldiers. This points to several serious consequences for the conduct of the Russian army in subsequent events prior to and during World War I.

The Colonial Order Upside-down. German East Africa and the First World War

Michael Pesek

The paper tells a story of decline of one the colonial order’s most visible symbols: the body of the European. In this body the racial legitimization of colonial rule as a rule of Whites over Africans was embodied. Colonial order established not only a political relation of command and subordination, it also served to enable Europeans to perform their supposed civilizatory superiority in everyday encounters with Africans. Supposed racial differences were enacted as

differences in habitus and consumption, in the architecture of colonial towns and colonial law. The time this story is set in is the East African campaign of the First World War. The East African theatre of war developed a remarkable intensity and duration. Four European nations clashed on the East African soil involving ten thousands of troops and a hundred thousands of porters. It led to more than four years of heavy fighting and resulting in the devastation of large parts of the German colony and the destruction of colonial infrastructure. My argument is that during the war, Germans lost their ability to sustain the prewar habitus of colonial masters. Increasingly differences between the habitus of Europeans and Africans became less visible. Moreover, in German prison camps the colonial order as a hierarchy based on racial differences was reversed. What would be the consequence of that for the colonial order?

Massacre and the Matter of Justice. Interethnic Violence as Practice and Discourse in Transcaucasia

Maike Lehmann

That the Caucasus is a violent space is a common place. Stabilized by established rules of violence with clear roles allocated to the different ethnicities the outcome of conflicts seems inevitable. As far as the Armenian side is considered, this is to become again and again the victim of ‘Turkish’-Azerbaijani onslaughts, which is compensated by a persistent discourse on the peaceful, law-abiding and yet eternally victimized ‘Armenian’. As this cultural order ensures survival, stability and predictability, it however does not explain change in the region. This paper uses a case of lynching that had taken place in 1967 in the Karabakh town of Stepanakert to show how exceptional violence both questioned and fortified this cultural order. It was a shock for Armenians to see members of their community attacking policemen and soldiers, clubbing three Azerbaijanis to death and dance around their corpses, while Azerbaijanis didn’t expect Armenians to change the rules of violence. What this violence communicated as a practice and how it fit into to overruling grammar of violence indicates how this event both stabilized and changed order in the long run.

Tortured Europe. Violence in German Caricatures of the 1920s

Priska Jones

The notion of Europe being threatened and tortured characterises most of the caricatures on Europe in the 1920s in Germany. But this threat is not an external, non-European one but it is a threat from within as the enemy is France. Hence, the caricatures display what was often considered as a continuation of war with other means. But then the question arises why it is Europe that is depicted as entangled in a quarrel with France and not Germany as would be expected. I argue, that while Germany was the loser of the First World War, it did not seem appropriate to German sensitivities to be displayed as a victim. On the other hand there were strong interests to compensate the reproach of guilt for the war with the construction of the role as a victim. Coding Germany with Europe serves both interests: On the one hand the role of an aggressor is transformed into the role of a victim and on the other this victim is abstracted as ‘Europe’. In the caricatures, this victimisation is predominantly revealed by pictures of crime, cruelty and rape connected to iconographic topoi like the raped women, the destroyed territory and the motive of the brutal black soldier. These motives fuel prevailing German antipathies and paranoia against France and the results of the Versailles treaty on the one hand. On the other, they merely reflect what can be considered as a social consensus of the time: the feeling of an unjust accusation of guilt for the war and of inappropriate measures of punishment.

The Violence of Memory and the Myth of Dresden

Stephan Schlak

If it is the achievement of a “myth” to reduce historical complexity and to transform shadows of grey into strong contrasting pictures – then Dresden is an outstanding example for a “lieu de mémoire” of German history. Dresden, especially its “Frauenkirche”, symbolizes the beauties and the splendour of the baroque “Elbflorenz” as well as the violence during the allied bombings on February 13th of 1945. While in Berlin the resurrection of the “Stadtschloss” is still being discussed, the restauration and new consecration of the Dresdner Frauenkirche was completed in October 2005 – in which ways its contrasting mythical associations of baroque beauty and terror of war will be newly balanced will have to be considered.

