

Abschlussberichte DFG-Villa Vigoni-Gespräch „Citizenship, Law and Literature“

1. Allgemeine Angaben

🕒 Antragsteller, Institut/Lehrstuhl

- Prof. Dr. Annalisa Oboe (Letteratura inglese e Studi postcoloniali/Università degli Studi di Padova)
- Prof. Dr. Klaus Stierstorfer (British Studies: Early Modern and Modern Texts/Westfälische Wilhelms-Universität Münster)

🕒 Thema des Projekts

- Citizenship, Law and Literature. *Deutsch-Italienische Zusammenarbeit in den Geistes- und Sozialwissenschaften*

🕒 Berichtszeitraum, Förderungszeitraum insgesamt

- 25–28 March, 2019

🕒 Liste der wichtigsten Publikationen aus diesem Projekt

- a) Veröffentlichungen mit einer wissenschaftlichen Qualitätssicherung
The proceedings of the “Citizenship, Law and Literature” Talks are set to be published under the eponymous title in the peer-reviewed book series, *Law & Literature* (de Gruyter; ISSN: 2191-8457), edited by Prof. Dr. Klaus Stierstorfer, Dr. Caroline Kögler and Dr. Jesper Reddig.
- b) Andere Veröffentlichungen
The scholars who attended the Talks launched a current manifesto titled, “European Scholars for the Humanities: A MANIFESTO, from Bari, to Villa Vigoni, to Europe and beyond,” committed to strengthening human rights in general and to keeping universities open, tolerant spaces of critical training in particular. It can be consulted and signed on-line:
http://www.postcolonialitalia.it/index.php?option=com_content&view=category&layout=blog&id=17&Itemid=134&lang=en.

2. Arbeits- und Ergebnisbericht

🕒 Ausgangsfragen und Zielsetzung des Projekts.

Contemporary developments such as globalization, mass migration and the rise of new social media have triggered radical reconfigurations of classic notions of citizenship. Uncounted migrants are now claiming a place and active role in their new environment and are at the same time involved in the socio-political sphere of their countries of origin via social networks and transmigrant lifestyles, thus shaping new modes of participatory politics and civic engagement on both sub- and supranational levels. In the wake of this, scholars increasingly recast citizenship as practised and performed, rather than given, and acknowledge global trends that signal a deterritorializing energy at work in such performances and citizenship practices. The initiators of the “Citizenship, Law and Literature” Talks drew on such recent work and proposed to take it further by claiming that a combined scholarly re-

visioning of law and cultural production – or in other words, of the normative and the performative dynamics involved here – would make for a crucial trajectory to investigate from a fresh perspective the contemporary dialectics of citizenship constructions. Building on the premise that multidimensional approaches are needed to aptly account for these transformations, they called for an interdisciplinary line of investigation between legal and literary studies that would enrich both disciplines, and that simultaneously promised to productively deal with the complexities that citizenship studies now have to address.

Taken on their own, both legal studies and literary studies have already begun to tackle the problems involved. Legal theory and practice are confronting a contemporary era in which “state sovereignty has been frayed and the institution of national citizenship has been disaggregated,” as Seyla Benhabib puts it in her seminal *The Rights of Others* (1). In the process, European and specifically Italian and German legal debates have shifted notably in light of the arrival of refugees since 2015 in particular. Widely perceived repercussions of this have been, for example, the approval of the Minniti-Orlando immigration decree by the Italian Senate in April 2017, or the collapse of Chancellor Merkel’s coalition talks due to the controversy over a German immigration law after the most recent general elections. Literary studies, similarly, have long taken note of the massive impact of literature written by and about migrants and people living in diasporas. Graziella Parati’s study on *Migrant Writers and Urban Space in Italy*, for instance, explores how “[m]igrants, refugees and their children have created complex narratives of urban citizenship” in contemporary Italian literature and film (3). And while an equivalent survey for the German context still stands out, the powerful proliferation of diasporic and refugee cultural work that has been produced after 2015 – such as Kenan Emini’s *The Awakening* (*Das Erwachen*, 2015), Abbas Khider’s *A Slap in the Face* (*Ohrfeige*, 2016), Senthuran Varatharajah’s *The Accretion of Signs* (*Vor der Zunahme der Zeichen*, 2016), Shida Bazyar’s *At Night All Is Quiet in Tehran* (*Nachts ist es leise in Teheran*, 2017), Olga Grjasnowa’s *God Is not Shy* (*Gott ist nicht schüchtern*, 2017) and many more – makes it undoubtedly clear that a new cultural subfield is currently emerging that is bound to redefine German citizenship negotiations from such a transnational perspective.

