



Max Planck Institute for the Study of Religious and Ethnic Diversity
Max-Planck-Institut zur Erforschung multireligiöser und multiethnischer Gesellschaften

RESEARCH REPORT 2014-2016





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Research Report 2014-2016



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Dr Jeremy F. Walton

Introduction

The Max Planck Institute for the Study of Religious and Ethnic Diversity (abbreviated MPI-MMG from its German title) was established in Göttingen in 2007. Its remit is to advance internationally recognized, comparative social scientific research and theory concerning some of the world's more pressing issues. These issues include the international movement of people, transnational formations, the diversification of societies, the place of religion in nation states, relations between diversity and equality, and the governance of social differences. As will be evident from its publications, citations, internet presence, events and invited participation in scholarly activities and networks around the world, MPI-MMG can genuinely lay claim to being the foremost global research institute of its kind.

MPI-MMG is a constituent institute of the Max Planck Society, Germany's leading research organization, with more than eighty institutes spanning the natural sciences, life sciences, social sciences and humanities. MPI-MMG is funded wholly by the Max Planck Society, which itself is financed mainly by the German federal and state governments. The German government has no role in determining or influencing the work of the Max Planck Society or its institutions, which, moreover, are wholly independent of Germany's university sector.

The Institute's Directors entirely determine MPI-MMG's research programme, structures, budgetary allocations and development. The position of Managing Director is rotated every three years between the Directors, while broad decisions on the Institute's development are made by the Directors in collaboration with a Management Committee including the heads of MPI-MMG's administration, IT and library. The nature and direction of research agendas and projects, staffing decisions and the distribution of resources fall within the corresponding responsibilities of the three Directors, one for each department. Prof. Steven Vertovec launched the Institute by becoming Director of the Department of Socio-Cultural Diversity in 2007; Prof. Peter van der Veer

joined the Institute as Director of the Department of Religious Diversity in 2008; finally, in 2015 the Institute welcomed Prof. Ayelet Shachar as Director of the Department of Ethics, Law, and Politics. Research programmes and academic staff are distinct within each department. Seminars, guest lectures, reading groups, workshops and conferences are organized by each department, but are open to all the Institute's researchers to attend.

This Institute Report for the years 2014-2016 includes the Directors' respective account of each Department's focus, approach and development. The bulk of the Report consists of a record of staff members, publications and research outputs, guests, events and other resources.

Commencing with a handful of staff in 2007, MPI-MMG has now grown to include over one hundred members. The Institute's evolution and growing reputation can clearly be seen in its academic productivity and dissemination. Since the Institute's founding, its staff have published no less than 55 books, 77 edited volumes and special issues, 360 journal articles, 278 chapters in edited volumes and 125 working papers. These numbers clearly represent a high level of achievement. In 2014 the Institute also launched its own book series, 'Global Diversities', with Palgrave Macmillan publishers: with works mostly by MPI-MMG researchers, this has quickly grown to include over a dozen titles by the end of 2016. In addition, the Institute is now also the base for four scholarly journals.

Like all Max Planck Institutes, MPI-MMG serves as a significant incubator of talent. The great majority of research positions are occupied by postdoctoral researchers, who, through their individual and





Launch event for the new Department of Ethics, Law and Politics, directed by Prof. Ayelet Shachar. (Photo: Martin Kühn)

team-based projects, sharpen their research skills and develop expertise on key subjects. The Directors recruit the research staff, support their scholarly development and provide critical feedback on their work. As will be evident from various sections of this report, MPI-MMG staff members have undertaken cutting-edge research in a great variety of contexts, produced a substantial number of highly rated publications and, following the expiration of their contracts, moved on to academic positions in universities around the world. Moreover, three post-doctoral researchers have gained prestigious Starting Grants from the European Research Council. Over the 2014-2016 period, MPI-MMG employed 117 researchers, including 21 PhD students. It also hosted 45 guest researchers, both senior and junior, from institutions worldwide.

The Institute benefits considerably from the professional support of a large number of excellent, non-academic staff, including six secretaries, seven administrators, five librarians, two receptionists, seven IT specialists and four maintenance personnel.

The 2014-2016 reporting period saw substantial growth of the Institute. The main indicator of this growth was the founding of its new Department of Ethics, Law and Politics, which, led by Prof. Ayelet Shachar, represents a major enhancement of the Institute's scope, depth and reputation. The new Department also increases the number of

outstanding young scholars at the MPI-MMG. In order to house the new department, a new floor of offices was added to the Institute's central building in 2016.

MPI-MMG cooperates in many respects with the Georg-August University of Göttingen and has a permanent seat alongside other Max Planck Institutes on the Board of the Göttingen Research Campus. The Institute hosts a Max Planck Fellow from the University, Prof. Matthias Koenig, who manages his own research group funded by the Max Planck Society. The Directors and a senior member of staff, Prof. Karen Schönwälder, have honorary positions at the University, while several staff members have also offered graduate courses there. Co-sponsored events have been organized by the Institute and University, and the Institute also contributes to the MA degree and Summer School managed by the University's Institute for Diversity Studies. MPI-MMG has also employed 29 student research assistants from the University over the period 2014-2016.

The growth of MPI-MMG has also included the establishment of a new Max Planck Research Group led by Jeremy Walton, with three postdoctoral fellows, a PhD student and secretary. A second new Max Planck Research Group will commence at the Institute in 2017.

Finally, building work for a new guesthouse commenced in 2016. With fourteen apartments of various sizes managed by and for the Institute, the guesthouse will significantly facilitate our reception of guest scholars and project collaborators. We hope to welcome our first visiting scholars to the guesthouse at the end of 2017.

The current intellectual atmosphere at MPI-MMG is outstanding. Within each department, much exciting work is being undertaken, and the cross-fertilizations of the three departments, building on a new configuration of research interests, staff and projects, are already proving to be highly effective and promising. Ten years since its inception, MPI-MMG has begun a vital new chapter in its development.

Göttingen, April 2017



DEPARTMENTS

RELIGIOUS DIVERSITY DEPARTMENT

Directed by Peter van der Veer, the Department of Religious Diversity has been built up since its foundation in 2009. From 2014 till 2017 the department has had 44 social scientists, 13 Ph.D. students and two non-academic staff. Four Ph.D. students have completed their degrees in this period. The Ph.D. students all have the Director as their advisor. Having had positions in the Institute, its fellows have moved on to other positions in universities and research organizations in Germany, France, Britain, China and the USA; one received a Humboldt Fellowship, another an ERC Starting Grant. Disciplines represented among the staff include anthropology, religious studies and history.

Religious diversity is a regular feature of a modern, complex society. The focus is therefore not on diversity per se, but on nation-state projects to create a national, integrated culture. One problematic that has been pursued in this department is how religious diversity is accommodated and governed in line with secular policies. Since these policies, which are primarily those of the nation-state and concern the location of religion in the national culture, are increasingly becoming globalized, like religion itself, the question is how globalization, both today and in the recent past, has affected secular governance on the one hand and religious movements and networks on the other. This problematic is addressed comparatively between societies and cities (primarily Asian) and between religions (primarily Christianity, Islam, Hinduism, Buddhism and Daoism).

The department's research program is being developed within the ideographic tradition of anthropology and religious studies. It thus accommodates quite a variety of individual projects trying to answer questions that are not predetermined by theoretical models but have been developed through ethnographic or micro-sociological fieldwork. To contain this variety, a regional focus on South, Southeast and East Asia has been chosen because of the importance of this region in terms of its share of the world's population and with the assumption that comparisons can be fruitfully made across it. This

is because common civilizational histories, as well as common histories of imperialism and Cold War politics, have transformed the religious traditions of Hinduism, Buddhism, Confucianism, Daoism, Islam and Christianity into 'modern religions' in the Western sense. Work on Asia also allows us to challenge some of the ethnocentrism that informs a great deal of social theory that pretends to be universal. From the start, concerted efforts have been made to create collaborations with research institutions and researchers in those societies in which fieldwork projects are being carried out. Collaborations with the Asia Research Institute of the National University of Singapore (NUS) and the Central Nationalities University (Minzu Daxue) in Beijing stand out in the period under review.

I. RESEARCH FOCUS

The Department of Religious Diversity is devoted to the empirical and comparative study of religious actors, movements and institutions in Asian societies. We are particularly interested in the intersection of socioeconomic inequality and religious diversity within the theoretical context of discussions of social justice and problems of the recognition of religious difference. This implies giving attention to the politics of religion, histories of secular state formation and economic changes, as well as religious conceptualizations of the self and of the good life. The research strategy is to develop a reflexive approach towards Western theoretical assumptions that allows us to avoid preconceived universal understandings of 'religion' and 'secularity'. While most of the work in the department takes the form of individual case studies, the presence of colleagues working on similar, but different cases elsewhere in Asia makes possible a comparative approach. Comparisons are significant when they raise questions that are never or seldom asked by those specializing in the study of one society or site or when they offer alternative explanations for important phenomena from comparable cases elsewhere. The aim is not to arrive at a

general model of religion in society, but to illuminate and further the understanding of selected phenomena and processes. One contribution of these studies is to critique universal taxonomic approaches of, for instance, social stratification or secularism that cannot do justice to the specificities of caste, Hindu religion or communist atheism. Comparisons have been explicitly promoted through a number of workshops that have led to collective volumes, for example, on religion and communism in Europe and Asia (comparing Russia, Buryatia and Poland with China, Vietnam and Korea), religion among refugees (comparing Thailand, Burma, Vietnam, India and Korea) and urban aspirations in the cities of Mumbai, Shanghai, Singapore and Seoul. The department offers a unique setting for connecting ethnographic projects through comparative themes.

For our purposes, comparison should be seen primarily not in terms of comparing societies or events, or of institutional arrangements across societies, but as a reflection on both our conceptual framework and the history of the interactions that have constituted our object of study. One can, for instance, suggest studying church-state relations in India and China, but this involves critical reflection on the fact that such a study already presupposes the centrality of both church-like organizations and the model of Western secular state formation in our analysis of developments in India and China. Such critical reflection often leads to an argument that Asian societies like India and China (and other societies outside the West) should be understood in their own terms, and cannot be understood in Western terms. However, Indian and Chinese terms have to be interpreted and translated in relation to Western scholarship. Moreover, such translations and interpretations are part of a long history of interactions with the West. This field of comparison has been widely democratized by modern media, so that the everyday realities of 'immediate' and 'distant' societies are thoroughly mediated and interconnected. Comparison, as understood here, is thus not a relatively simple matter of juxtaposing and comparing two or more different societies, but a complex

reflection on the network of concepts that underlie both our study of society and the formation of these societies themselves. In that sense, a double act of reflection is always involved. Beyond the individual case studies of junior scholars, an explicitly comparative approach is developed by van der Veer, the only senior scholar in the department. After work on religion and nationalism comparing India and Britain, and China and India, he is now working on a book comparing post-1945 German-speaking refugees in Germany with post-1978 Vietnamese refugees in Germany. The comparative approach is also furthered by comparing South Asian and Chinese diasporas in Southeast Asia, a program van der Veer is coordinating with Kenneth Dean of NUS, and by comparing cross-border minority politics between Vietnam, Burma, Thailand and China, a project van der Veer is coordinating with Wu Da of the Central Nationalities University in Beijing.

In the research strategy of the department, religion is not a 'thing' that can be easily distinguished and separated from the flow of social life, but rather a 'lens' through which one can ask questions about social life that have not been fully taken on board by mainstream social science or cultural studies, which often betray a secular bias by avoiding the study of religion altogether. It is evident that religion is not on the retreat in modern societies and that migration and globalization in general are encouraging religious revitalization. It is also clear that religious movements do not have to be 'fundamentalist', 'anti-Western' or violent, there being a great variety of religious activity that is significant in the social life of large parts of the world's population, including certainly in Asia.