Panel 5 – INSTITUTIONS

Chair: Wolfgang Kaschuba

- 13.30 – 14.40
- David Feest: “Administrative Cultures and Counter-Cultures. The Institutionalization of Political Power in the Russian Provinces”
 - Vera Isaiasz: “Institutionalization and State-Building in Brandenburg-Prussia: the Civic Homages between 1570 and 1680”
 - Jens Hacke: “The Visibility of Institutions. The Change of Official Representation in the Federal Republic of Germany since 1989”

Discussant: André Brodocz

14.40 – 15.00 **Coffee break**

- 15.00 – 16.40
- Tsypylma Darieva & Ruth Schilling: “Visual Stabilization – Political Deinstitutionalization. The Visualization of Political Power in the Urban Landscape in Paris (17th century) and Yerevan (20th century)”
 - Sabine Hess & Michi Knecht: “Emergence – Momentum – Stabilisation. Rethinking the “Institutionalization“ of the Transnational Scape of Reproductive Technologies and Medicine”

Discussant: Andreas Eckert

16.40 – 17.00 **Coffee break**

Administrative Cultures and Counter-Cultures. The Institutionalization of Political Power in the Russian Provinces

David Feest

The paper explores the administrative institutions of central Russia after the period of the Great Reforms. It does not want to focus on their functions, but instead it wants to analyse these administrative institutions as representing images of statehood. There is a vast discrepancy between the self-images of the bureaucrats and their popular images among the provincial population. While the bureaucrats' self-identification increasingly identified themselves in political terms offered by St.Petersburg -- in the case of the Peace Arbitrators even as part of a political program – initially, the rural population often perceived them in the same terms that were prominent before the Reforms. During the process of institutionalization new organizations had to deal with local interpretations of what they represented and by doing so, the institutions changed their character considerably. Since in everyday life local administration had in some way or another to compromise with the local expectations, the picture of statehood they represented became more and more blurry.

Institutionalization and State-Building in Brandenburg-Prussia: the Civic Homages between 1570 and 1680

Vera Isaiasz

The process of state building and institutionalization since the regency of the Elector Frederic William (1640-1688) was one of the main subjects of Borussian historiography. ‘Absolutism’ was the keyword to describe the development of Brandenburg-Prussia in the late 17th and the 18th century. Today absolutism is declared to be a ‘myth’. Recently, historians inquire into the mechanisms of political culture in the 16th and 17th century and want to know how the process of political centralisation was communicated. For example, it remains to be discussed how to describe the process of state-building, which we can observe in the territories of Brandenburg-Prussia during the Early Modern Period. As the homage was a central act of institutionalizing the regency of a new prince, in this paper the Brandenburgian homages between 1570 and 1681 will be examined. The homage was a space of encounter and a mode of communication between the prince, the estates and the cities. First the paper will focus on the different representations of governance and authority revealed in the ritual of civic homage. Secondly, it will concentrate on the question whether a fundamental change can be observed in the representations of statehood which reveal themselves in these rituals. The analysis starts in 1571, in a period of Brandenburgian history that is not as well known as the period after 1640, when many institutions characteristic for the governmental practice in Brandenburg-Prussia were founded. Keeping these structures in mind, this paper inquires into the intertwined development of institution building and ritual practice during the civic homages.