Against that backdrop, the “Citizenship, Law and Literature” Talks suggested that the two disciplines join forces in this complex field of research. They were thus fundamentally motivated by the observation that the practices and policies of citizenship have always been affected by the law, and that their legal dimensions, in turn, are being consciously refracted, negotiated and performed through literature today. To chart and systematize the manifold directions that this dialectical paradigm can take, the Talks on the one hand provided a high-profile forum for exchange on the conceptual and heuristic level, with leading experts from law studies, literary and cultural theory as well as related fields of international relations and transnational or diaspora scholarship entering into conversation. On the other hand, a number of young scholars in particular, participating in the Talks and also actively involved in grassroots movements concerned with the same questions, flanked the theoretical conversation from an intersectoral, practically sensitized perspective.

Works Cited

- Benhabib, Seyla. *The Rights of Others: Aliens, Residents and Citizens*. Cambridge: Cambridge UP, 2004.
- Parati, Graziella. *Migrant Writers and Urban Space in Italy: Proximities and Affect in Literature and Film*. Cham: Palgrave Macmillan, 2017.

🕒 **Entwicklung der durchgeführten Arbeiten einschließlich Abweichungen vom ursprünglichen Konzept, ggf. wissenschaftliche Fehlschläge, Probleme in der Projektorganisation oder technischen Durchführung**

“Citizenship, Law and Literature” featured four types of scholarly panels and discussion fora. First, three keynote lectures on the central concept of citizenship were given by leading experts in their respective field, one from a legal studies perspective, one from a literary studies perspective and one from an inter- and transdisciplinary perspective. Second, in line with the specific Talks format, intense on-site discussions of previously circulated and collectively read scholarly papers lay at the heart of the symposium. Third, two fora on citizenship practices – one film screening about the Eritrean-Ethiopian *Habesha* community of Milan and one work report about the German solidarity movement – linked up with the concept-based discussions in intersectoral orientation. Fourth, technical issues were considered in a setup plenary and a to-be-continued plenary, respectively. At the organisational level, it was unfortunate that quite a number of invited law scholars had to cancel their participation in advance. The comparatively few legal studies perspectives and contributions, however, were all the more focused and dense, and became all the more important during the Talks.

In the first keynote on “Citizenship and Legal Studies,” *Pier Giuseppe Monateri (Torino)* introduced the topic by contrasting global citizenship and historical citizenship, and then went back to an original moment of European history, that is, the French Revolution and its invention of the *citoyen*. He showed that, in the course of this defining event, two models of citizenship emerged: the political one, properly French, and the cultural one, more typical of Germany, in which the idea of national birth was based on the postulate of a common culture, education and language. Thereafter offering conceptualising and categorising models, Prof. Monateri went on to confirm that the emergence of citizenship has from the start been informed by an epistemological shift (differentiating between God/religion and civic society), but has also been a truly transnational affair (as linked to the European movement towards national states, but also to the colonies in the new world).

In the second keynote on “Citizenship and Literary Studies,” *Chandani Lokuge (Melbourne)* tackled the issue of citizenship with a specific focus on Australia. She concentrated on a recent literary phenomenon in Australian letters which has had a worldwide resonance, namely, the attribution of the Victorian Premier’s Literary Award to Behrouz Boochani, an Iranian-Kurdish migrant writer actually detained on Manus Island. The case is of double importance for discussions of citizenship, law and literature – first, in regard of the production modalities of Boochani’s work. His memoir *No Friend but The Mountains* (2018) was composed one section at a time and then smuggled out of the detention centre – an outstanding form of literary writing, which testifies to the exceptionality of the author’s political status. Second, the case sheds light on the politics of literary awards, citizenship and circulation rights, as Boochani was indeed invited to different cultural events on Australian mainland, but denied access because of his condition as an illegalised individual. As Prof. Lokuge pointed out, this has profoundly interrogated Australian society in view of its national policies and of how issues of values, representativeness, citizenship and “illegality” are contradictorily entangled.