The aim of the research in this department is to further a social-science perspective on religion in Asian societies from the relatively protected vantage point of a German academic institution. Religion is one of the most politically charged social phenomena in these societies, and it can only be studied with great difficulty by social scientists who are based in them. While it is not easy either for foreign-based scholars to gain access to study religion, it is

CENTER FOR THE STUDY OF ETHNIC AND CULTURAL DIVERSITY



In July 2013 Professors VAN DER VEER and WU DA (China Central Nationalities University, Minzu Daxue) took the initiative to start a new Research Centre at Minzu University. A series of lectures were given by van der Veer, and in 2014 a Summer School entitled 'Culture Diversity in China' was organized by the Center in Minzu University. Ph.D. students and postdoctoral fellows were selected to work on projects on southwest China and Southeast Asia. In 2015 the Center launched a new open access e-journal entitled *The Journal of Cultural Diversity in China* 《中国文化的多样性研究》, published by De Gruyter in Berlin twice a year. The aim of the journal is to include articles concerned with cultural diversity in modern China from a social-science perspective, especially sociology and anthropology. General themes to be addressed include relations between ethnicity and religion, the urbanization of ethnic and religious minorities, transnational aspects of ethnicity, and questions of language, religion, assimilation and nationhood. Articles appear simultaneously in English and Chinese, providing a strong foundation for collaborative research and publication on China and Chinese society.



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The first issue appeared online at <http://www.degruyter.com/j/cdc.2015.1.issue-1/issue-files/cdc.2015.1.issue-1.xml> in February 2015 and includes the following contributions:

- Peter van der Veer. The Bitter Pleasures of Tea and Opium
- Kenneth Dean. Ritual Revolutions: Temple and Trust networks linking Putian and South-east Asia
- Fan Lizhu and Chen Na. The Religiousness of 'Confucianism', and the Revival of Confucian Religion in China Today
- Wu Da. Three Tongues and Two Identities: A Case Study of Ersu Ethnic Identities in Sichuan, China
- Liang Yongjia. Creating a Common Fate: The Negotiation Meeting of the Bai's Ethnonym
- Tam Ngo. Missionary Encounters at the China-Vietnam Border: The Case of the Hmong
- Huang Jianbo. Symbolic Representation of Rural Christianity and the Inventiveness of Faith Traditions

TEMPLES, RITUALS AND THE TRANSFORMATION OF TRANSNATIONAL NETWORKS:

an ethnographic study of the revival of the interconnections between Southeast Asian Overseas Chinese temples, native-place and common surname associations and their founding temples and ancestral halls in coastal Southeast China

For six centuries, a vast overseas southeast Chinese trading empire spread from the coast of China all around the coastal ports of Southeast Asia, replacing the earlier established Arab trading networks that had extended all the way from the Gulf of Arabia to the port of Quanzhou in Fujian, China. The new Fujian Minnan (Hokkien-speaking) coastal trading empire was built up through the extension overseas of several social and cultural institutions which structured local society in the Minnan region. These included temples dedicated to regional deities and lineages, native place associations and brotherhoods, and a distinctive form of Chinese capitalism. This network expanded in size and complexity in the nineteenth century, when migrants speaking Cantonese, Teochow, Hainanese and other dialects established their own communities and institutions in Southeast Asia.

Over the past thirty years, this entire network, which evolved differently in the different countries of Southeast Asia, has turned its energies back towards China, sending substantial remittances to family members back home, and investing tens of millions of dollars in factories, schools, hospitals and other facilities in their home towns and villages in southeast China. Overseas Chinese have also invested millions of dollars in the reconstruction of their founding temples, ancestral halls and Buddhist monasteries, many of which were destroyed or damaged during the Cultural Revolution. Beyond paying for repairs, they have also subsidized rituals and religious processions. What is more, many Chinese overseas business leaders have returned to participate in village rituals,

sharing their ritual knowledge, and often introducing ritual changes that took place within Southeast Asia.

Across China, and especially in southeast China, over a million temples have been rebuilt. This restoration of these localized but simultaneously transnational cultural networks is a major phenomenon in world history, but it has scarcely been studied. Inside the Chinese temples in the ports of Southeast Asia were the *huiguan* (the native-place merchants' associations), which handled the business of the community. This project seeks to map the spread of these temple networks across Southeast Asia and to examine the ways in which they have been revitalized in the past thirty years. These flows of capital, local ritual knowledge, trade links and cultural ties present unique features that can enrich the theoretical understanding of transnational networks.

In this project, four research teams will conduct ethnographic research over five years in sites across Southeast Asia, in southern China, Vietnam, Burma, Philippines, Malaysia, Indonesia and Singapore. The research teams will meet in annual workshops, in which new research findings and new theoretical in-



sights will be developed into monographs and edited volumes.

This project will result in several volumes of focused ethnographies on specific links in the Chinese temple network in Southeast Asia, centring on the role of ritual in bringing the community together and in fostering a wide range of interactions, including business dealings within closed groups, the generation of trust through collective participation in and funding of rites and processions, collective expressions of 'Chinese' identity and the range of interactions with surrounding communities and political agencies. These studies will provide new understandings of the inner workings of the most central institutions in Overseas Chinese life, namely the Chinese temples, and explore the rise of Chinese self-identification within evolving Chinese communities across Southeast Asia. The sites for focused ethnographies will include Chinese temples in Singapore, Vietnam, Malaysia, Indonesia, Thailand, Myanmar and the Philippines. Issues that will be studied include the returned Chinese in Vietnam and new assertions of Chinese identity through the building of large temples, huge statues of deities, large-scale processions in Indonesia and Thailand and Vietnam. Other themes will include the development of unique cults to local deities in Southeast Asia such as the Nine Emperor cult in Thailand (the Phuket Vegetarian festival) and the cults to Lin Guniang in Pattani and Zheng He in Indonesia. In addition, following the method of multi-sited ethnography, researchers will explore the transnational networks that developed out of specific temples and lineages in '*qiaoxiang* (Chinese overseas) villages' in Fujian and Guangdong



by visiting their branch temples and lineage halls in several ports across Southeast Asia. The project will thus explore the broad range of activities and functions of the Chinese temple network in Southeast Asia. This project will give policy-makers, businessmen and scholars new insights into current developments in the South China Sea, while deepening historical and ethnographic understandings of the region.

Workshops:

- October 2014, Workshop on Chinese Temple Networks in Southeast Asia at National University of Singapore.
- June 2015, Workshop on Religious Networks in Asia at the MPI for the Study of Religious and Ethnic Diversity, Göttingen.
- March 2017, Workshop on 'A Secular Age in South, East, and Southeast Asia?' at the National University of Singapore.



still possible. The task of a foreign research institution under these circumstances is to stimulate collaboration with partners in the societies under study. Given the state of development of social-science research on religion in Asian societies, this is much needed.

Selected Publications on Comparison:

Van der Veer, P. (2013). *The modern spirit of Asia: the spiritual and the secular in China and India*. Princeton: Princeton University Press.

Chinese translation: (2016). 亚洲的精神性. 印度与中国的灵性与世俗 (yazhou de jingshenxing. yindu yu zhongguo de lingxing yu shisu). Beijing: Social Sciences Academic Press (China).

Van der Veer, P. (2016). *The Value of Comparison*. Durham NC: Duke University Press.

Ngo, T., & Buck Quijada, J. (Eds.). (2015). *Atheist secularism and its discontents: a comparative study of religion and communism in Eurasia*. Basingstoke: Palgrave Macmillan.

Horstmann, A., & Jung, J.-H. (Eds.). (2015). *Building Noah's ark for migrants, refugees, and religious communities*. New York: Palgrave Macmillan.

II. RESEARCH THEMES

In 2016 the Department finished work on one research theme launched in 2009. It now focuses on two major research themes.

Finished Project: Comparative study of urban aspirations in world cities

This is a large program that has run from 2009 till 2017 to study the effects of the urban environment in globalizing mega-cities (primarily Seoul, Shanghai, Singapore and Mumbai) on the formation of ethnic and religious aspirations. It has involved collaboration with the Tata Institute for Social Science and PUKAR, Partners for Urban Knowledge, Action, and Research, in Mumbai, with the Departments of Sociology and Geography of the National University of Singapore, as well as with the Academy of Korean Studies funded by the Korean government, from

which we received a grant of around one million Euros. Van der Veer held a TATA Chair and a visiting professorship at NUS for the duration of the project.

From the start, it was decided not to attempt to survey urban ethnicity and religious identity quantitatively for theoretical, methodological and political reasons. The concept of 'identity', with its static connotations, has had limiting effects on the study of urban transformations, somewhat similar to the concept of 'kinship' in earlier studies of society. We have used the concept of 'aspiration' to point to the ideational character of many of the processes that effect cityscapes and urban movements. This is true for city planning, squatting, migration and gentrification, as well as for the extraordinary role played by the media and religion in mega-cities.

In urban studies, one of the most secularized branches of the social sciences, the urban has often been seen as a space of secularity, almost equating urbanity with secular modernity, but this is a misunderstanding that mainly arises from outdated modernization and secularization theories. In our program we have paid attention to processes, flows and social interactions that are systematically neglected by urbanists. Our work has focused on social imaginaries that connect cities as nodes in social and spatial networks that valorize urban agglomerations in some ways and at some times, but at the same time valorize out-of-the way mountains, rivers or sea shores. These imaginaries are intricately tied to spatial flows as itineraries, migrations and peregrinations. It is movement through space and ritual transformation, rather than a statically defined identity, that characterizes the agents in these social imaginaries.

The project has had four teams exploring Mumbai, Singapore, Shanghai and Seoul, while individual researchers have been examining Manila, Jakarta, Bangkok, Hanoi, Kunming, Beijing, Chennai, Bangalore and Karachi. Mumbai is India's financial capital and simultaneously the arena of a vibrant youth culture and a violent religious nationalism. Shanghai is very comparable to Mumbai as a colonial port and a premier financial centre. Both cities are expressive

of the nation states they are a part of, but they are also quite uniquely imagined as 'cosmopolitan'. Singapore is important, as it combines a Chinese majority with considerable Indian and Malay minorities. It is also a financial centre. Seoul is a financial centre at the heart of East Asian modernity, as well as being a metropole that has seen accelerated modernization, combined with a spectacular rise in evangelical Protestantism.

Interdisciplinary methodology

The project has been innovative and interdisciplinary, employing scholars from sociology, anthropology, urban studies, architecture and media studies. The main methodology has been ethnographic, based on long-term fieldwork and linguistic and cultural competence. Special attention has been given to media (both old and new) and the problems of mediation that are central to religion.

Results

It became clear during the research that neither the rural-urban divide nor the opposition between global city and nation state that have informed much research in urban studies are any longer tenable. In fact, localities are imaginatively and ritually understood as nodes and dots on a mental map that is actualized at certain moments. Thinking of mapping as both a cognitive and an affective activity in relation to the city and its outside has led to an actor-oriented approach that is best done in ethnography. This is not to deny the larger institutional forces that impinge on actors' abilities to act, but to privilege a dynamic analysis of the changing relations between actors and their social and material environments.

Such an analysis can be illustrated by work on ritual processions, an important spatial activity that takes place in a variety of locations and thus maps the city, while it connects the past to the future through the present. In a mega-city like Mumbai, the Muharram and Ganapati processions are the largest city-wide mobilizations of people, but numerous smaller processions are organized every day. In a city with huge infrastructural problems, these mass

events, which attract hundreds of thousands or even millions out on to the streets, cause major traffic disruptions, but at the same time fill people with purpose and affect. The ritual has increasingly signified the unity of the Hindu nation against others. Mainland Chinese cities, such as Shanghai, also used to be characterized by their religious processions. Up to 1949, when the communists took over, Chinese cities were organized as networks of neighborhoods, each with their own territorial god and temple. A Chinese temple is the residence of a deity who rules over a territory and protects its inhabitants. On festival days the deity is carried in a sedan chair and tours his territory, making courtesy calls to other deities in other temples. The temples are connected in an elaborate hierarchical network of incense-sharing, so processions go back and forth from temple to temple on the different festival days (birthdays) of the deities involved. The totality of this performance is to create a noisy and hot (热闹 *re nao*) atmosphere that the participants enjoy and, depending on the intensity of the ritual participation, transports and effectively transforms them. In the big cities of China, those with over ten million inhabitants, these processions have been forbidden as a threat to public order and safety, but in fact such prohibitions are part of a state project of future-oriented forced secularization. One can only find them in smaller cities and of course elsewhere in the Chinese world, full-blown and expansive in Taiwan, relatively subdued and under tight surveillance in Singapore and Hong Kong.

In Singapore we found a secular nationalism that marginalizes religious practice through urban planning. Many temples have been destroyed, not, as in China, as part of an atheist campaign, but by demolition as part of urban planning, building roads, housing or shopping malls. Most temples have thus literally been pushed into the margins of the city in industrial parks, being forced to cohabit with shrines of the gods of other temples, while religious practices, such as medium possession, is circumscribed by secular policing. All of this is formulated in a nationalist language of secular development.

