

THE PRESENCE AND ABSENCE OF THE PAST

A symposium to mark the conclusion, and afterlife, of the Max Planck Research Group
“Empires of Memory: The Cultural Politics of Historicity in Former Habsburg and Ottoman Cities”

3-5 March 2022 | Harnack Haus, Berlin

**Organizers: Çiçek İlengiz, Annika Kirbis, Jelena Radovanović,
Jeremy F. Walton**

“The past is never dead. It’s not even past.” –William Faulkner

**“Duress, as I shall argue, has temporal, spatial, and affective coordinates. Its impress may be intangible, but it is not a faint scent of the past. It may be an indelible if invisible gash. It may sometimes be a trace but more often an enduring fissure, a durable mark.” –
Ann Laura Stoler**

**“By silence, I mean an active and transitive process: one ‘silences’ a fact of an individual as a silencer silences a gun. One engages in the practice of silencing. Mentions and silences are thus active, dialectical counterparts of which history is the synthesis.” –Michel
Rolph Trouillot**

The ambivalence of the past in the present has been abiding concern, challenge, and inspiration for the work of Empires of Memory. Throughout the geographic remit of our research, from the Adriatic and Pannonian Basin to the Bosphorus and the Aegean, the past has become ubiquitous in recent decades, as what Francois Hartog refers to as the regime of historicity of “presentism” recruits bygone persons, places and things to contemporary cultural, political, and economic ends. These buffed surfaces of the past threaten to obscure its unruliness and its embeddedness in relations of power, both bygone and contemporary—the “duress” that Ann Laura Stoler interrogates. Moreover, this proliferation of the past in and for the present resounds with silence, erasure, and oblivion—the faces of the past that remain in shadow. These modes of absence of the past are not so much antithetical to the pervasiveness of the past. On the contrary: they are mutual entailments of each other.

“Empires of Memory” will draw to a close in March 2022, but the dilemmas, anxieties, and riddles that have incited us to discourse persist. Our concluding symposium, “The Presence and Absence of the Past,” gathers together a plethora of like-minded scholars from across multiple fields of expertise to discuss the themes that have animated “Empires of Memory,” including: the materials/materiality of the past in the present; histories of memory, memories of history; political afterlives; the city as archival project; and post-imperial heterotopias. Our five thematic sessions are titled “The Art of Recollection and Forgetting,” “Uncanny Time(s) in the City,” “Afterlives of Difference,” “Amnesia, Silencing, Obsolescence,” and “Sensing Time through Objects.” Finally, in our gently experimental plenary session, “Telling Times,” we invite participants to narrate a moment in time—past, present, future—through a chosen object.



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Day One, 3 March 2022

14:00 – 15:30 Opening Remarks and Introductions

15:30 – 16:00 Coffee

16:00 – 18:00 SESSION I “THE ART OF RECOLLECTION AND FORGETTING”

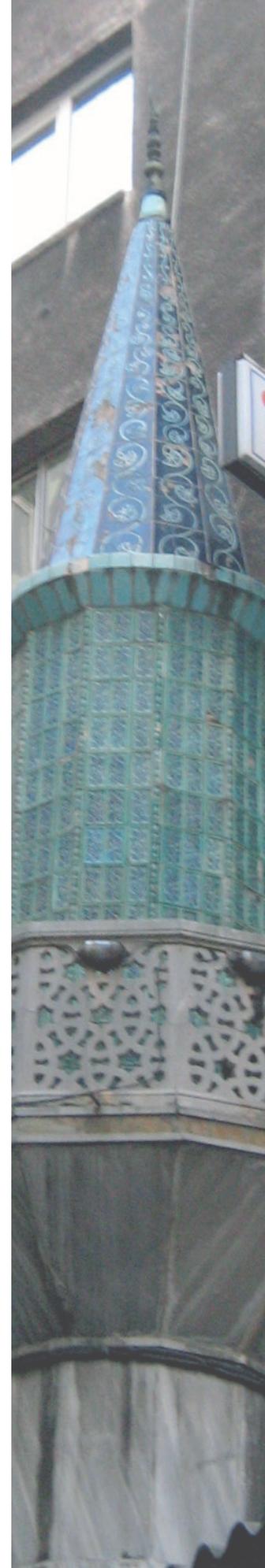
What narratives, what silences, and what settlements are produced when the past is rendered public through monuments, memorials, and artwork? For Stuart Hall, the absences that mark certain pasts “as missing” produce a “collapse in the contemporary systems of social memory ... which compromise the capacity to relate the past imaginatively and productively to the present” (2017: 93). Contemporary struggles against colonial and imperial monumental regimes clearly illustrate that public forms of glorification, mourning, and remembrance are not only a matter of establishing shared understandings of the past and present. Such commemorations also frame the possible futures we dare to imagine. Against