The third keynote was titled “Citizenship through Inter/Transdisciplinarity,” and here *Avtar Brah (London)* approached the topic from a distinctly personalised angle. She gave a retrospective account of her life, first as a girl of Asian descent in Uganda, when the country was still a British colony, then of her teenage years, when Uganda became independent. Finally, Prof. Brah recounted how, after she had gone to the U.S. and to Britain in the 1960s and ’70s, President Idi Amin expelled all Asians from Uganda, so that she became a stateless refugee. Against this complex backdrop, which also involved her formative years as both a scholar and a political activist in the West as well as the global South,

she retraced her lifelong engagement as an intellectual and interlinked specific concepts of her pioneering work in social and diaspora studies with citizenship theory. In the process, she paid particular attention to urban centres and the cityscape as spaces where alternative performances of citizenship, beyond state-regulated formal variants, can potentially be realised. She concluded that neither legal nor theoretical negotiations are in the end enough, and that, in line with her activist identity, she called for practical solidarity with those marginalised, disenfranchised and illegalised who are often the subject of scholarship.

Regarding the previously circulated papers, on-site discussions were preceded by input statements and clustered thematically. In the first panel on “Citizenship and Refugee Imaginaries,” *Lisa Beckmann (Gießen)*, in her paper on “‘Borders of Belonging’: The Narrativization of Disability and Citizenship in Refugee Memoirs,” started out by probing the uneasy relationship between citizenship and disability, as negotiated in the 2017 refugee memoir *The Girl from Aleppo*. She argued that this text, and similar memoirs, problematize the intersection of disability, belonging and citizenship in at least two ways, namely, by depicting disability-specific discrimination of refugees and asylum-seekers on the content level, and by undermining binary ideas of disability/able-bodiedness on the conceptual level. Such memoirs can thus be read as counter-narratives, calling for a revisioned understanding of citizenship in terms of more comprehensive inclusion.

In the following input statement on “Indian Citizenship and Refugee Diasporas: Imagings in Literature and Cinema,” *Nilufer E. Bharucha (Mumbai)* provided a historical survey of refugee movements to India from East Pakistan and Bangladesh and the related politics of citizenship. Against this backdrop, in particular an in-depth reading and collective discussion of Amitav Ghosh’s *The Hungry Tide* (2004) took place. It became clear that both Indian citizenship laws, specifically in regard of the Bengal diasporas, and the immediately interconnected cultural production, which is amply available and waiting for exploration, remain under-researched issues in the context of citizenship studies, which should be remedied in order for the formulation of a more humane and rehabilitative political approach to ensue, potentially.

Caroline Kögler (Münster), in her presentation on “Magic Pathways, Open Doors: Literature, Performative Citizenship, and Moshin Hamid’s *Exit West* (2017),” then offered a close reading of Hamid’s celebrated recent novel, and suggested that making use of the concept of the performative reveals how works of fiction themselves participate and intervene in socio-political realities such as the citizenship debate. Focusing on representations of both refugee precarity and refugee agency, in that sense she saw *Exit West* as a textual example that succeeds in performing acts of un-writing or re-writing the idea of citizenship in general, and the European citizenship regime in particular.

In the panel’s final contribution, “The Sri Lankan Tamil Refugee in Tamil Nadu, India: A Problem that Cannot Be Willed Away,” *Sridhar Rajeswaran (Mumbai)* traced Tamil migration and cross-cultural encounter throughout the centuries, concentrating on Sri Lankan Tamil arrival in India in the modern period. Historical events in the context of the 1983 beginning of the Sri Lankan Civil War were outlined, which resulted in a mass movement of tens of thousands of Tamil refugees to the state of Tamil Nadu, India. Prof. Rajeswaran illuminated ethno-national tension and the complex citizenship problems that have risen in this context and in view of a tradition of deficient response on the part of succeeding Indian governments. The suggestion was to more keenly study literary and cultural production stemming from Tamil minorities, and understand their voices as potential inter- and cross-cultural bridges in a space otherwise dominated by narratives of hegemony and practices of violence.