Singapore and Seoul are good urban sites at which to observe the potential of Christianity. In both Singapore and Seoul it is evangelical Protestantism that portrays the millennial promise of Christ to turn development into civilizational progress. At the height of the Cold War in the 1960s, both Singapore and Seoul were reborn as models of total spiritual transformation. Both claim to be centres of the Christian revival and evangelism in Asia. Evangelical Christianity seems to be one of the most successful forms of millennialism in Asia, immediately followed by communism and market capitalism. Seoul and Singapore share an aspiration to become the model for the rest of the world, to be a new America, a promised land of undying optimism. In all Asian cities the Christian message is supplemented at the level of the individual by shelves full of American self-help books and business-success books that assist one in living 'up to one's full potential'.

The exuberance of ritual processions in South Asia, the proliferation of mega-churches in parts of Southeast and East Asia and the continuing repression of public religion in the large cities of China all point to divergent patterns of religious development that continue to affect the future of cities and their hinterlands.

The project has resulted in a number of agenda-setting publications (see below). The Ph.D. students in this program were Jie Kang (2014 dissertation on rural-urban Christianity in China, published by Palgrave 2016), Sajida Tuxun (2015 dissertation on Uyghurs in Shanghai), Shaheed Tayob (2016 dissertation on Muslims in Mumbai), He Xiao (2016 dissertation on poor migrants in Shanghai) and Samuel Lengen (dissertation on Internet practices in Beijing). The program inspired a separately funded parallel program at the National University of Singapore.

Highlighted Publications

Books

Björkman, L. (2015). *Pipe Politics, Contested Waters: Embedded Infrastructures of Millennial Mumbai*. Durham NC: Duke University Press Books.

Fisher, G. (2014). *From Comrades to Bodhisattvas: Moral Dimensions of Lay Buddhist Practice in Contemporary China*. Honolulu: University of Hawaii Press.

Harkness, N. (2014). *Songs of Seoul: An Ethnography of Voice and Voicing in Christian South Korea*. Berkeley: University of California Press.

Jung, J.-H. (2015). *Migration and Religion in East Asia North Korean Migrants' Evangelical Encounters*. Basingstoke: Palgrave Macmillan.

Kang, J. (2016). *House Church Christianity in China: From Rural Preachers to City Pastors*. Basingstoke: Palgrave Macmillan.

Lau, S.W. (edited) with Cao, N. (2014). *Religion and Mobility in a Globalizing Asia: New Ethnographic Explorations*. Oxford: Routledge.

Luo, R. (2014). *Becoming Urban: State and Migration in Contemporary China*. Kassel: Kassel University Press.

Roberts, N. (2016). *To Be Cared For: The Power of Conversion and Foreignness of Belonging in an Indian Slum*. Berkeley: University of California Press.

Udupa, S. (2015). *Making News in Global India: Media, Publics, Politics*. Cambridge: Cambridge University Press.

Udupa, S. (2017) (edited) with McDowell, S. *Media as Politics in South Asia*. Oxford: Routledge.

Van der Veer, P. (2015) (edited) *Handbook of Religion and the Asian City: Aspiration and Urbanization in the Twenty-First Century*. Berkeley: University of California Press.

Van der Veer, P. (2016) (with Daniel Goh). The Sacred and the Urban in Asia. Special issue of *International Sociology* 31 (4), 367-374.

Vorng, S. (2016). *A Meeting of Masks: Status, Power and Hierarchy in Bangkok*. Copenhagen: NIAS Press.

Journal Articles

Björkman, L. (2015). 'The Ostentatious Crowd: Public Protest as Mass-political Street Theater in Mumbai'. *Critique of Anthropology* 35.2

- Björkman, L. (2014). ' 'You Can't Buy a Vote': Meanings of Money in a Mumbai Election'. *American Ethnologist* 41:4
- Gandhi, A., & Hoek, L. (2016). 'Provisional Relations, Indeterminate Conditions: Non-sociological Sociality in South Asia.' *Journal of South Asian Studies*, 39(1), 64-72.
- Gandhi, A. (2016). 'The Language of the Crowd: Public Congregation in Urban India.' *Journal of Social Theory*, vol. 17, no. 3: 308-315.
- Gupta, R. (2015). 'There must be some way out of here: Beyond a Spatial Conception of Muslim Ghettoization in Mumbai?' *Ethnography*, 16(3), 352-370.
- Harkness, N. (2017). 'Transducing a Sermon, Inducing Conversion: Billy Graham, Billy Kim, and the 1973 Crusade in Seoul.' *Representations* 137:112-143.
- Harkness, N. (2015). 'Voicing Christian Aspiration: The Semiotic Anthropology of Voice in Seoul.' *Ethnography* 16(3):313-330.
- Harkness, N. (2015). 'Basic Kinship Terms: Christian Relations, Chronotopic Formulations, and a Korean Confrontation of Language.' *Anthropological Quarterly* 88(2):287-320.
- Huang, W. (2015). 'The Blissful Enterprise: Buddhist Cultural Turns In the Workplace in Contemporary Shanghai.' *Entreprises et Histoire* 81(4), pp. 73-91.
- Jung, J.-H. (2016). 'The Religious-Political Aspirations of North Korean Migrants and Protestant Churches in Seoul.' *Journal of Korean Religions*, 7(2): 123-148.
- Kim, H.M. (2016). 'Marriage as a Pilgrimage to the Fatherland: The Case of Japanese Women in the Unification Church.' *Asian Journal of Women's Studies* (AJWS) 22(1): 16-34.
- Kim, H.M. (2016). 'Becoming a City Buddhist among the Young Generation in Seoul.' *International Sociology* 31(4): 450-466.
- Kim, H.M. (2016). (with Si Hyun Choi), 'Engaged Buddhism for the Curative Self among Young Jungto Buddhist Practitioners.' *Journal of Korean Religions* 7(2): 11-36.
- Song, D. (2016). 'Ummah in Seoul: The Creation of Symbolic Spaces in the Islamic Central Masjid of Seoul.' *Journal of Korean Religions* 7(2): 37-68.
- Udupa, S. (2016). 'Fast Time Religion: News, Speculation and Discipline in India.' *Critique of Anthropology*. 36(4): 397-418.
- Van der Veer, P. (2016). 'The Future of Utopia.' *History and Anthropology* 27(3), 251-261. With responses by Arjun Appadurai, Michael Herzfeld and Nile Green.

PhD. Dissertations:

- Sajida Tuxun: Making Sense of Uyghur Aspirations: Mobility, Ethnicity, and Everyday Narratives in Shanghai.
- Xiao He: Entrepreneurial Aspiration: Money and Social Life among Rural Migrants in Shanghai.
- Samuel Lengen: Binary Dreams: Creative Success and Failure in Beijing's Internet Industry.
- Shaheed Tayob: Islam as Lived Tradition: Ethical Constellations of Muslim Food Practice in Mumbai.

Ongoing Research Theme 1: Indian and Chinese Religious Networks in South-East Asia

Under the directorship of Kenneth Dean and Peter van der Veer

This project is being conducted in collaboration with the Asia Research Institute at the National University of Singapore.

The term 'network', as used in this project, is nothing more than a descriptive term for the net-like ties that link people locally, regionally, nationally and trans-nationally. These networks can be based on 'natural' ties, such as kinship, or on extensions of such ties, as in ethnicity, but they also can be based on rituals and traditions of belief and practice. This project focuses on how religion enables the movement of people from South India and South China into Southeast Asia (especially Indonesia, Malaysia and Singapore). One of the important elements of these studies is to show the specific ways in which religions enable, as well as limit, specific forms of

networking across Southeast Asia. Another important aspect is to compare Chinese and Indian patterns of connecting businesses and religious networking. The project studies the historical evolution, internal organization, flow of investment, modes of philanthropy and forms of ritual activity that characterize these networks. It seeks to build on efforts to disaggregate national and regional frameworks and to explore specific axes of circulation and exchange across regions, leading to the creation of new social formations across the entire range of Asian connections.

Between 2014-16, projects under this theme included:

- ▶▶ China's rise, restructured relations and transforming religious networks between Minnan and Southeast Asia · JIFENG LIU
- ▶▶ Chinese spirit-medium cults in Southeast Asia · FABIAN GRAHAM
- ▶▶ Comparative research project on Chinese transnational religious networks in Singapore (*completed*) · GUAN THYE HUE
- ▶▶ Enduring links and new connections in the Malaysian Indian diaspora: class, caste and transnationalism · SUDHEESH BHASI
- ▶▶ In the footsteps of others: Protestant networks in Southern Fujian and Southeast Asia · CHRIS WHITE
- ▶▶ Malaysian Indians and the problem of faith: religion, political representation and racialization · RUPA VISWANATH, University of Göttingen
- ▶▶ Socio-religious affinities, economic dominance: Chinese diasporic institutions and networks in Northeast Sumatra, c. 1920-present · HUI KIAN KWEE, University of Toronto
- ▶▶ Structure and change in a traditional banking community: Nagarattar in the 21st century · NATHANIEL ROBERTS
- ▶▶ Chinese secularism, education, and urban aspiration among religious youth: an ethnographic study of Pentecostal college students in contemporary China (*completed*) · KE-HSIEN HUANG

Ongoing Research Theme 2: Cross-Border Religious and Ethnic Development between South-West China and South-East Asia

Collaboration with Minzu University in Beijing (Professor Wu Da)

In 2013 a program was started to study the new possibilities for the trans-border networking of religious and ethnic minorities as a result of the political, economic and infrastructural expansion of China into the regions of Southeast Asia that share borders with China. The national borders in the area are of relatively recent origin as part of the nation-state formation of China, Burma, Thailand, Laos and Vietnam. On all sides of these borders one finds a host of nationalities or minorities that are not part of the ethnic majority that constitutes these nation states. Some of these nationalities have their own national aspirations. In some cases there is an overlap between ethnicity and marginalized religion. The region is rich in resources, most importantly water. In short, this is a border region with a highly diverse population and a history of violent conflict, militarization and fragmented pacification. The most important of these conflicts in the past were the global Cold War, the Vietnamese-American War and the ensuing Vietnam-China War. Today the most important conflicts are over control of resources. The political and economic conditions in the area are rapidly changing. This program studies the effects of these changes on new forms of networking in the area. It compares the state policies of the various nation states towards their minorities and the possibilities for these minorities to use transnational networks to enlarge their field of action.

Projects under this theme included:

- ▶▶ Buddhist Socialisms: Asian interactions of Buddhism, socialist ideologies and communist movements in historical perspective (*completed*) · PATRICE LADWIG
- ▶▶ The effects on ethnic minorities of the opening up of Southwest China to Southeast Asia · NAOMI HELLMANN

- » Ghosts of ritual: yearning and utopia at the margins of the Chinese state (*completed*) · MIREILLE MAZARD
- » Hmong diaspora, ancestral land, and transnational networks (*completed*) · WEIDONG ZHANG
- » The mechanical missionary: infrastructures of conversion and the Far East Broadcasting Company (*completed*) · ANDERSON BLANTON
- » Musical mobility and the making of transnational religious networks among the Christian Lisu in post- 1980s Yunnan and Burma/ Myanmar · YING DIAO
- » Negotiating rituals in contemporary Vietnam · PAUL SORRENTINO
- » Polluted and polluting: a view from the borderland · NGOC THI VUONG
- » Religion, marginality and addiction in northern Thailand (*completed*) · SOPHORN TAVY VORNG
- » Spiritual heritage and the question of post-war reconciliation in Vietnam · TAM NGO
- » Study of the relations between Miao and Yi in Southwest China and Vietnam (*completed*) · JILI ZHU
- » Towards an anthropology of Buddhism: ethnography, theory and comparison (*completed*) · PATRICE LADWIG
- » Transnational religious networks and Protestant conversion among the Hmong in northern Vietnam (*completed*) · TAM NGO
- » The Unclaimed War: The social memory of the 1979 Sino-Vietnamese border war in China and Vietnam · TAM NGO
- » Paradoxes of unification: the narratives of Vietnamese migrants in Berlin · MAI THI THANH NGA

Individual Projects

- » Lost in translation: negotiation of language and identity among Chinese immigrants in Berlin · JINGYANG YU
- » Transformation of religion and society in China under Mao and its contemporary legacies · XIAOXUAN WANG

- » Biography of Arnold A. Bake (*completed*) · BOB VAN DER LINDEN
- » The construction of sainthood in modern China: the life of Buddhist Master Xuyun (*completed*) · DANIELA CAMPO
- » Imagining Tibet in China: spiritualism of nation and nationalism (*completed*) · DAN SMYER YÜ
- » Lebanese detainees in Syria: transnationalism, suffering and piety (*completed*) · ROSCHANACK SHAERY
- » Politics and poetics in India's changing public sphere (*completed*) · RAPHAEL SUSEWIND

III. FUTURE STRATEGY

The two large programs on mainly South Indian and south Chinese religious networks in Southeast Asia (Singapore, Malaysia, Philippines, Indonesia), as well as on cross-border relations between southwest China (mainly Yunnan) and Vietnam and Myanmar, will be continued in the next period. The combined research of these two programs will throw new light on the production of borders, ethnic boundaries, refugees and the role of transnational religious networks. The collaborations with NUS in Singapore and Minzu University in Beijing are important for that research. Two further collaborations will also help to develop the intellectual agenda of these programs. Collaboration between MPI Halle, Cambridge University and our department will promote research on the link between business strategies, ethnic solidarity and ritual alliances, a central focus in the first research program mentioned above. A second collaboration with Utrecht University will further work on material religion and mediation. With Utrecht University, we are also building a research initiative on religion and refugees. Comparative work on German refugees after 1945 and Vietnamese refugees after 1978 will be the main project of the Director. At the local level in Göttingen, we are participating in the initiative of the University of Göttingen to make religion one of their main research foci.