this backdrop, this panel addresses the power of artworks, monuments, and related forms of cultural heritage both to reinforce and to unsettle how we imagine the past, present, and future. How do imperial and colonial, as well as national, power structures permeate the production processes of art and cultural heritage? How can art and cultural heritage be used to destabilize national and transnational power regimes and to expose the continuities between past and present forms of governance? How are amnesia and memory regimes structured and disrupted by the political interventions of art? What aesthetic forms might inspire a politics of art and culture aimed toward justice?

Chair: Jeremy F. Walton

Panelists: Andreas Huyssen, Columbia University
Çiçek İlgiz, Max Planck Institute for the Study of Religious and Ethnic Diversity
Banu Karaca, Forum Transregionale Studien, Berlin
Vjeran Pavlaković, University of Rijeka
Rahul Rao, University of St. Andrews
Ann Rigney, University of Utrecht

18:30 – 20:30 Dinner at the Harnack Haus



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Day Two, 4 March 2022

10:00 – 10:30 Coffee

10:30 – 12:30 SESSION II “UNCANNY TIME(S) IN THE CITY”

Cities exist across many times at once, embedding multiple temporalities unevenly in their urban fabric. (Hi)stories of cities are anchored selectively in urban space, and the materiality of space itself potentially challenges narrative silences. The city uniquely embodies various contradictions of the past in the present. It contains memories of destruction and disasters as well as of revival and resilience. It is a space of mixing and heterogeneity as much as of spatial and ontological (b)ordering between the local and the foreign, sickness and health, life and

death, a space shaped and reshaped by imperial and state policies as much as by walkers, dwellers, and grassroots resistances. How do multiple pasts become present in the city? How do legacies of different pasts persist and continue to shape relationships, inequalities, and future imaginations? How do various wanted and unwanted heritages endure as monuments, buildings, wastelands, street maps, and infrastructures? How do legacies of the past inform multiple claims to the city—material as well as affective—in the present?

Chair: **Jeremy F. Walton**

Panelists **Dorothee Brantz**, Technische Universität Berlin

Edhem Eldem, Boğaziçi University

Jelena Radovanović, Max Planck Institute for the Study of Religious and Ethnic Diversity

Florian Riedler, University of Leipzig

Avi Sharma, Technische Universität Berlin

Nükhet Varlık, Rutgers University

12:30 – 13:30 Lunch at the Harnack Haus

13:30 – 15:30 SESSION III “AFTERLIVES OF DIFFERENCE”

Recent years have witnessed both restorative and reflective nostalgia for the ostensible triumphs of bygone forms of governing difference. Within the ambit of our “Empires of Memory” research group, both the Habsburg and Ottoman Empires have achieved surprisingly vital political afterlives as models for the governance of religious, ethnic, and cultural heterogeneity that seem to resolve the homogenizing imperatives of the nation-state. More generally, the governance of difference is a predominant, abiding dilemma of liberal democracy in the present, reliably fuelling the quest for

precedents and alternatives in the past. How do we think about difference in the past and its governance without naturalizing liberal categories and concerns? Conversely, to what extent can liberalism learn from non-liberal difference in the past, as opposed to illiberal interrogation of difference as such in the present? Finally, how might scholarship and politics grapple with transformations in both the constitution and the governance of categories of difference? What are the lessons to be learned from the obsolescence of previously salient categories of difference?