The second panel, “Philosophical Reflections,” was spearheaded by *Daniela Carpi (Verona)* and her paper on “The Ambiguous Nature of Citizenship.” Prof. Carpi offered a survey of citizenship

conceptualisations, starting in antiquity, traversing French Revolution redefinitions and leading up to Isin's postulate of "citizenship acts." This triggered a discussion of two recent novels, Jeffrey Archer's *Heads You Win* (2018) and George Saunders's *The Brief and Frightening Reign of Phil* (2005). The twofold argument was that the former, with its postmodern projection of alternate realities, counters recent nationalist and ethnocentric formulations of citizenship to evoke instead a community of civic association and liberal ethos, while the latter, an enigmatic philosophical parable, deconstructs the very trajectory of traditional citizenship as based on ideas of borders, sovereignty and resultant social exclusion mechanisms.

"The Ontopolitical Signature of Citizenship: For a Theo-Bio-Political Archeology of the 'Citizen'" by *Cristina Costantini (Perugia)* followed up to demonstrate that there is a constitutive opacity at the core of the concept of citizenship, as it has been handed down throughout the ages. Ever since antiquity, and spanning well into the modern age, formal definitions of the citizen have, along these lines, been marked by a logics of sacrifice, even an at least symbolic gesture of death (reminiscent also of the Christian design of redemption). This phenomenon, however, should in consequence not be met with scepticism, but should rather be embraced, offering as it does an interpretive potential in any definition of the citizen, which in turn, when it comes to strategic practices of citizenship, Prof. Costantini read as a form of theo-political and biopolitical agency.

In her contribution "Notes for a Critical Legal Theory for Citizenship and Border Studies," *Enrica Rigo (Roma)* thereafter started out with theoretical reflections on the contingency of borders, and the biopolitical exclusions entailed, only to apply them to the immediately practical refugee question as debated and regulated in the European Union. The case of civil sea rescue missions, and the comprehensive move to criminalise them, as well as fieldwork experience with female refugees arriving from Nigeria in Southern Italy were evoked to argue that European migration management has in recent times become a target of state control and object of authoritative intervention. In scholarly response, Prof. Rigo advocated a more refined understanding of the categories of race and gender both for an intersectional approach in citizenship studies and in critical legal theory.

Finally, *Laura A. Zander (Munich)* in "Visions of Citizenship: 'A Stranger's Case' or 'What Would You Think to Be Thus Used?'" provided a transhistorical survey of the concept of citizenship to arrive at a differentiation of two text types – law and literature – as not inseparably divided, but rather as two sets of discourses positioned on an intersecting and overlapping continuum. In that sense, both legal and literary concepts negotiate what it means to be a citizen and make political arguments, accordingly, although the law tends to re-inscribe reliable, authoritative rules and structures, whereas literature can be said to confidently operate on the grounds of flexibility, provisionality and ambiguity. The latter's specifically ethical dimension was presented through a close reading of the "The Stranger's Case," a theatrical extract ascribed to Shakespeare and recently performed at the Globe Theatre as a call to solidarity on the occasion of the World Refugee Day.

In the third panel, titled "New Challenges in a New Europe," *Valentina Adami (Verona)* led a discussion on "Ecological Citizenship and Young-Adult Climate Fiction," arguing that the current environmental crisis necessitates a new notion of citizenship that is alert to an ethical obligation of reducing one's ecological footprint. The pertinent concept of ecological citizenship is inherently transnational in nature, postulating the citizen's affiliation with the environment rather than the state or some other community. More to the point, it categorically merges the private and the political, and it is in this context that young-adult fiction, starting out from adolescents' identity quest(ion)s while dealing with broader environmentalist issues, becomes a potential key agent of socio-ecological change. The

sub-genre was presented as a most promising field of future research, and exemplified by Julie Bertagna's *Exodus* trilogy (2002–2011) and Saci Lloyd's *Carbon Diaries* series (2009–2010).