SOCIO-CULTURAL DIVERSITY DEPARTMENT

Between 2014-2016, the Department of Socio-Cultural Diversity (SCD) was staffed by 27 postdoctoral researchers and 11 PhD students, supported by two secretaries and a publications officer. Its Director is Prof. Steven Vertovec, closely assisted by Project Leader Prof. Karen Schönwälder. Social science disciplines represented by the staff include sociology, anthropology, political science, geography, architecture and urban planning.

In this reporting period, several former departmental staff have successfully moved on to academic positions in a wide variety of institutions, including the University of Massachusetts, Harvard University, University of Notre Dame, University College London, London School of Economics, Massey University, University of Tübingen, Bielefeld University, University of Bochum, Nanyang Technical University, University of the Witwatersrand, University of Leuven and University of Amsterdam.

During the years covered by the report, SCD research project collaborations were undertaken with colleagues at the University of Oxford, University of Pennsylvania, University of California at Berkeley, University of the Witwatersrand, University of Cape Town, City University of New York, Dartmouth College, National University of Singapore, McGill University, University of Göttingen, the Indian Institute for Human Settlements, the Hyderabad Urban Lab, the Kenya Human Rights Commission and the Rujak Center for Urban Studies.

In addition to a range of publications listed elsewhere in this Report, the Department has also produced a number of ethnographic films, including *Ishaare*, which won the prestigious Rouch Award from the Society for Visual Anthropology and the American Anthropological Association. SCD has also been the base for developing the unique Datarama im-

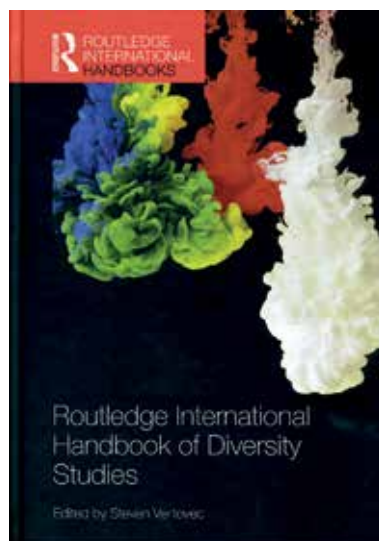
mersive data visualization environment (see description elsewhere in this Report). In addition to work funded centrally by the Max Planck Society, project research grants have also included awards made by the European Research Council (Advanced Grant for Steven Vertovec and Starting Grant for Annelies Kusters), Princeton University (Fung Global Fellowship for Elena Gadjanova), Fritz Thyssen Foundation and Volkswagen Foundation.

I. RESEARCH FOCUS

SCD's research programme is devoted to comparative empirical investigation and theoretical development surrounding various modes and manifestations of socio-cultural difference, particularly regarding migration-driven processes of diversification. 'Diversity' is a term with a set of meanings of its own in the public sphere outside of social-scientific inquiry, being especially found in state policies, business and management strategies, public institutional programmes and NGO campaigns against discrimination. The categories most relevant to public discourses on 'diversity' are race, ethnicity, religion, gender, age, sexuality and disability. In our own work, the challenge is to address 'diversity' in a social-scientific sense while maintaining its distinction from 'diversity' as a normative concept of public discourse and

policy. [These issues, which underlie the SCD approach briefly described below, are set out in Steven Vertovec's (2015) Introduction to the *Routledge International Handbook of Diversity Studies*.]

In order to address relevant 'diversity' issues in a social-scientific way, we prefer to speak of **'the social organization of difference'**, a direct allusion to the subtitle of Fredrik Barth's seminal collection, *Ethnic Groups and Boundaries: The Social Organization of Culture Dif-*



ference, of 1969. Within this term, each noun has an important bearing: ‘social’ refers to interpersonal relations, practices, exchange and behaviour; ‘organization’ concerns patterns, orders, structures and institutions; and ‘difference’ refers to socially constructed, cognitive categories. We are interested in the ways these elements are formed, shaped, interrelated, manifested and reproduced, as well as in how they become contextually and historically specific to given societies – indeed, to specific cities, neighbourhoods and micro-settings. Each assemblage of these elements represents a discrete social organization of difference or ‘diversity’, thus making it possible to address distinctive ‘diversities’.

Our goal is to understand better the nature of changing conditions and outcomes concerning the social organization of difference. Further, in order to build theory more productively, comparisons of the social organization of difference are a core component of the SCD research programme. Therefore, we have developed projects and collaborations in European, Asian and African societies.

Reflecting integral elements within the social organization of difference, SCD perspectives are framed by a conceptual triad or model identifying three abstract domains (and, crucially, their interrelations):

- **configurations of diversity**, or how social differences are structured and conditioned by geographies, labour markets, legal frameworks, public institutions and political economies;
- **representations of diversity**, or how social differences are conceived and imagined in phenomena such as policy categories, discourses and public images of ‘difference’; and
- **encounters of diversity**, or how social differences are experienced through inter-group contact, cross-cutting networks and everyday, fleeting and sustained interactions.

In using this model, the task is not only to isolate phenomena and dynamics within such domains, but critically to relate them to each other in an act of systemic theory-building, thus endeavouring to explain a phenomenon by explicating its inherent place

within the whole system, including particularly the mutual influences of phenomenon and system.

Using this model, and in order to gain a fuller understanding of what is happening in any specific domain, a researcher must take into account aspects of the remaining two domains. In this way we can discern, from society to society, locality to locality, how configurations set the scene for constructing and negotiating representations and for facilitating or restricting encounters; how representations influence the ways configurations are understood and encounters interpreted; and how encounters challenge or reproduce representations and configurational patterns.

The language and analytical logic of the social organization of difference and its model of configurations-representations-encounters is echoed in our departmental meetings, regular staff work-in-progress seminars and increasingly in staff publications. The approach also overlaps with projects within our departmental research themes.

II. RESEARCH THEMES

SCD research projects have been grouped under the following themes. While certain topics, approaches, theories and data surrounding projects themselves naturally cause overlaps between the three themes, we nevertheless advocate this thematic organization so that colleagues and projects can better ‘speak to each other’. Below, under each theme, a few project examples indicate the kinds of topics SCD staff engage with. Fuller descriptions of projects appear elsewhere in this Report.

Institutions and Organizations. *This theme brings together projects concerned with migration-driven diversification and the challenges it poses to various state and other formal institutions.*

A great deal of SCD research involves urban institutions. The ‘CityDiv’ project (see text box) entails team research and analysis and a number of sub-projects. For instance, through a network analysis of urban actors in twenty German and French cities,

CITIES AND THE CHALLENGE OF DIVERSITY ('CITYDIV')

The 'CityDiv' project investigates how cities in Germany and in France are responding to the increasing diversity of their populations. While a considerable body of research on cities and migration exists, changing realities and gaps in the existing literature both call for a theoretically and empirically systematic approach. As distinct from previous work, this project extends the focus beyond the city government and administration to a wider range of actors to capture the shift from urban government to urban governance. The implications of governance structures for the representation of previously disadvantaged groups are one key interest of the study. We also examine a large number of cities in the two countries to allow systematic comparisons of institutional responses to growing diversity and the drivers or conditions of these responses. A large survey of two thousand urban actors will be complemented by a set of strategic research methods appropriate for specific questions concerning urban networks, cultural policies and urban planning.

The project examines how cities intervene in the structures and relevance of diversity (through explicit and implicit diversity policies), how diversity is represented in municipal governance networks and how cities in the two countries differ in their institutional responses to questions surrounding recent diversification.

While still involved in analysis, the CityDiv team can offer some preliminary results. Diversity (*Viel-falt* or *Diversité*), they find, is a concept that is familiar to most urban actors and is overwhelmingly associated with benefits to the cities under study, especially in Germany. The projected benefits are of an economic, political and cultural-normative nature, while the costs are associated with overburdening welfare state structures. The concept evokes populations with immigrant backgrounds, but also encompasses people with diverse religious beliefs, sexual orientations and lifestyles. Across the cities in the study, urban actors report the existence of diversity-related policies, such as diversity training for their administration, diversified cultural offerings and multiple translations of official documents. The universality of this finding is somewhat surprising, especially in the case of France, and it shows that cities can innovate in spite of sometimes diversity-averse national debates. However, cities implement diversity policies to considerably differing extents. CityDiv analyses show that in Germany the functional need for such policies seems to be driving their implementation, while in France implementation is largely dictated by a city's party-political constellation.



the research team uncovered a bifurcation of ‘diversity actors’ working with municipal authorities: migrant organizations closely collaborate with welfare organizations and religious communities, but not with clusters of actors concerned with the disabled, the elderly, women or LGBT citizens. Also, based on a comparative ethnographic study of immigrant councils and citizen involvement in Mannheim and Frankfurt, Maria Schiller describes the interaction and co-operation of local state actors and residents in the development of local responses to immigrant-based diversity. Across these, she finds differing logics concerning diversity in urban planning/citizen involvement and social welfare/immigrant councils, often pitting criteria of economic and social integration against each other.

In France, the policy of *laïcité* (secularism) notoriously underpins measures to keep religious symbols out of the public sphere. However, as Julia Martínez-Ariño shows, French cities often pursue policies encouraging the symbolic recognition of religious diversity, including local politicians’ participation in religious celebrations, material support for religious groups and the promotion of religious groups’ political representation in municipal affairs. Alexandre Tandé’s work on French public libraries also indicates pro-diversity policies for religious and cultural groups.

Karen Schönwälder has led a group of projects exploring the social organization of difference as shaped by political institutions. One project combines a population survey and a survey among all candidates for major parties in local elections across four cities in Nordrhein-Westfalen. The data provide a unique opportunity to compare the expectations and political preferences of immigrants and non-immigrants, showing how they both overlap and differ. Related projects entail two Göttingen University PhDs., one by Daniel Volkert on factors shaping the incorporation of immigrants into mainstream political parties in France and Germany, the other by Cihan Sinanoğlu examining the political practices of local politicians with immigrant backgrounds.

Electoral politics are also the focus of Elena Gadjanova’s work. In one of her projects, she compares

how candidates in Ghana and Kenya reach across ethnic lines in places where ethnicity is politically salient, but where cross-ethnic support is needed to win elections. Meanwhile, Sabine Mohamed’s Heidelberg University PhD project considers the ways in which Ethiopia’s ruling party has sought to stabilize a political transition and to overcome a legacy of large-scale violent conflict through policies that recognize diverse ethnically based sovereignties.

Housing represents an institutional sector of interest to SCD researchers, including Felicity Hwee-Hwa Chan, Christian Jacobs and Michalis Moutselos. For instance, Jacobs demonstrates how urban planning in Germany tries to alter a now positive view of diversity while maintaining traditional aims to engineer ‘a good mix’ of people with differing social, economic and cultural backgrounds. In France, Moutselos has analysed how a particular kind of social housing policy centred on large social housing projects – rather than on religion or ethnicity, as is sometimes assumed – can be theoretically and empirically connected to the mobilization of residents, both violent and non-violent.