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Chair: Jelena Radovanović

Panelists Karen Barkey, University of California, Berkeley/Bard College
Chris Hann, Max Planck Institute for Social Anthropology
David Henig, University of Utrecht
Nora Lafi, Leibniz Zentrum-Moderner Orient
Steve Vertovec, Max Planck Institute for the Study of Religious and Ethnic Diversity

15:30 – 16:00 Coffee

16:00 – 18:00 SESSION IV “AMNESIA, SILENCING, OBSOLESCENCE”

Paradoxically, the imperative to remember is a hallmark of an era in which perspectives on both the past and the future have narrowed to the point of collapse—as François Hartog (2003) has argued, collective memory and heritage are constituents of “presentism.” What do we—as scholars, as public figures, as private individuals—forget when we remember? And what are the important differences between forgetfulness and other ways of denying or neglecting the past, such as amnesia, silencing, and oblivion? The premium on memory and its cognate, he-

ritage, also threatens to arrest the passage of time in the interest of preservation. Can memory account for processes of decay, ruination, and obsolescence, as well as the endurance of troubling pasts, Ann Laura Stoler’s “duress” (2016)? How does presentism vigorously police the borders between and among past, present, and future, thereby denying “mixed” temporalities, in which past, present, and future bleed into one another? What political effects attend to collective memory and its discontents?

Chair: Annika Kirbis

Panelists Gruia Badescu, University of Konstanz
Shannon Dawdy, University of Chicago
Piro Rexhepi, Independent Scholar
Alice von Bieberstein, CARMAH, Humboldt Universität zu Berlin
Jeremy F. Walton, Max Planck Institute for the Study of Religious and Ethnic Diversity

19:00 Dinner at Trattoria Toscana, Clayallee 146 • 14195 Berlin



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Day Three, 5 March 2022

10:00 – 10:30: Coffee

10:30 – 12:30: SESSION V “SENSING TIME THROUGH OBJECTS”

Objects are powerful reminders of the past, transporting memories across time and space. Their material, constitution, and design encapsulate (hi)stories, as do their modes of exchange and circulation. A variety of past polities—empires, especially—have relied on objects to legitimise and manifest their power, as objects endure and provide tangible evidence for their might in the present. Yet, just as objects reveal, they can also conceal. In the past decade(s) museums have been increasingly scrutinised as accomplices of empire and colonialism, often with particular regard to the storage and display of objects with difficult pasts. As they are drawn into interaction with the nation-state and its imperatives, objects become embedded in homogeneous space-time, yet they

also have the capacity to unsettle this homogeneity. This is particularly true of religious objects, which open onto different spaces and times. Objects with multi-layered pasts and immanent agencies also bring into focus more far-reaching questions: How to narrate pasts in the absence of objects as witnesses? How to facilitate and comprehend the transition of objects into heritage that may have previously been considered waste? How to access an object’s manifold temporalities, encompassing the intangible practises and affects it is entangled with? How to reconcile an object’s traces of time and ageing with the demands of preservation? Finally, how do the times embodied in objects potentially trouble secular notions of homogeneous space and teleological time?

Chair: **Jeremy F. Walton**

Panelists **Patrick Eisenlohr**, University of Göttingen
Annika Kirbis, Max Planck Institute for the Study of Religious and Ethnic Diversity
Alexander (Sasha) Newell, Université Libre de Bruxelles
Katarzyna Puzon CARMAH, Humboldt Universität zu Berlin
Thomas Schmitt, University of Heidelberg

12:30 – 13:30 Lunch at the Harnack Haus

13:30 – 18:00 PLENARY SESSION “TELLING TIMES”

In this gently experimental plenary session, we invite all participants to narrate a moment in time—past, present, future—through a chosen object. The possibilities are effectively limitless, ranging from intensely personal memorabilia and sou-

venirs to public sites of memory and even entire categories of material (e.g. chrome, porcelain, etc.). We encourage you to prepare a brief visual presentation to accompany your telling of a time through an object.