In the following, *Annalisa Oboe (Padova)* in "From Africa to Europe: Trafficking Women, En/Gendering Citizenship?" charted notions of freedom and citizenship in Chris Abani's *Becoming Abigail* (2006) and Chika Unigwe's *On Black Sisters' Street* (2009). These two "narratives of illegality" detail incidents of brutality and the very denial of "the rights to have rights" with regard to their Nigerian protagonists being trafficked across British and Belgian borders, but at the same time they resist classic literary victimisation and sexualisation stereotypes. Such resistance strategies, claimed Prof. Oboe, consist in their enactment of combative, creative, resourceful women and, in a more fundamental sense, in the deconstruction of traditional geo- and biopolitical border imaginaries that succeeds in re-composing alternative geographies of the human and indeed the world. Abani's and Unigwe's texts are outstanding to the extent that they refrain from offering ultimate visions of closure and instead embrace the disquieting principle of paradox, which may well form the starting point for rethinking dominant totalising, and exclusionary, models of citizenship within the European framework.

Katja Sarkowsky (Augsburg), in her paper on "Literary Negotiations of Citizenship and Belonging in Kamila Shamsie's *Home Fire* (2017)," went on to explore a specific primary text in the larger context of citizenship studies and the field of law and literature. She analysed Shamsie's much applauded recent novel in relation to its intertext, Sophocles's *Antigone*, and spelled out the implications this entails for a consideration of contemporary British citizenship laws, which in turn resulted in a meta-discussion of field and subject formation. Thus on the one hand offering a classically fashioned close reading, and on the other hand navigating crucial questions of topical scope, conceptualization, methodology and ethicality that the scholarly community is now urged to respond to, this contribution served a truly integrative purpose.

In the panel's concluding statement, *Klaus Stierstorfer (Münster)* followed suit and even more pervasively surveyed the pertinent emerging field in his talk on "Citizenship and the New 'European' Novel in English." Systematically setting out to chart the multidimensional contours of the "interdiscipline" of citizenship, law and literature, he reflected upon questions of authorship, form, marketing conditions and reception histories of literary texts as well as the political, legal, ethical and affective functions such texts obtain in non-literary discourses of citizenship. In the broader European context, as Prof. Stierstorfer observed a coincidence of Britain's drifting away from the rest of the continent, on the one hand, and a proliferation of literary texts written by non-Anglophone authors in English (either in translation or written in the authors' second language), on the other, he suggested that a common and complex redefinition of European cultural heritage may now be under way. To capture this intrinsically transnational development, scholarship on the emergent new "European" novel, and interrelated citizenship negotiations, is in order, and might start with exemplary authors such as Karl Ove Knausgård, Elena Ferrante or Marc Elsberg (aka Marcus Rafelsberger).

The final panel was titled "Trends in Transnational and Black Studies" and introduced by *Elina Bordin (Padova)*, who in "The 'Peculiar Citizenship' of African Americans" historically traced U.S. American legal and cultural notions of citizenship in relation and contradistinction to African Americans. The key term here was the adjective "peculiar," stemming from the euphemistic description of American slavery as "peculiar institution," and in that vein set the tone to map its exclusionary, destructive repercussions up until the present day. While African Americans, considered less than human under slavery, were made formal U.S. citizens in 1868 and overcame racial segregation after the civil rights movement, their full civic and cultural recognition must still be questioned today. A concluding discussion of contemporary, trans- and subnational socio-political

trends like Afropolitanism or the industrial prison complex outlined future developments that this specific discourse will take.

After that, in her contribution on “Children’s Rights and Citizenship at the Intersection of Childhood, Mobility and American Studies,” *Sunčica Klaas (Potsdam)* inquired into the subfield of childhood studies to lay out the very specific forms of in- and exclusion that pertain to children in the global citizenship regime. First drawing on empirical examples like the DREAMers movement in the Mexican-American context or the case of unaccompanied minors having fled to Europe, and then pointing to a number of paternalist (mis)representations in particular political and emotional economies, she argued that the resultant stereotypical and sentimentalist imaginary has a silencing effect for children themselves. In turn, Dr. Klaas introduced the project “Minor Migrations,” which she has co-developed, and presented it as an exemplary scholarly joint venture that sets out in the literary and cultural studies arena but reaches out to disciplines like legal studies, anthropology and sociology. The ultimate aim of “Minor Migrations” was in fact said to go beyond academia and extend into the practical realm by appealing to policy makers, activists, artists and other stake holders who work with children.