Related to housing, ‘accommodation’ is a major issue facing new asylum-seekers in Germany. This topic is being investigated in a major project funded by the Volkswagen Foundation (see text box). In conjunction, Miriam Schader looks at the modes through which local authorities shape the implementation of national and regional (*Länder*) policies for receiving asylum-seekers, often creating their own rules for doing so.

Between 2014-16, projects under this theme included:

- ▶ **Cities and the challenge of diversity: a study in Germany and France** · Project leader: KAREN SCHÖNWÄLDER; Researchers: CHRISTIAN JACOBS, JULIA MARTINEZ-ARIÑO, MICHALIS MOUTSELOS, MARIA SCHILLER, ALEXANDRE TANDÉ
- ▶ **Diversity of asylum seekers’ needs and aspirations** · SUSANNE BECKER, ANNETT FLEISCHER, SHAHD WARI

ADDRESSING THE DIVERSITY OF ASYLUM-SEEKERS' NEEDS AND ASPIRATIONS

Since the autumn of 2015, Germany has received over one million asylum-seekers from a wide variety of origins. Consequently, the Federal Republic has exceptionally engaged in the task of *accommodation* (providing housing and sustenance, financial support, health care, legal services and language training). The creation of relevant institutional arrangements for the large numbers of asylum-seekers has necessarily entailed complex organizational measures requiring a range of actors, perspectives, strategies and resources at various levels and scales. These intricate measures are complicated further when one takes into account another complex and unavoidable set of factors: those posed by the sheer socio-cultural diversity of asylum-seekers themselves.



Contemporary asylum-seeker diversity, from which individuals' distinct needs arise, is comprised of variable combinations of categories, including nationality, ethnicity, language(s), religion/sub-tradition, age, gender, health condition or disability, education/training, parental status, pre-migration social position (embracing class, political activity, experience of persecution) and migration history (including mode of travel, channel, duration and institutional handling prior to arriving in an accommodation centre in Germany).

Recognizing the required interplay of both sets of complexities (institutional arrangements together with diverse needs and aspirations), in February 2016 a one-year pilot project was launched at the MPI-MMG SCD. The project, 'Addressing the diversity of asylum-seekers' needs and aspirations', was undertaken with funding from the Volkswagen-Foundation.

Supervised by the Institute's Director, and supported by research assistants and translators, three post-doctoral researchers (a sociologist, an anthropologist and an architect/urban planner) have employed a range of methods to work with policy-makers, welfare organizations, social workers and asylum-seekers within Göttingen (population 116,891). The city was chosen not only for expediency (in order to launch the project rapidly at local sites) but because it is a typical medium-sized German city that has received a substantial number of asylum-seekers since autumn 2015, and which accordingly displayed a representatively wide variety of institutional responses.



Some of the project's findings are as follows: (a) asylum-seekers are presented with an often bewildering array of institutional arrangements for accommodation, including government institutions with several administrative departments, religious institutions and communities, cultural organizations, charity organizations, educational institutions, and volunteers and citizens' initiatives. These offer variable services in the fields of legal status, social work, educational and cultural services, and provide access to the labour market or language classes. This inability to identify institutional actors may cause no little distress to newcomers. (b) The project team identified a mixture of both 'abstract' and 'concrete' needs among recent asylum-seekers; further, it was able to observe and account for both matches and mismatches in the ways institutional arrangements were able to address asylum-seekers' diverse needs and aspirations.

The Volkswagen-Foundation has renewed funding until 2019 in order to extend the project comparatively to other German cities.

- » Local transformations and asylum-seeker reception · MIRIAM SCHADER
- » Diversity and the negotiation of urban life: interactions of local state actors and residents for shaping responses to immigrant-based diversity · MARIA SCHILLER
- » Planning diversity: the influence of city planning on spatial structures of diversity and the cohabitation of diverse groups · CHRISTIAN JACOBS
- » Housing policy and mobilization in the French suburbs · MICHALIS MOUTSELOS
- » Comparing planning interventions in culturally diverse cities of global immigration · FELICITY HWEE-HWA CHAN
- » Re-casting local laïcité: the local governance of religious diversity in France · JULIA MARTÍNEZ-ARIÑO
- » Immigration and political socialization · ALEX STREET, MICHAEL JONES-CORREA (University of Pennsylvania), CHRIS ZEPEDA-MILLÁN (Loyola Marymount University)
- » The dilemma of the bridge-builders: local councilors with migration background · CIHAN SINANOGLU
- » Political parties and diversity at the local level: a comparison between Berlin and Paris · DANIEL VOLKERT
- » Post-multicultural cities and the politics of diversity · MARIA SCHILLER
- » Socio-cultural diversity and political issue deliberation in northern Ghana · ELENA GADJANOVA

- » Courting non-coethnics: campaign strategies in Africa's highly diverse states · ELENA GADJANOVA
- » Competitive elections and ethnic identification in Africa · ELENA GADJANOVA
- » Ethnic difference and political stability in urban Addis Ababa, Ethiopia · SABINE MOHAMED

Encounters and Representations. *Research on this theme concerns social interactions and their effects on the social organization of difference, as well as ways that differing discourses and images about difference impact on specific social categories, perceptions and practices.*

A large, multi-method, interdisciplinary project was completed during the reporting period with the publication of *Diversity and Contact: Immigration and Social Interaction in German Cities* (Palgrave, 2016). Based on a three-wave survey in fifty neighbourhoods in sixteen cities, the project's findings underline the normality of diversity in the social lives of urban residents, their narratives of everyday realities and their attitudes to diversity in German society. Contradicting views of immigration and increasing diversity as causing disintegration and crisis, the book contributes to the development of contact theory, our understanding of social interactions and networks, and – more broadly – of the social consequences of diversification.

In the project 'New forms of collective urban life', AbdouMalik Simone addresses comparatively the resettlement of large, diverse swathes of population

in large-scale vertical housing complexes in Delhi, Jakarta, Johannesburg, Yangon and São Paulo. This entails theorizing concomitant processes that remake households, collective actions, ideas of residence and, ultimately, urban life. He is conducting this research in collaboration with Teresa Caldeira (University of California at Berkeley), Gautam Bhan (the Indian Institute for Human Settlements) and Kelly Gillespie (University of Witwatersrand).

In Mumbai, Annelies Kusters is carrying out ethnographies of communication focused on the use of gesture, especially between deaf and hearing people, combined with mouthing, speaking and/or reading/writing in different languages. She details variations in communication that are co-shaped by the (material) contexts in which they take place. Kusters has also observed compartments for disabled passengers on Mumbai trains, where a mixture of interactions produces social categories and hierarchies based on need, physical differences, age differences and physical appearance.

The sociological study of ‘categorization work’ also characterizes research by Christine Weinbach. In the German job centres Weinbach describes, staff draw on concepts of ‘employability’ to better ‘read’ and ‘process’ people. These concepts, in their turn, have implications for people’s own understandings of their ascriptive, intersectional identities. In Madrid, Beatriz Martín Aragón’s background as a medical doctor informs her study of social categories and notions of culture in health care, particularly how these are used in clinical settings and biomedical research for and about Roma people.

Projects under this theme included:

- ▶ Diversity and Contact (‘DivCon’) · Project leader: KAREN SCHÖNWÄLDER; Researchers: STEVEN VERTOVEC, SÖREN PETERMANN, JÖRG HÜTTERMANN, THOMAS SCHMITT, MIJAL GANDELSMAN-TRIER, CHRISTIAN JACOBS, MILES HEWSTONE AND KATHARINA SCHMID (both Oxford), DIETLIND STOLLE (McGill)
- ▶ New forms of collective urban life · ABDOUMALIQ SIMONE
- ▶ Deaf-hearing gestural interaction in Mumbai: an ethnography of communication · ANNELIES KUSTERS
- ▶ The occupation of space, hierarchy and intersectionality in the Mumbai suburban trains · ANNELIES KUSTERS
- ▶ Linguistic diversity and asylum · SUSANNE BECKER
- ▶ Rhetoric of crisis: German municipalities’ response to the refugee influx · ANNETT FLEISCHER
- ▶ Hollowing out ascriptive person categories: the concept of ‘employability’, its usage by public employment services and its effect on clients’ categorization · CHRISTINE WEINBACH
- ▶ The road ahead is paved with wireless networks: refugees, mobile technology, and adaptation in Germany · JESSICA ROSENFELD
- ▶ Super-diversity, urbanization and mobile communication technologies in Africa’s cities · NALUWEMBE BINAISA
- ▶ The business of integration: super-diversity, migrants’ religious entrepreneurship, and social transformation in post-apartheid South Africa · PETER KANKONDE BUKASA
- ▶ How generations remember: an ethnographic study of post-war Mostar, Bosnia and Herzegovina · MONIKA PALMBERGER
- ▶ Older migrants in Vienna: aging and social relations · MONIKA PALMBERGER
- ▶ Superdiversity and pathways to health care · CHARLIE DAVISON (Essex), GILL GREEN (Essex), HANNAH BRADBY (Warwick), SUSANN HUSCHKE (Berlin), GABI ALEX (Tübingen), KRISTINE KRAUSE, FELIPE MORENTE MEJÍAS (Jaén), INMACULADA BARROSO BENÍTEZ (Jaén)
- ▶ Roma and healthcare: a case study of reproductive health and cultural difference in Madrid · BEATRIZ MARTÍN ARAGÓN
- ▶ Migrants’ interaction with the formal and informal state in the Russian Federation · PAUL BECKER



Rohan recording communication between a deaf businessman and a shop owner, Sujit observing the interaction, Mumbai
(Photo: Annelies Kusters)

Flows, Dynamics and Urban Space. *Against the backdrop of changing global migration flows, projects under this theme address the processes, practices and outcomes of these trends, especially as manifested in socio-spatial patterns of cities.*

Using multidisciplinary research methods in neighbourhoods of New York, Johannesburg and Singapore, the 'GlobaldiverCities' project explored the core question: 'In public spaces compared across cities, what accounts for similarities and differences in social and spatial patterns that arise under conditions of diversification, when new diversity-meets-old diversity?' The project's findings demonstrate many of the ways in which – particularly under conditions of migration-driven social and cultural diversification – locally constructed social categories for 'reading' the 'old' and 'new' diversities are invoked, shaped and developed by local actors. Alongside a number of articles, the project culminated in the book *Diversities Old and New* (Palgrave 2015).

Contemporary urban theory posits that urbanization is no longer solely embodied by the city, but assumes a multiplicity of spatial, physical and social forms. AbdouMalig Simone studies the infrastruc-

tures, production networks and commodity circuits at work in the expansion of urban regions in the formation of 'corridors'. Such sites are significant in understanding the composition of new heterogeneities among materialities, everyday life, and built environments. Simone is comparatively examining emergent dynamics in the East African Indian Ocean corridor and Kolkata-Kunming (Bangladesh-China-India-Myanmar) corridor. These ideas and issues comprised the focus of an international conference, 'Inhabiting the corridor,' held at the Institute in October 2016.

Together with colleagues at the African Centre for Cities, the Indian Institute for Human Settlements, the Hyderabad Urban Lab and the Rujak Center for Urban Studies, Simone is also studying the modalities through which social heterogeneity is reconstituted in new built environments and governance arrangements in sites across Asia and Africa. This entails comparative work on how adaptive urban agendas—focusing on infrastructural change—can build cross-class, cross-sectoral coalitions capable of shaping urbanization processes.

A trained architect, Somayeh Chitchian is pursuing her doctoral project at Harvard focusing on the

production of urban heterogeneities by way of 'in-between' spaces arising in shifting geographies of migration. Also utilizing her own skills as an architect, Shahd Wari analyses the infrastructures and architectural structures of accommodation centres for asylum seekers, specifically how forms of semi-public and semi-private spaces shape daily lives and meet, or hinder, primary people's needs and aspirations.

Kristen Biehl conducted anthropological fieldwork in a historically Armenian but now super-diverse quarter of Istanbul called Kumkapı. Biehl examines housing and home-making practices among various people as a lens for understanding the kinds of differences – such as ethnicity, gender, race and

migration purpose – which inform use, perceptions and identifications with space. Based on eighteen months of in-depth ethnographic fieldwork in the London Borough of Hackney, Susanne Wessendorf considers local narratives of social life in this super-diverse area. Her ground-breaking work has led to the publication of numerous articles and the now widely-cited book, *Commonplace Diversity* (Palgrave 2014).