19:00 **Dinner at “Der Kretaner” (Greek)**
Riemeisterstraße 129 • 14169 Berlin



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Participant Biographies

Gruia Bădescu is a Research Fellow in History at the Zukunftscolleg, University of Konstanz. He holds a PhD in Architecture from the University of Cambridge, and, before Konstanz, he was a lecturer and research associate at the University of Oxford. His research examines the relationship between architectural reconfigurations and political change in the aftermath of war (post-war reconstruction), political violence (sites of memory after dictatorship) and empire (imperial legacies in urban space). As an Alexander von Humboldt fellow at Konstanz, he researched practices of syncretic place-making and cosmopolitan imaginaries. He has published on reconfigurations of urban space and memory processes in Southeastern Europe, also in dialogue with other regions, specifically the Southern Cone of Latin America and the Levant. He is a convenor of the Memory, Space and Place working group of the Memory Studies Association.

Karen Barkey is the Charles Theodore Kellogg and Bertie K. Hawver Kellogg Chair of Sociology and Religion at Bard College. She teaches at Bard College and Open Society University Network (OSUN). She is preparing a *Sourcebook on Toleration* with Jonathan Laurence, Boston College and RESET. Her other areas of writing and research are: Shared Sacred Sites and Democracy and Religious Pluralism in the contemporary world. New mapping of shared sites and Digital Humanities projects are being developed on the platform, sharedsacredsites.net. She recently edited, *Negotiating Democracy and Religious Pluralism: India, Pakistan and Turkey* with Sudipta Kaviraj (Columbia University) and Vatsal Naresh (Yale University).

Alice von Bieberstein is research assistant at the Institute for European Ethnology, Humboldt-University of Berlin and a fellow at the Centre for Anthropological Research on Museums and Heritage (Carmah). She completed her PhD at the University of Cambridge in 2012 with a dissertation on the politics of history and citizenship in relation to minority subjectivity in Germany and Turkey. Her postdoctoral research has focused on issues of violence, value and materiality, in particular by exploring local engagements with and value extraction from the material remains of Armenian heritage in far-Eastern Turkey. She has co-edited the book *Reverberations: Violence across Time and Space* (UPenn Press, 2021) and her articles have appeared in various journals, including *Subjectivity*, *Social Research*, and the *Journal of the Royal Anthropological Institute*. For more information, see: <https://www.carmah.berlin/people/von-bieberstein-alice/>

Dorothee Brantz is University Professor at the Center for Metropolitan Studies, Technische Universität Berlin. Prior to her current position, she held teaching posts and fellowships at the University of Buffalo, the German Historical Institute in Washington DC, the University of Köln, Freie Universität Berlin, and the University of Chicago. Her books include *Slaughterhouse Cities: Paris, Berlin, and Chicago, 1780-1914* (forthcoming), *Urban Resilience in a Global Context: Actors, Narratives, Temporalities* (coedited with Avi Sharma, 2020), *100 Jahre Groß-Berlin: Grünfrage und Stadtentwicklung* (coedited with Harald Bodenschatz, 2019) and *Greening the City: Urban Landscapes in the Twentieth Century* (coedited with Sonja Dümpelmann, 2011). She has published widely in a variety of prominent edited volumes and academic journals.