The Visibility of Institutions. The Change of Official Representation in the Federal Republic of Germany since 1989

Jens Hacke

This contribution analyses the change of official representation, which took place during the transformation from the “Bonner” to the “Berliner Republic”. Political Science normally deals with the functional side of institutions und their organizational structure. But institutions also possess symbolical und representational traits important and necessary for the integration of a

society. Whereas the political system is dominated by a strong continuity throughout the reunification, the representative appearance of the state has undergone a significant change. In case of the Federal Republic we have experienced the extraordinary situation that a state due to moving to a new capital has exchanged all its well known symbolic appearances. Aside from the obvious aesthetical effects this alteration touches upon the question of historical self-assurance and the ideal representation of the Federal Republic of Germany. After the reunification – this is one of the main suggestions given in this paper - new forms of institutional representation had to be developed. The self-referential success-story of the Bonner Republic was placed into new contexts, and the historical framework of the new capital proved to be more problematic because it is also a reminder of the dark periods of German history. The Bonner Republic had also used visible ways of state representation, but these were mainly defined by its functional needs and its institutional purpose. The monumental style of the new post 1989 aesthetics of the state tends to stress the façade of politics. At the same time the actual principles of the institutional order fade away from the collective mind. This might lead to the impression that the executive and legislative powers of the state, i.e. their institutions, eventually use their new representative presence in order to compensate their loss of influence on the political process and on a reform of society.

Visual Stabilization – Political Deinstitutionalization. The Visualization of Political Power in the Urban Landscape in Paris (17th century) and Yerevan (20th century)

Ruth Schilling & Tsypylma Darieva

The soviet memory policy and alternative memorialization practices in Yerevan

This part of the paper is focused on the way the Soviet state power tried to tame the growing alternative voices concerning the memory of the Armenian loss (deportation and death in 1915). After the public protest in Yerevan in 1965 the communist regime erected a memorial for the Armenian genocide, but in a very Soviet monumental style. Thus it remained within the rhetoric of the institutionalized ideology. By doing so on one side, the social order had been restored. On the other side it unwillingly opened a space for alternative formulations of concepts of political community. In spite of the localization and visualization of the loss the memory was paradoxically still half tabooed. Individual memories and public commemoration were suppressed. Nevertheless the past coded in invisible, hidden and silenced practices formed the popular resistance that destabilized the Soviet Power many years before the official end of its rule.

The monumental representation and ritual presence of Louis XIV in Paris

Under the reign of Louis XIV Paris and other French cities saw wide ranging architectural projects which were initiated and supervised by the king himself. Public places had to be lavishly redesigned in order to host monuments of the king in imperial posture.

Usually historians consider this policy of medial self-representation as a visual expression of the monarch's centralized power over the traditional institutions of French Society in the Ancien Régime. Thus they regard it as a cultural symbol of the French monarchy's successful political centralization in the Baroque Age.

However by closer reflection of one specific example – the monument of Louis XIV erected at the Place du Vendôme in Paris in 1699 – potentially destabilizing and viewed in long terms deinstitutionalizing effects become obvious as Louis avoided his personal appearance and thus the direct communication with his subjects, which reveals itself to be an important factor of successful institutionalization.

Emergence – Momentum – Stabilisation. Rethinking the “Institutionalization“ of the Transnational Scope of Reproductive Technologies and Medicine

Nevim Cil & Michi Knecht

In this paper we develop the notion of a *transnational scope of reproductive technologies* as an emerging form with an uneven topography, temporary coherence and a multipolar structure. Starting with ethnographic examples that illustrate the coming-into-being of transnational practices of cooperation, exchange and transfer between Germany and Turkey with respect to ending unwanted childlessness, we then trace some of the relationships in this *scope* that are created through interacting schemes of circulation and stabilisation. While the circulation of people, knowledge, materials, stories, technologies and substances transgresses all kinds of borders, the legislation of reproductive technologies is still primarily implemented through the narrative of the nation state. Acts of stabilisation – via standards, norms, normativity – and acts of circulation together constitute a complex new socio-techno-political formation. The paper discusses the analytic potential of the concepts of “assemblage” and “agencement” with regard to this formation and asks, what kind of theoretical sensibility these concepts allow for our attempt to grasp the specific structuring of the transnational scope of reproductive high tech medicine and for acknowledging actor's reflexivity within it.

17.00

CONCLUDING COMMENTARY & DISCUSSION

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