Migration flows and diversity dynamics are of interest to Léonie Newhouse, whose work concerns the ways in which large-scale humanitarian interventions reshape regional migration patterns, economies and social relations in urban centres within East Africa. Based on fieldwork in Kenya

THE ACADEMY OF URBAN SUPER-DIVERSITY

The Academy of Urban Super-Diversity took place at the Berlin-Brandenburg Academy of Sciences from 8-10 April, 2015. Organized by MPI-MMG SCD under the combined auspices of the European Research Council and the Max Planck Society, the event brought together more than 100 senior and early career academics from around the world. The aim of the Academy was to challenge the ways social scientists conceive and research changing and emergent configurations of urban social complexity, increasingly called 'super-diversity'.

The Academy of Urban Super-Diversity was structured in such a way as to offer multiple formats for intellectual engagement of the issues. Central were the 'masterclasses' offered by twenty of the world's leading scholars in the field; for instance, Ash Amin (pictured) addressed the 'Material of Urban Solidarity', Rainer Bauböck talked on 'Urban citizenship for the 21st Century', Edgar Pieterse on 'Public Culture and Multiplicity' and Sophie Watson on 'Affective and Material Publics'. The Academy also included 'symposia' in which panels of experts discussed key themes; 'slams' in which young scholars presented their work in a succinct and highly energized fashion; and 'findings' sessions where members of the MPI-MMG SCD's 'GlobaldiverCities' project presented results of their research. Visualizations of urban super-diversity were exhibited throughout the duration of the event, including ethnographic photography, video installations, interactive graphics, holograms and films. The publisher Palgrave MacMillan also sponsored a combined launch event for two books in the Institute's book series: *Commonplace Diversity* by Susanne Wessendorf, and *Diversities Old and New*, edited by Steven Vertovec.



and South Sudan, she describes how new migrants' varied backgrounds relate to different investment strategies, concepts of risk and future visions. Astghik Chaloyan has examined social formations and the reproduction of transnational ties among Armenians in Germany across different generations and waves of migration, while Theodora Lam, part of an international research team analysing survey data from around a thousand households in four study countries (Indonesia, Philippines, Thailand and Vietnam), describes changing gender subjectivities, webs of care and changing relationships within families in the wake of labour migration in Southeast Asia.

Projects under this theme have included:

- ▶▶ GlobaldiverCities ('GloDiv') - Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces ·
Project leader: STEVEN VERTOVEC;
Researchers: SOFYA APTEKAR, ANNA CIESLIK, BEATE ENGELBRECHT, DÖRTE U. ENGELKES, LAAVANYA KATHIRAVELU, RAJI MATSHEDISHO, ALEXEI MATVEEV, ANNA SEEGER-KRÜCKEBERG, ALEX WAFER, JUNJIA YE, ABBAS YOUSEFPOUR
- ▶▶ Emerging epicenters of global urbanization: Asia and Africa · ABDOUMALIQ SIMONE
- ▶▶ Inhabiting urban corridors ·
ABDOUMALIQ SIMONE
- ▶▶ Imaginaries of opportunity: precarious mobilities in and out of conflict in East and Central Africa · LÉONIE NEWHOUSE
- ▶▶ Social relations in super-diverse London ·
SUSANNE WESSENDORF
- ▶▶ Home-making in diversity: social and spatial encounters with difference in a migration hub of Istanbul · KRISTEN BIEHL
- ▶▶ Tensions of diversity: living and planning in globalizing urban spaces ·
FELICITY HWEE-HWA CHAN
- ▶▶ Understanding the public-private spectrum of space in asylum seekers' accommodation facilities · SHAHD WARI

- ▶▶ Picturing social encounters: visual research of diversity in public space ·
ANNA SEEGER-KRÜCKEBERG
- ▶▶ Spaces of 'crisis': immigration and (de/re) bordering regimes · SOMAYEH CHITCHIAN
- ▶▶ Transnational migrant ties: social formation and reproduction among Armenians in Germany ·
ASTGHIK CHALOYAN
- ▶▶ Child health and migrant parents in Southeast Asia · THEODORA CHOY FONG LAM

III. FUTURE DEVELOPMENTS

SCD will continue to develop its research interests, themes and theory-building efforts by incorporating new staff and projects (including five new members in 2017) and organizing a number of events – seminars, workshops and conferences – both at the Institute and at partner institutions elsewhere.

For example, commencing in 2017, the Academy of African Urban Diversity (AAUD) will bring together advanced doctoral students from across Africa to discuss, debate and theorize about the political, social and economic processes that surround the growth and diversification of cities in Africa. AAUD will enable mutual discussion among doctoral students and facilitate feedback from senior scholars, thus promoting professional development and scholarly contributions to the field. Running for a period of six years, AAUD will create five cohorts of eight to ten doctoral students -- each meeting twice, one year apart. AAUD is a joint undertaking between the SCD at MPI-MMG, the African Center for Migration and Society (ACMS) at the University of Witwatersrand and the African Center for Cities (ACC) at the University of Cape Town. The yearly workshops will alternate between Johannesburg and Göttingen.

At the end of 2017, together with the Harvard Graduate School of Design, we will convene in Cambridge, Massachusetts, a conference entitled 'Ctrl+Alt+Del: Displacement, Exclusion, and Geometries of Power'. Here, young scholars, policy-makers, designers and practitioners will discuss shifting ge-

ographies of displacement. The event will be structured around the categories of 'Control' (governance, global structural processes, agents, and institutions), 'Delete' (displacement, exclusion, marginalization, urban divides) and 'Alternatives' (urban and social justice, local responses, agency, and new scales of change).

Finally, SCD staff will continue to present their work and organize workshops at numerous international disciplinary conferences and high-profile multi-disciplinary events, including the American Anthropological Association, American Political Science Association, European Sociological Association, IMISCOE, RC21 and Metropolis.



ETHICS, LAW, AND POLITICS DEPARTMENT

OVERVIEW

The new Department of Ethics, Law and Politics, directed by Ayelet Shachar, was established in July 2015. The Department's thematic focus is the study of citizenship, migration and diversity from the joint perspectives of law and political theory. The research agenda is informed by the search for answers to cutting-edge theoretical, ethical and legal puzzles; comparative approaches, inter-disciplinary inquiry and international collaboration are strongly encouraged.

While still at its start-up stage, the Department's overarching goal is to help place the MPI-MMG as a major hub for and contributor to global debates in political theory and law about the core dilemmas of our time. Such topics include the challenge of 'living together' in diverse societies, the global refugee crisis, what we owe to migrants and the transformation of citizenship through selective admission and naturalization regimes. To that end, we seek to produce novel, cutting-edge scholarship, to be published in the best venues in the field. In our research program, we collaborate with some of the world's foremost universities (e.g. Harvard, the University of California at Berkeley, the New School of Social Research) and have become part of a flourishing local and transnational discourse on the tensions surrounding diversity, citizenship and globalization. The Department's intellectual environment is enriched by an active schedule of the programming of conferences, workshops, public lectures and conversations with prominent legal academics and social scientists from around the world.

We live at a time of rapid changes. Given the centrality of questions of citizenship and identity, refugeehood and human rights to contemporary politics in Germany, Europe and the world at large, the Department set to work immediately upon Prof. Shachar's arrival in July 2015. She initiated and led a special lecture series entitled 'Borders, Migrants and Refugees,' which brought together members of



the MPI-MMG, the University of Göttingen and the Lichtenberg Kolleg (Göttingen's Centre for Advanced Study, located in the historical Gauss Observatory) to reflect on the European refugee crisis, its core causes and consequences.

The Department then initiated its 2015–2016 seminar series on the topic of 'Diversity and Human Rights,' in which prominent scholars such as Anne Phillips (LSE), Ronan McCrea (University College London) and Alan Patten (Princeton), alongside emerging voices such as Itamar Mann (Georgetown) and Moria Paz (Stanford), presented their most recent writings and works in progress. The Department's 2016–2017 lecture series highlights the theme of 'Migration and Membership at Troubled Times.' Cutting across traditional disciplinary lines, the list of invitees includes Christian Joppke (Bern), Sara Wallace Goodman (University of California at Irvine), Andreas Cassee (Freie Universität Berlin) and Hillel Rapoport (Université Paris 1 Panthéon-Sorbonne), among others, featuring new scholarship on multiculturalism, free movement, the design of burden-sharing allocation systems for refugee resettlement and the trade-offs between distribution and recognition in diverse societies.

The Department attracts outstanding junior scholars who are trained in law, political science, philosophy and history. Since its establishment and over the last eighteen months (the period from July

2015 to December 2016 covered by this Research Report), we have recruited the first cohort of the Department's academic staff, which includes graduates of Yale, Sciences Po, Bern, Frankfurt Goethe University and the EUI. These research fellows are at the heart of the Department's activities; in the coming academic year, the Department will host several conferences and workshops initiated by its post-doctoral members (e.g. 'Borders, Fences and Firewalls: Assessing the Changing Relationship of Territory and Institutions,' Oct. 2017; 'Welcoming Refugees: The Religious Factor,' May 2018). The MPI's unique funding scheme allows these junior scholars to engage in research and to present their work in international forums. Close engagement with scholarly communities from the Institute's other two departments and two research groups, as well as with the post-doctoral fellows at the Lichtenberg Kolleg, provide for a uniquely vibrant intellectual environment. We are currently in the process of completing the hiring

of our second cohort, with offers extended to candidates from Johns Hopkins, Oxford, Yale (again) and the LSE.

The new Department's emphasis on international collaboration has already led to successful conferences and workshops co-organized with some of the world's top universities and research institutes. These include collaborations with the University of California at Berkeley (Conference on 'The Law and Politics of Diversity,' December 2016), the European University Institute ('Oxford Handbook of Citizenship: Authors' Workshop,' held at the EUI, Florence, June 2016), and the launch of the 'Annual Goethe-Göttingen Critical Exchange' in collaboration with the Normative Orders Excellence Cluster at Frankfurt Goethe University (Conference on 'Selling Out the Political? Perspectives from Law, Political Economy and Critical Theory,' January 2016). These events helped to establish the new Department's scholarly significance, at the same time bringing to



From left to right: Sarah Fine, London • Ayelet Shachar, MPI-MMG (© MPI-MMG, Göttingen)

the MPI-MPG prominent and engaging thinkers such as Wendy Brown, Wolfgang Streeck, Irene Bloemraad and Eva Brems, to name but a few. A research partnership around the topic of ‘Migration, Citizenship and Democracy’ has been formed with the Safra Center for Ethics at Harvard (the world’s most distinguished ethics centre) and the Zolberg Institute for Migration and Mobility at the New School for Social Research, headed by Alexander Alienikoff, the former Deputy High Commissioner to the United Nations High Commissioner for Refugees (UNHCR). This transatlantic initiative will launch its activities in August 2017 with an international conference in Berlin, followed by a second conference on the ethical challenges of contemporary migration policies to be held at Harvard in March 2018.

RESEARCH FOCUS

Questions of membership, identity, borders and mobility are as significant as they have ever been. From the travel ban issued in the United States to the regulation of religious women’s bodies and the attire they wear, fierce controversies over the boundaries of membership—‘who belongs’ and according to what criteria—have come to the forefront of public debates. Many of these controversies will, sooner rather than later, reach the steps and grand halls of national and supranational courts of justice. Which principles and procedures should be followed when the values of diversity and equality come to a head in concrete legal cases? What are limits of toleration? Whose voices ought to be heard when a political community reshapes its admission and expulsion policies? What are the historical and ethical underpinnings of today’s international refugee protection regime? What is, or ought to be, the role of hospitality in shaping responses to the claims of undocumented immigrants, especially during times of restrictive policies, suspicion and resurgent populism? What insights can be drawn from economic theories of law in rethinking the balance of power between the state and the individual in allocating the right and freedom to move across borders?

Should legal institutions recognize place-specific claims for membership? Why and how are prosperous states ‘reinventing’ the border by turning it into a *shifting* construct that is no longer moored to a fixed territorial marker? What are the implications of such spatial and conceptual reinventions on human rights and the procedural protections afforded to non-citizens seeking to get in? These are some of the queries that motivate and inform the scholarship and research activities conducted at the Department of Ethics, Law and Politics.

RESEARCH THEMES

The Department’s research activities focus on three interrelated themes: (1) the relationship between diversity and equality; (2) the legal construction of borders and membership boundaries; and (3) the intersection of states and markets in defining ‘who belongs,’ and according to what criteria.