Shannon Lee Dawdy is Professor at the Department of Anthropology, University of Chicago. Dawdy's fieldwork combines archival, ethnographic, and archaeological methods in the U.S. and Latin America (PhD from University of Michigan, Anthropology and History). Although diverse, her work circles around how landscapes and material objects mediate human relationships and how shared cultural experiences affect our perceptions of time (past,



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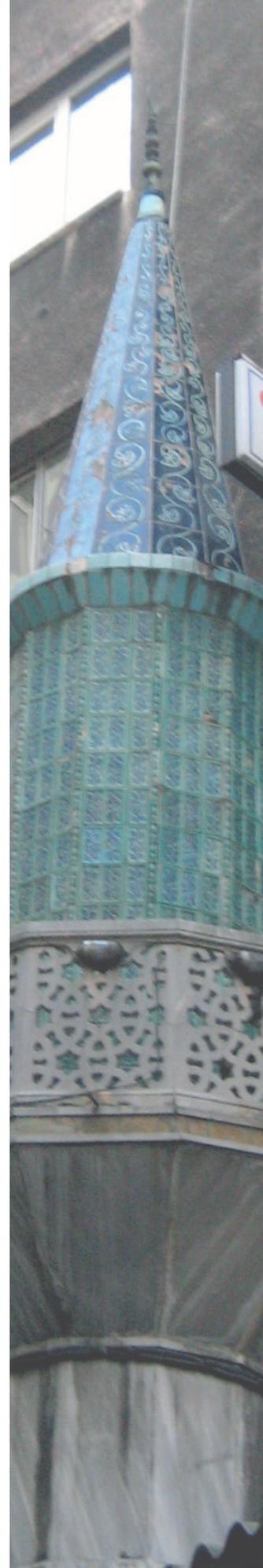


present, future). Typically she has researched and written about informal economies and piracy, histories of colonialism and capitalism, gender and sexuality in urban space, death, and disaster. Theoretically, she considers Walter Benjamin to be an adopted uncle and she currently has a crush on the French existentialists. Dawdy is the author of *Building the Devil's Empire: French Colonial New Orleans* (University of Chicago Press, 2008), *Patina: A Profane Archaeology* (University of Chicago Press, 2016), and *American Afterlives: Reinventing Death in the Twenty-first Century* (Princeton University Press, 2021).

Patrick Eisenlohr is Professor of Anthropology, Chair of Society and Culture in Modern India at the University of Göttingen. He received a PhD in anthropology from the University of Chicago and previously held positions at Utrecht University, Washington University in St. Louis, and New York University. In 2010 he received a five-year VIDI grant from the Netherlands Organization for Scientific Research (NWO). He is the author of *Little India: Diaspora, Time and Ethnolinguistic Belonging in Hindu Mauritius*. (University of California Press, 2006), and *Sounding Islam: Voice, Media, and Sonic Atmospheres in an Indian Ocean World* (University of California Press, 2018).

Edhem Eldem teaches at the Department of History of Boğaziçi University and holds the International Chair of Turkish and Ottoman History at the Collège de France. He has taught as visiting professor at the University of California at Berkeley (1999), Harvard University (2009), at the École des Hautes Études en Sciences Sociales, Paris (2001-2003, 2006, 2011, 2014), at the École Pratique des Hautes Études, Paris (2005), at the École Normale Supérieure, Paris (2008), and at Columbia University (2016). He has been a fellow at the Wissenschaftskolleg zu Berlin (2011-12), at Bonn University (2013) and at the Ludwig-Maximilians University, Munich (2015). Among his fields of interest are the Levant trade in the eighteenth century, Ottoman funerary epigraphy, the development of an urban bourgeoisie in Istanbul, the history of the Ottoman Bank, the history of archaeology in the Ottoman Empire, late-nineteenth-century Ottoman first-person narratives and biographies, and the history of photography in the Ottoman Empire. His publications include: *French Trade in Istanbul in the Eighteenth Century* (1999); *A History of the Ottoman Bank* (1999); *The Ottoman City between East and West: Aleppo, Izmir and Istanbul* (1999, with D. Goffman and B. Masters); *La Méditerranée turque* (2000, with F. Çiçekoğlu); *Pride and Privilege. A History of Ottoman Orders, Medals and Decorations* (2004); *Death in Istanbul. Death and its Rituals in Ottoman-Islamic Culture* (2005); *Consuming the Orient* (2007); *L'épithaphe ottomane musulmane XVI^e-XX^e siècles* (2007, with N. Vatin); *Un Ottoman en Orient. Osman Hamdi Bey en Irak (1869-1871)* (2010); *Le voyage à Nemrud Dağı d'Osman Hamdi Bey et Osgan Efendi* (2010); *Osman Hamdi Bey Sözlüğü* (2010); *Scramble for the Past: A Story of Archaeology in the Ottoman Empire, 1753-1914* (2011, with Z. Bahrani and Z. Çelik); *Mendel-Sebah: Müze-i Hümayun'u Belgelemek – Mendel-Sebah: Documenting the Imperial Museum* (2014); *Camera Ottomana. Photography and Modernity in the Ottoman Empire, 1870-1914* (2015, with Z. Çelik); *L'Empire ottoman et la Turquie face à l'Occident* (2018); *L'Alhambra. À la croisée des histoires* (2021).