Françoise Král (Paris), in her succeeding paper titled “Of Transnationalism, Hard Borders and Malleable Cartographies,” similarly probed to what extent (diasporic) literature and (diasporic) literary studies can make a more pragmatic contribution to an understanding of ethical principles, hard political rights and practical citizenship conditions. Her suggestion was that, while texts oftentimes lie at the core of national mythologies and thus indeed construct ideas of citizenship, these mythologies and ideas are all-too often presented as smooth and homogenous in the public. Literary studies, especially when sensitized to transnational and diasporic paradigms, conversely investigates its objects of research as prismatic lenses that do not reflect smooth grand narratives but rather refract their constitutive lines, so as to perform, instead, malleable artificial and artistic cartographies. In the pragmatic sphere of political life, such an insight can, for example, help see through, and criticise, the formulaic, systemically enforced quality of refugees’ fabricating their self-image in asylum hearings, and the narrative and political implications that emerge thereof.

In the concluding presentation, *Janet M. Wilson (Northampton)* began by aptly reviewing the state of the interdisciplinary field in “Transnational Citizenship as Contestatory Practice: Refugees, the Law and Literature.” She observed two global trends currently at work from the perspective of citizenship studies, trends that are empirically grounded in transnational migration: on the one hand, a political return to the principle of the strong nation-state and intensified defence of territorially bound citizenship norms, which concurs with a tightening of borders and ever more authoritative exclusion practices especially in the global North; on the other hand, the demographic fact of present-day mass mobility, new forms of diasporic lifestyles as well as refugeehood, where individuals on the move not merely claim but in fact practice and perform alternative types of entitlement and inclusion, which is circumscribed by the “autonomy of migration” paradigm. Prof. Wilson then called for scholarly solidarity with marginalised individuals and refugees. She suggested that this could be realised through studying their voices more systematically – as disseminated in the two-volume *Refugee Tales* (2016–2017) or Behrouz Boochani’s abovementioned detention camp memoir, for example –, through collaboration with and letters of support for human rights activists or letters of critique to policy makers.

Fleshing out all the described scholarly work from an indeed practice-oriented perspective, two case studies of citizenship re-negotiations that took their origin in fieldwork or from the social grassroots were presented in the two succeeding fora. The first was a film screening and discussion of *The Asmarina Project* (2015), with the film’s director, *Alan Maglio (Milan)*, being present. Focusing on the

Italian context and offering a diachronic perspective, *Asmarina* explores half a century of Eritrean-Ethiopian migrant life and membership practice of the *Habesha* community of Milan. In so doing, it has perhaps for the first time brought to light a postcolonial heritage little scrutinized up to now: the everyday life stories of those who have lived in the city for years, those who were born in Italy and the daycare of refugees who arrived post-2015. Besides providing insights as to both content matters and production details after the screening itself, Maglio had prepared an after-show presentation with exclusive extra footage and anecdotes from his overall life and work as a cultural producer.

The second forum comprised a work report on the solidarity movement, presented by *Jesper Reddig (Münster)*, a researcher, community worker and activist in several city-of-refuge and solidarity initiatives in Münster and the surrounding area. Focusing on the German context and offering a synchronous perspective, he demonstrated how human rights campaigners have been working, since 2015, on a German (and European) adaptation of the American model of the “sanctuary city” by building so-called “solidarity cities.” To date, twenty-two German solidarity initiatives have been founded (next to two Swiss ones and an Austrian one), and their members are forging bottom-up participation opportunities for and with local refugees in the realms of housing, education, work and health care. It was shown how such activism, which takes theoretical underpinning from urban citizenship studies, has in recent years made a major, if not pervasive enough, difference when it comes to the implementation of refugee rights and the struggle against illegalisation.

As to the fourth panel type, apart from the technical issues that were therein discussed, it was also in the to-be-continued plenary that the “European Scholars for the Humanities MANIFESTO” was discussed and pre-drafted (see 1. Allgemeine Angaben and 3. Zusammenfassung).