Diversity and Equality

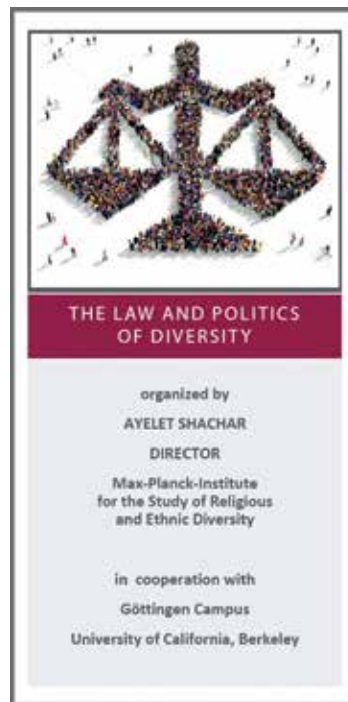
All over the world, arguments over the recognition that ought to be afforded to religious faiths and practices have risen to the forefront of public debate. This is illustrated by religious attire-related controversies over items of dress such as veils and face covering, which have reached the European Court of Human Rights, the German Constitutional Court and the Supreme Court of Canada on several occasions over the last decade. Moreover, as if these charged debates over religious identity-markers in the public sphere (what we might call the terms of *fair inclusion*) are not enough of a hurdle, there is a new challenge on the horizon: *enclave diversity*. Unlike fair inclusion, the latter impulse describes the efforts of more conservative elements within religious minority communities to promote a new, more exclusive kind of politics. Here, members of the faith community are invited to turn to private religious dispute-resolution processes in lieu of engagement with the ordinary institutions of the state and its human-enacted constitution. Whereas the quest for fair inclusion is centripetal, the pull of enclave diver-

sity is centrifugal. In its extreme variants, it represents a call for insulation from the constitutional legal order that is the general law of the land, and possibly also from international human rights standards; in effect, this course of action asks members of minority communities to take the route of ‘private ordering.’ This new trend, along with its impact on gender equality and the human rights of women, has dramatic implications for how we conceive of the relationship between secular and religious law, especially in societies committed to their formal separation. It also makes the attempt, however difficult, to balance gender equality with religious freedom, an ever more pressing concern.

This research theme on the boundaries of religious accommodation has already yielded several articles and chapters published in venues such as *Constitutional Secularism in an Age of Religious Revival* (Susanna Mancini and Michel Rosenfeld, eds., Oxford University Press, 2014); *Routledge Handbook of Law and Religion* (2015); and in legal journals such as the *Law & Ethics of Human Rights* (2016). A new article, entitled ‘Competing Orders? Religious Law and the Constitution’ co-authored by Ran Hirschl (Alexander von Humboldt Professor of Comparative Constitutionalism) and Ayelet Shachar, is forthcoming in the *Chicago Law Review* (2017).

Clarifying the normative principles undergirding the scope of toleration in a liberal society is the ambitious topic of inquiry undertaken by post-doctoral research fellow Bouke de Vries, who is completing a book on this topic based on his EU dissertation.

Another component of this research area is an examination of the scope and reach of conscientious objections raised by professionals seeking exemption from the provision of services, as in the case of



medical doctors refusing to perform abortions or civil marriage registrars who express objections to performing same-sex marriages. These timely legal challenges inform the comparative constitutional law Ph.D. dissertation being written by visiting doctoral student Tania Pagotto.

Within the framework of this research theme, and in collaboration with UC Berkeley, the Department hosted a major conference on the topic of the ‘Law and Politics of Diversity’ in December 2016, generating dialogue among leading European human rights litigants with some of the field’s most distinguished American and British junior and senior scholars. The conference

centred around three main topics: (1) ‘Saving Muslim women?’; (2) ‘Faith-based discrimination’; and (3) ‘(How does) citizenship matter?’ As part of the Department’s commitment to a broad dissemination of ideas and public outreach, the event also featured an interview that Ayelet Shachar conducted with Christopher McCrudden (University of Michigan Law School and Queen’s University Belfast) and Eva Brems (Ghent Human Rights Centre), both academic lawyers who actively litigate in cases or who represent third-party interveners in major law and religion cases before the European Court of Human Rights. The recorded interview can be found under http://www.mmg.mpg.de/Interview_Brems_McCruden.

Also within the bounds of this research theme, the Department is an active partner in the Göttingen Campus’s major new social-science and humanities Excellence Cluster initiative, entitled ‘The Making and Unmaking of the Religious’, in which Prof. Shachar serves as a Principal Investigator. Collaborative research plans in this area are also underway with the Faculty of Law at the University of Zürich (UZH).

Borders and Membership Boundaries

This line of inquiry has two major sub-themes. The first focuses on the legal reconstruction of borders in today's age of heightened migration and mobility. The second focuses on access to membership in relation to three claims-making groups: those already on the territory (the physically present immigrant), would-be emigrants, and refugees seeking entry, asylum and protection.

The Shifting Border: Legal Cartographies of Mobility and Membership

In 1989, the fall of the Berlin Wall led many to predict that borders and fenced walls will become the relics of a bygone era. Over a quarter of a century later, we find a very different reality. When the Berlin Wall came down, there were fifteen border fences around the world. Today, there are nearly seventy either completed or under construction. Some of these new barriers, especially those within Europe, were put in place in response to the 2015 influx of refugees seeking protection in the territories of EU member states. Yet many of the post-Berlin border fences were erected before the current refugee crisis. Globally, perhaps the most recognizable—and politicized—border wall stretches along parts of the US-Mexico border. Other notable examples include Spain's watchtowers and razor wire fences around Melilla and Ceuta, its enclaves in North Africa, the barrier between Bulgaria (an EU member state) and Turkey, the metal curtain that India has built around its poorer neighbour, Bangladesh, and the new steel fence that Norway is constructing along its Arctic border with Russia. The list goes on. Since the fall of the Berlin Wall, European countries have built, or are in the process of building, approximately 1,200 km (or 750 miles) of fencing to keep uninvited people out. By way of comparison, as of the end of 2015, the US-Mexico border wall stretches a little over 650 miles, covering roughly one third of the 2,000-mile-long United States-Mexico border. To the surprise of many, Europe, with its promise of open borders, has more extensive fencing than the world's most (in)famous border wall.

Contrary to the predictions of humanists and globalists who forecast the imminent demise of borders and citizenship regimes, the legal distinction between member and stranger is, if anything, back with a vengeance. This distinction has gained a renewed and, at times, stark significance in the post-9/11 years. Instead of becoming the relics of a bygone era, border walls and fences have become visible, fortified manifestations of (real or imagined) sovereign control. As important as these walled borders are in separating the haves from the have-nots, both symbolically and practically, this project investigates an equally dramatic yet under-studied trend: the surge of *invisible* borders – borders that rely on sophisticated legal techniques that detach migration regulation from a fixed territorial location to create a whole new conception of what a border is: the 'shifting border.'

A newcomer to the field of citizenship and migration might reasonably expect the legal boundaries of inclusion and exclusion to correspond to the recognized territorial and physical borders of a given country. However, the bold and fixed borderlines depicted on the world atlas often do not coincide with those comprehended in—indeed, created by—words of law that facilitate and authorize the operation of the shifting border.

This research project, led by Ayelet Shachar, reveals a border that is in flux, simultaneously more open and more closed than in the past. The legal construction of the border is shifting—at times penetrating inwards, at other times extending beyond the edge of the territory. Drawing on comparative legislation, regulation and agency guidelines and directives, this research investigates how and why these changes are fostered, by whom, and with what strategic goals in mind. It also analyses the resulting effects, both empirically and normatively, of the rise of the shifting border paradigm of regulating mobility. A key feature of this new paradigm has been identified by this study as follows: unlike the traditional reinforced physical barrier, the shifting border is not fixed in time and place. Instead, it relies on the law's admission gates rather than a

specific frontier location, contracting inward or extending outward, with dramatic implications in terms of the constitutional and human rights protections offered to immigrants, asylum-seekers and other non-citizens. The relationship between rights and access to territory is also at the heart of the ‘Borders, Fences and Firewalls: Assessing the Changing Relationship of Territory and Institutions’ conference co-organized by two of our post-doctoral research fellows, Dana Schmalz and Stefan Schlegel, which will be held at the MPI-MMG in October 2017.

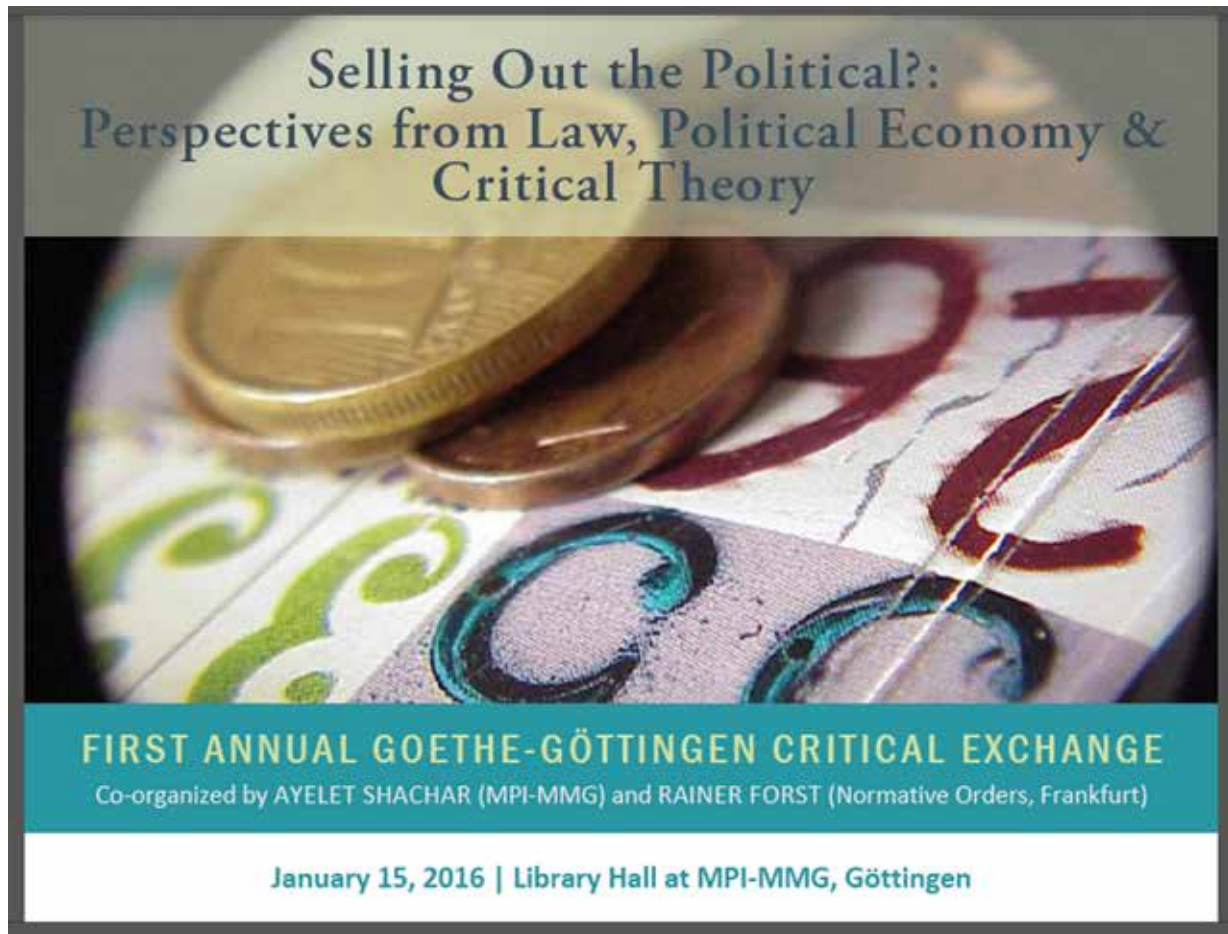
Initial findings from the ‘shifting border’ research were presented as keynote presentations by Prof. Shachar at the International Society of Public Law (ICON-S) annual conference at NYU (July 2015), the Clough Distinguished Lecture in Jurisprudence (Boston College, Nov. 2015), WZB/Humboldt University’s ‘Global Constitutionalism and Critical Theory’ Conference (Berlin, Dec. 2015), the Winter Semester Opening Lecture (Universität Hamburg, WiSo, Nov. 2016) and the ‘Normative (B)orders: Migration and Citizenship in a Time of Crisis’ Normative Orders international annual conference (Frankfurt, November 2016). The core empirical and legal findings drawn from this research and the ethical puzzles it raises also inform the first part of Prof. Shachar’s forthcoming book, *Olympic Citizenship*, to be published by Oxford University Press in 2018.