Chris Hann is a Director Emeritus of the Max Planck Institute for Social Anthropology (Halle/Saale) and a Fellow of Corpus Christi College, Cambridge. Recent books include *Polanyi Repatriated. Market Society in the Visegrád States* (CEU Press, 2019); *The Great Dispossession. Uyghurs Between Civilizations* (Lit Verlag, 2020, with Ildikó Bellér-Hann); *Work, Society, and the Ethical Self. Chimeras of Freedom in the Neoliberal Era* (Berghahn, 2021, edited)



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David Henig is Associate Professor of Cultural Anthropology at Utrecht University. He is the author of *Remaking Muslim Lives: Everyday Islam in Postwar Bosnia and Herzegovina* (2020) and the co-editor of *Economies of Favour After Socialism* (2017), and *Where is the Good in the World? Ethical Life between Social Theory and Philosophy* (2022).

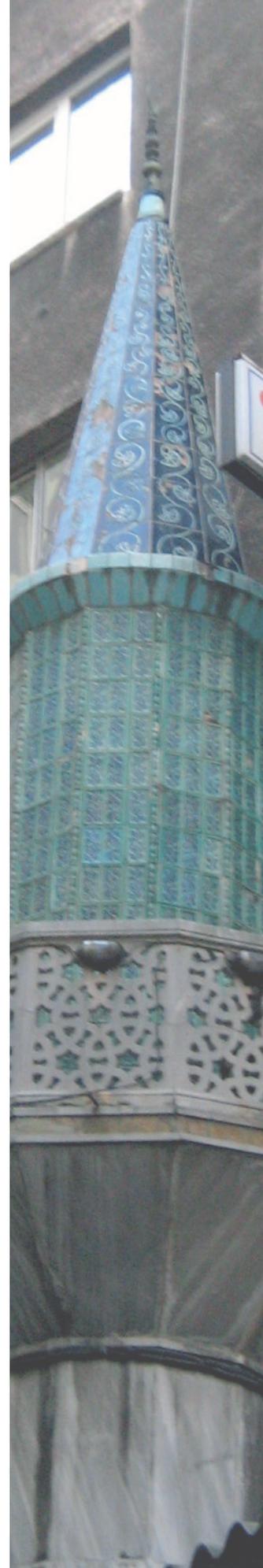
Andreas Huyssen is the Villard Professor Emeritus of German and Comparative Literature at Columbia University in New York. Recent publications: *William Kentridge, Nalini Malani: The Shadowplay as Medium of Memory* (2013); *Miniature Metropolis: Literature in an Age of Photography and Film* (2015) and *Memory Art in the Contemporary World: Confronting Violence in the Global South* (forthcoming 2022)