Darstellung der erreichten Ergebnisse und Diskussion im Hinblick auf den relevanten Forschungsstand, mögliche Anwendungsperspektiven und denkbare Folgeuntersuchungen

The “Citizenship, Law and Literature” Talks effectively inquired into, used and developed further methodological, conceptual and heuristic tools for the study of contemporary citizenship practices. A particularly productive encounter was that between legal studies experts (if admittedly few; see above) and literary scholars, who joined forces with a view to developing an interdisciplinary vocabulary that will assist them in the future in aligning their efforts towards a better understanding of the phenomena under scrutiny. More to the point, they envisaged how their concept-based approaches and research models, in intersectoral fashion, could be fed into political, social and cultural decision processes, with a specific focus on Italy and Germany as situated in a European context. A notable outcome of this latter endeavour was the discussion and subsequent launch of the “European Scholars for the Humanities MANIFESTO,” and the respective agreement, in general, of a reinforced scholarly attentiveness to practical questions bound up with citizenship issues as well as the related sphere of *realpolitik*.

🕒 Stellungnahme, ob Ergebnisse der Vorhaben wirtschaftlich verwertbar sind und ob eine solche Verwertung erfolgt oder zu erwarten ist

Apart from the publication of the scholarly results of the Talks, the organisers do not expect any immediate economic outcomes.

🕒 Wer hat zu den Ergebnissen des Projekts beigetragen (Kooperationspartner im In- und Ausland, Projektmitarbeiter/innen usw.)?

The symposium facilitated exchange between the following international experts from the fields of legal, literary and citizenship studies, including a number of doctoral and post-doctoral researchers:

- 1) Dr. Valentina Adami (Università degli Studi di Verona)
- 2) Lisa Beckmann, M.A. (Justus-Liebig-Universität Gießen)
- 3) Prof. Dr. Nilufer Bharucha (University of Mumbai)
- 4) Dr. Elisa Bordin (Università degli Studi di Padova)
- 5) Prof. Dr. Avtar Brah (Birkbeck, University of London)
- 6) Prof. Dr. Daniela Carpi (Università degli Studi di Verona)
- 7) Prof. Dr. Cristina Costantini (Università degli Studi di Perugia)
- 8) Dr. Sunčica Klaas (Universität Potsdam)
- 9) Dr. Caroline Kögler (Westfälische Wilhelms-Universität Münster)
- 10) Prof. Dr. Françoise Král (Université Paris-Nanterre)
- 11) Prof. Dr. Chandani Lokuge (Monash University Melbourne)
- 12) Alan Maglio (Milano)
- 13) Prof. Dr. Pier Giuseppe Monateri (Università degli Studi di Torino)
- 14) Prof. Dr. Annalisa Oboe (Università degli Studi di Padova)
- 15) Prof. Dr. Sridhar Rajeswaran (Centre for Advanced Studies in India)
- 16) Dr. Jesper Reddig (Westfälische Wilhelms-Universität Münster)
- 17) Prof. Dr. Enrica Rigo (Università degli Studi Roma Tre)
- 18) Prof. Dr. Katja Sarkowsky (Universität Augsburg)
- 19) Prof. Dr. Klaus Stierstorfer (Westfälische Wilhelms-Universität Münster)
- 20) Prof. Dr. Janet Wilson (University of Northampton)
- 21) Dr. Laura Zander (Ludwig-Maximilians-Universität München)

Networks that directly contributed to the success of the conference include the following:

- The Associazione Italiana Diritto e Letteratura (AIDEL) is an association for the promotion of the exchange between the disciplines of legal and literary studies, headed by Prof. Dr. Daniela Carpi. Its members include numerous German experts from various universities.
- The Centre for Advanced Studies in India (CASII) is a registered, independent, non-profit institution set up for the promotion of excellence in higher research and for academic cooperation. Its principal emphasis in research is in the construct of culture as a codification of knowledge; cultural studies as problematisation of discourses of knowledge; cultural studies as enabler of ideological discourses such as that of nation, gender, community, religion and race. CASII was represented at the Talks by Prof. Dr. Sridhar Rajeswaran.
- The South Asian Diaspora International Researchers' Network (SADIRN) is a multidisciplinary and collaborative humanities project devoted to current and future trends in South Asian diaspora scholarship. It clusters the respective diasporic research communities to promote and disseminate scholarship within and beyond the network proper. SADIRN's founding coordinator Prof. Dr. Chandani Lokuge delivered a keynote lecture at the Talks, where other present members included Prof. Dr. Avtar Brah, Prof. Dr. Annalisa Oboe, Prof. Dr. Klaus Stierstorfer and Prof. Dr. Janet Wilson.