Çiçek İlengiz is a postdoctoral research fellow at the Empires of Memory Research Group hosted by the Max Planck Institute for the Study of Religious and Ethnic Diversity. Her academic interests lie at the intersection of national and imperial legacies of state violence, cultures of commemoration and healing, and imaginations of political change. Her recent publications engage with inheritance in the context of world heritage, temporal dimensions of public memorials and dispossession in the name of culture. She completed her PhD in 2019 at the Research Centre for History of Emotions hosted by the Max Planck Institute for Human Development, Berlin. She is currently revising her book manuscript, tentatively entitled *Magical Revolution: Holy-Madness in Post-Genocidal Turkey*, for publication. The book centers on the question of how to think about a revolutionary imagination that embraces the supposedly backward and irrational. It offers a critical assessment of the logics of politics the framework of which has been drawn by military, racial and secularist regimes of power.

Banu Karaca works at the intersection of political anthropology and critical theory, art, nationalism and cultural policy, museum and feminist memory studies. Her recent publications interrogate freedom of expression in the arts, the visualization of gendered memories of war and political violence, visual literacy, and restitution. She is the author of *The National Frame: Art and State Violence in Turkey and Germany* (Fordham University Press, 2021), and co-editor of *Women Mobilizing Memory* (Columbia University Press, 2019). At the Forum Transregionale Studien, Berlin, Banu continues her research on how dispossessed art has shaped the legal and scholarly knowledge production on art in Turkey and the wider European context. Her essay *Art in War: Cultural Heritage and the (Legal) Codification of Forgetting* will be published later this year.

Annika Kirbis is a doctoral fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity as part of the research group "Empires of Memory" and a PhD Candidate at the Institute for Cultural Inquiry at Utrecht University. In her research she explores exclusionary effects of Vienna's imperial heritage, specifically in the context of rising right-wing populism, as well as processes of heritagisation, in particular the musealisation of migration (hi)stories and the potential of multispecies collaboration in heritage-making.

Nora Lafi is a senior researcher heading the Hisdemab programme (Historicity of Democracy in the Arab and Muslim Worlds) within the Leibniz-Zentrum Moderner Orient in Berlin. She is a specialist of the history of the Ottoman Empire and specifically of Arab towns of North Africa and the Middle East during the Ottoman period. She chairs, with Ulrike Freitag, the research field "Cities compared: cosmopolitanism in the Mediterranean and beyond", part of the EUME programme at Wissenschaftskolleg Berlin. She is co-founder and editor of *H-Mediterranean*. Among Lafi's books are *Esprit civique et organisation citadine dans l'empire ottoman* (2018) and *Une ville du Maghreb entre ancien régime et réformes ottomanes. Tripoli 1795-1911* (2002), while her edited and coedited volumes include *Understanding the City through its Margins* (2017), *Urban Violence in the Middle*



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East (2015), *Urban Governance Under the Ottomans* (2014), *The City in the Ottoman Empire* (2010) and *Municipalités Méditerranéennes* (2005).

Sasha Newell (alias Alexander) is Associate Professor of Anthropology at the Université Libre de Bruxelles, where he is now Director of the Laboratoire d'Anthropologie des Mondes Contemporains. He attained his doctorate from Cornell University in 2003. He was a Mellon Postdoctoral Fellowship at University of Illinois and worked in a variety of establishments in the US, including NYU, University of Virginia, College of the Holy Cross, and North Carolina State University before moving to ULB in 2017. He published *The Modernity Bluff: Crime, Consumption, and Citizenship in Côte d'Ivoire* (2012) at the University of Chicago Press, which won the Amaury Talbot book prize, as well as a number of articles in top anthropological journals such as *Cultural Anthropology*, *Current Anthropology*, *Africa*, *African Studies Review*, *Journal of the Royal Anthropological Institute*, and *HAU*. His research has always focused on material culture and consumption, but he has explored various ethnographic and theoretical domains, from questions of migration, crime, religion and language in urban Côte d'Ivoire to hoarding, clutter, and animism in the U.S., to the affective and material traces of colonialism in Belgium and the racialization of public space.

Vjeran Pavlaković is an associate professor at the Department of Cultural Studies at the University of Rijeka, Croatia. He received his Ph.D. in History in 2005 from the University of Washington, and has published articles on cultural memory, transitional justice in the former Yugoslavia, and the Spanish Civil War. He is a co-editor of the volume *Framing the Nation and Collective Identity in Croatia* (Routledge, 2019), and other recent publications include "The Legacy of War and Nation-Building in Croatia since 1990," in *Balkan Legacies: The Long Shadow of Conflict and Ideological Experiment in Southeastern Europe* (Purdue UP, 2021), and "Memory Politics in the Former Yugoslavia" in *Yearbook of the Institute of East-Central Europe* (2020). He was the lead researcher on the Memoryscapes project as part of Rijeka's European Capital of Culture in 2020 and a co-founder of the Cres Summer School on Transitional Justice and Memory Politics. Current research includes transnational muralization of conflict and a history of Dalmatian immigrants in the American Southwest.

Katarzyna Puzon, PhD, is an anthropologist and conducts ethnographic research primarily in Lebanon and Germany. Most of her work focuses on heritage, memory, mobility, and loss - and more recently also on sound and empire. As well as researching and publishing on these and other topics, she has engaged in diverse modes of knowledge production and communication as well as creative expression, including making a sound installation at Amsterdam Museum. Her latest book is *Islam and Heritage in Europe: Pasts, Presents and Future Possibilities* (edited with Sharon Macdonald and Mirjam Shatanawi, 2021), and she is currently completing a monograph on temporality, heritage, and loss in Beirut. At present, she is a Research Associate at CARMAH, Humboldt-Universität zu Berlin.

Jelena Radovanović is a historian and a postdoctoral fellow at the Max Planck Research Group "Empires of Memory: The Cultural Politics of Historicity in Former Habsburg and Ottoman Cities." She previously obtained her doctorate at Princeton University. Her work focuses on Southeast Europe and the Ottoman Empire, and the issues of space, property, legal translation and emergence of legal categories in transition from empire to nation-state. Her current research project addresses the legacy and memory of Islamic religious endowments (*awqaf*) in Southeast Europe.

Rahul Rao is a 2021–22 Fellow at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences, and Lecturer in the School of International Relations, University of St Andrews. He is the author of *Out of Time: The Queer Politics*



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of *Postcoloniality* (2020) and *Third World Protest: Between Home and the World* (2010), both published by Oxford University Press. He is currently writing a book on the politics of statues, to be published by Cambridge University Press. He is a member of the Radical Philosophy collective.

Piro Rexhepi holds a PhD in Politics from University of Strathclyde. His research focuses on decoloniality, sexuality and Islam. His recent work on racism and borders along the Balkan Refugee Route has been published in a range of mediums in and out of academia including *The International Journal of Postcolonial Studies*, *Ethnic and Racial Studies*, *Critical Muslims* and *The Guardian*, among others.

Florian Riedler is a historian of the Ottoman Empire in the nineteenth century. His research interests include migration, urban history, and the history of infrastructure. Currently, he is the coordinator of the DFG priority programme “[Transottomanica](#)” at the University of Leipzig. Among his most recent publications is the edited volume [Balkan Routes: Historical Transformations from Via Militaris to Autoput](#).

Ann Rigney is professor of Comparative Literature at Utrecht University. She has published widely in the field of cultural memory studies, including *The Afterlives of Walter Scott: Memory on the Move* (OUP, 2012). She is currently PI of the ERC funded project Remembering Activism (ReAct): www.rememberingactivism.eu.

Thomas Schmitt has an academic background in social and cultural geography and has been working, among others, on intercultural conflicts and interethnic contacts, on cultural heritage (on the governance of the World Heritage system and on intangible heritage) and on geographies of energy and resources/ Transition Studies. He was Research Fellow at the MPI for religious and ethnic diversity, Göttingen, from 2010 to 2012. Since 2020, he has held a professorship for Cultural Heritage and the protection of cultural property at Heidelberg University, Germany.

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