🌐 Qualifikation des wissenschaftlichen Nachwuchses im Zusammenhang mit dem Projekt (z.B. Diplome, Promotionen, Habilitationen usw.)

Among the participants was a substantial number of doctoral and post-doctoral researchers. Lisa Beckmann, a PhD candidate in cultural studies specializing in the history of disability, had submitted a

strong doctoral student's proposal, in response to a Europe-wide call for applications specifically directed at young scholars. Her dissertation, focusing on cultural, sexual and legal politics of disability representation, is immediately related to topics discussed at Villa Vigoni. Scholars in the post-doctoral phase whose proposals had convinced the committee were Dr. Valentina Adami, Dr. Sunčica Klaas and Dr. Laura Zander. Their research interests in citizenship in the context of bioethics and ecocriticism (Adami), childhood studies and transnational adoption (Klaas) as well as transhistorical literary and legal theory (Zander), likewise, are at the core of the complex of "Citizenship, Law and Literature." Post-doctoral researchers working at the chairs of the two coordinators, Prof. Dr. Annalisa Oboe in Padova and Prof. Dr. Klaus Stierstorfer in Münster, and assisting in the organisation of the Talks, included Dr. Elisa Bordin, Dr. Caroline Kögler and Dr. Jesper Reddig. All of them position their current projects at the intersection of citizenship studies and the field of law and literature.

3. Zusammenfassung

🕒 **Allgemeinverständliche Darstellung der wichtigsten wissenschaftlichen Fortschritte und ggf. ihrer Anwendungsaspekte.**

🕒 **"Überraschungen" im Projektverlauf und bei den Ergebnissen.**

🕒 **Hinweise auf mögliche Erfolgsberichte in den Publikumsmedien.**

For a long time, modern citizenship denoted national belonging, legal equality and a set of rights and duties to be bestowed by a state on individual members of a society. Yet in recent decades, new forms of global mobility and transnational political participation have exposed the limits of such an understanding. In Europe, this shift has become particularly evident under the impact of massive migration. Against such a complex backdrop, the "Citizenship, Law and Literature" Talks postulated that it is only innovative multidimensional and indeed intersectoral approaches, combining interdisciplinary theoretical analysis and a practice-oriented view at the realm of *realpolitik*, which can account for the concept of citizenship under the new paradigm. In this context, the Talks have revealed that the field of law and literature as an "interdiscipline" provides a particularly fruitful approach to explore the pertinent, interdependent questions and problems, ranging from (top-down) juridical issues of political citizenship to the (bottom-up) cultural and literary performance of citizenship in local and global contexts. Legal studies specialists and literary scholars, as well as fieldworkers and activists, together started developing what can count as a budding interdisciplinary and intersectoral area of research and potential campaigning. A substantial range of traditional and recent citizenship theories – from the Athenian model of citizenship-as-achievement through Isin's concept of the "activist citizen" – as well as case studies of citizenship practice – be it performed by Milan's *Habesha* community of the *Porte Venezia* district or the current solidarity movement of the German urban activist scene – have been jointly explored. They will lead not only to the first major publication that deals with the complex of citizenship, law and literature within a specifically European context, but also feed into the participants' future scholarship on a more fundamental level.

During the Talks, it became clear very quickly that the overwhelming number of papers and discussions inquired, centrally or at least in passing, into the post-2015 Europe-wide refugee question. It is testimony to the productive and dynamic progress of the Talks that an unplanned manifesto developed in the process, postulating the scientific community's socio-political responsibility and titled "European Scholars for the Humanities: A MANIFESTO, from Bari, to Villa Vigoni, to Europe and

beyond.” The manifesto has been uploaded in the meantime, and can be read and signed on-line (http://www.postcolonialitalia.it/index.php?option=com_content&view=category&layout=blog&id=17&Itemid=134&lang=en). This is also the place where the enriching, warm and cooperative atmosphere during the “Citizenship, Law and Literature” Talks, and at Villa Vigoni in general, have been showcased.