Access to membership

What are the democratic boundaries of membership? This question has received significant attention in the literature in recent years, and it remains far from resolved. Researchers at the Department seek to contribute to these vibrant debates through their individual research projects, which span the ethical, the historical and the genealogical. Dana Schmalz, a legal theorist, analyses asylum cases in which the legality of deterrence at the border is at issue. Her project examines whether democratic theory can account for distant claimants, those who do not yet share physical co-presence in the political community. And if it does account for such claimants, how does it do so? In another line of re-



search, Benjamin Boudou, a political theorist whose work engages with both the Anglo-American and the continental traditions, is finishing a manuscript on the ‘boundary dilemma’ in which he develops a pluralistic interpretation of the all-affected-interests principle. This new approach is applied to the context of immigration whereby the opposition between state prerogatives and individual rights is at its most visible. Delineating the boundaries of and justifications for the right to family-class immigration is at the heart of the research project undertaken by Naama Ofrath, doctoral fellow in law. Drawing on theoretical and comparative sources, she evaluates critically the legal and normative foundations of the claim that a citizen’s right to family life can be fulfilled “elsewhere.” Exploring claims for membership by those already within the territory, Bouke de Vries asks whether volunteering in the host society should play a role in decisions concerning expedited access to permanent residency or citizenship. Conversely, should voluntary work grant irregular migrants protection from deportation? Max Scholz, a historian of early modern Europe, investigates the impact of new religious diversity on concepts of toleration and refuge by looking at Christians who found themselves on the wrong side of the newly drawn confessional boundaries. He plans to expand



his studies beyond the Christian context, looking to develop a clearer image of the Reformation's impact on non-Christians, particularly Jewish communities living in German cities. These interrelationships between religion and the legal definition of the refugee will also be explored by the participants in the 'Welcoming Refugees: The Religious Factor' conference co-organized by Max Scholz and Benjamin Boudou. Taken together, these diverse research projects explore a range of encounters at the border or on the cusp of membership, revealing and testing sophisticated practices of inclusion and exclusion.

An ambitious new agenda for both theoretical and empirical explorations of citizenship is the *Oxford Handbook of Citizenship* (forthcoming), for which Prof. Shachar serves as the lead editor. With 37 chapters written by some of the most knowledgeable senior and emerging scholars in their fields, the *Handbook* provides state-of-the-art analyses, as well as venturing into an exploration of future agendas in

citizenship studies. Topics include the 'selling' of citizenship, 'non-Western' citizenship, in-between statuses, explaining citizenship laws, post-colonial citizenship and the impact of technological change on citizenship. The Handbook's contributors were asked to synthesize key debates, as well to provide an analysis of silences or missing questions; they were also asked to elaborate on their own original understandings of the main challenges and prospects informing citizenship in today's world. The resulting chapters provide an invaluable entry point to students new to these debates, as well as original views that will attract the interest of seasoned scholars. The *Handbook* will be published by Oxford University Press in 2017.

The final research project that falls under the heading of access to membership refers—literally—to the issue of legal pathways to citizenship, whether by birth or by naturalization. A critical investigation of birthright citizenship was at the core of Shachar's

last book, *The Birthright Lottery: Citizenship and Global Inequality* (Harvard University Press, 2009). This new research project focuses on the acquisition of citizenship by naturalization. While other aspects of the process, such as more demanding linguistic proficiency and civic integration requirements, have received significant attention in the literature, this comparative study focuses on oaths of citizenship and allegiance that applicants must recite publicly as the precondition for completing the transformation from stranger to member. Why must an immigrant take a public oath of citizenship as a culmination of her 're-birth' into a new political community? What aspects of political membership, whether aspirational or practical, do such oaths express? Which countries have adopted such tests in recent years, in response to what triggers, and why? What expressive and legal functions do such oaths preform? The initial selection of cases focuses on the classic immigrant-receiving settler societies of Australia, Canada, New Zealand and the United States. The research will then expand to European countries such as Germany, which only recently came to identify themselves as countries of immigration and integration. The third and final stage will cover countries that are typically described as 'sending' rather than 'receiving,' although they have significant emigrant and immigrant populations. These findings will serve as the basis for scholarly publications, as well as for the creation of an accessible, searchable database of citizenship oaths that will be hosted on the Institute's website.

States and Markets

The Department's third line of inquiry focuses on the rise of selective migration regimes that offer faster and smoother gateways to membership to 'high-value' immigrants, distinguishing between those founded on skills-based admission (human capital) and applicants' ability to pay (capital). These programs allow the few—those with an abundance of talent or hefty deposits of mobile capital—an easy-pass through the otherwise increasingly bolted entry gates that make admission ever more tightly

controlled for the non-wealthy many. This project combines political economy insights with international political theory perspectives to identify and critically investigate these new disparities in mobility and membership.

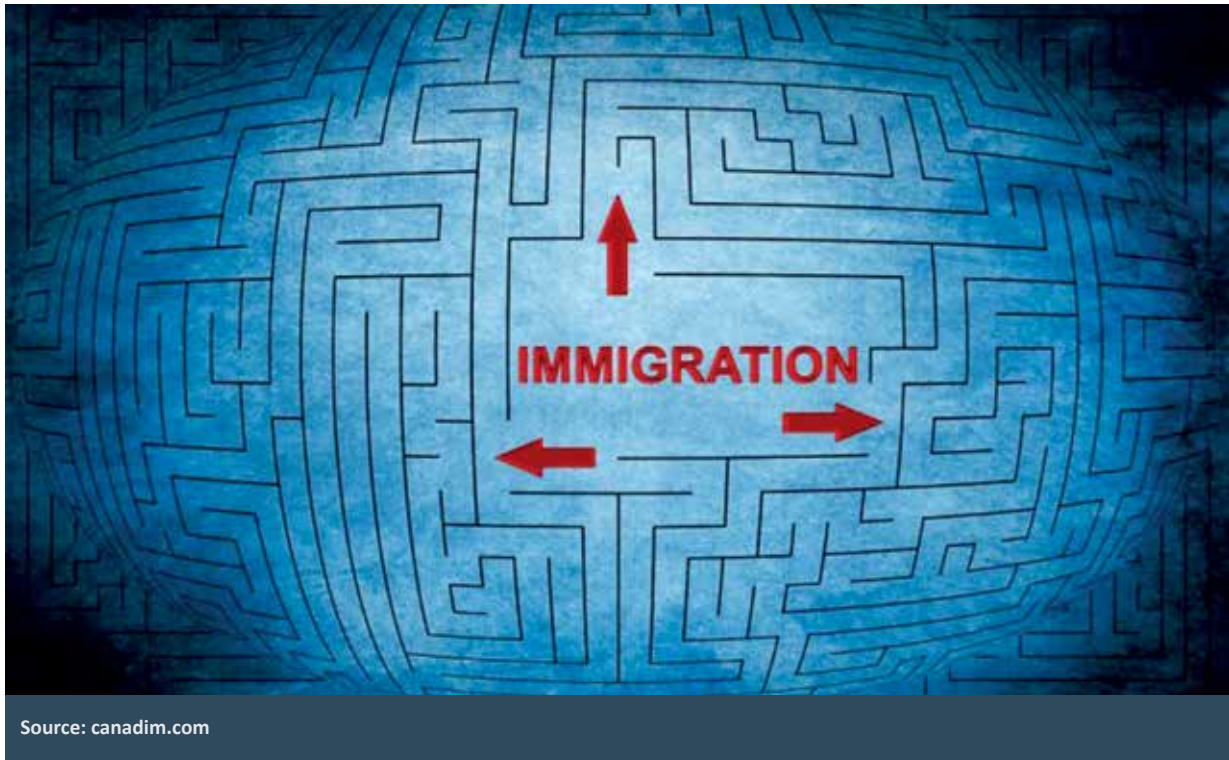
The results of this research have already led to publications in *Migration in Political Theory* (Sara Fine and Lea Ypi, eds., Oxford University Press, 2016), and *Political Theory without Borders* (Robert E. Goodin and James S. Fishkin, eds., Wiley, 2016). They will also inform the second part of *Olympic Citizenship*. In addition to its substantive contribution, this book seeks both to enrich and to challenge the conventional discussion of citizenship and migration in the political philosophy literature by advancing normative arguments that are grounded in more refined empirical observations and a critical understanding of the nuances of legal policy-making in the charged terrain of defining access to and membership in the political community.

Stefan Schlegel's research on the reconceptualization of immigration law as an allocator of goods and access to institutions, which he argues resembles the characteristics of property rights, is both original and provocative (in the best sense of the word). It falls squarely with states-and-markets line of inquiry. This research, elucidating this property rights approach to migration, will culminate in a new book.

The theme of states and markets was at the heart of the first Goethe-Göttingen annual critical exchange co-organized by Ayelet Shachar (MPI-MMG) and Rainer Forst (Normative Orders, Frankfurt). This event, entitled 'Selling Out the Political? Perspectives from Law, Political Economy and Critical Theory,' was held at the MPI-MMG in January 2016. The programme appears under <http://www.mmg.mpg.de/index.php?id=1580>.

FUTURE STRATEGY

In October 2015, several weeks after Prof. Shachar joined Max Planck as a newly appointed Director, she assumed the leadership as co-chair (together



with Marie-Claire Foblets of the Max Planck Institute for Social Anthropology) of the Max Planck Society's novel task force, 'Wissenschaftsinitiative Migration-Integration.' This scientific initiative was recently awarded a €3.7 million research budget for its 'Challenges of Migration Beyond Integration' research program, to be carried out collaboratively across six Max Planck Institutes in the humanities and social sciences section (2017–2020). Much has been written on civic integration and inclusion; the thematic focus of this comparative research, by contrast, is on patterns of exclusion. Such patterns encompass the immigrant's experience prior to arrival, once in the country, and upon return and removal. The geographical reach of the research program spans Europe and Africa.

This brief report describes the fast-paced activities and developments in the new Department during its first eighteen months of existence. In addition to the activities reported above, during this time period, a major construction project took place: a new floor was added to the existing Institute building to host the new department. Construction was completed in June 2016, and an official opening ceremo-

ny took place in October 2016. This new space now serves as our intellectual home, providing excellent conditions for our academic staff. The goal for the next three to five years is to develop this momentum, furthering our engagement in core scholarly debates about citizenship and identity, membership and global inequality, territoriality and new regimes of migration control. Several international workshops are already planned for 2017–2018 and beyond. Deeper ties will be fostered with Harvard's Safra Ethics Center, the New School's Zolberg Institute for Mobility and Migration, the University of Zürich, the Göttingen Campus and Frankfurt's Normative Orders Excellence Cluster. Plans are also underway to establish exchange programs with the University of Toronto and the University of Melbourne, the leading law faculties in Canada and Australia respectively. We will continue our commitment to top-quality recruitment, team-building and international collaboration. The Department is and will remain relatively modest in size, enabling us to function as an agile, tightly knit centre of original, leading-edge, interdisciplinary and comparative research on pressing world issues.

MAX PLANCK FELLOW GROUP ‘GOVERNANCE OF CULTURAL DIVERSITY – SOCIO-LEGAL DYNAMICS’

The Max Planck Fellow Group was established in December 2011 for a period of five years to strengthen cooperation with the University of Göttingen. Upon successful evaluation, it has been extended for a second five-year period, starting in December 2016. The Fellow Group focuses on the socio-legal dynamics of governing cultural diversity in a global comparative perspective. Theoretically, the Fellow Group combines sociology’s neo-institutionalism with insights from social movement and field theories. Thus, the law is regarded as articulating cognitive and normative models and scripts for governing diversity that are diffusing worldwide. At the same time, the law can be seen a transnational field of action in which various actors, organizations and social movements struggle over the recognition of cultural and religious difference. Empirically, the Fellow Group analyses the socio-legal dynamics of governing diversity by combining large-scale studies with historical and comparative case studies.

In its first period, the Fellow Group comprised its group leader, Prof. Matthias Koenig, as well as one post-doctoral researcher (Marian Burchardt, since 2012), one doctoral researcher (Lisa Harms, since 2014) and student assistants, who have contributed jointly to the comparative research agenda. The Fellow Group has also welcomed several international post-doctoral fellows, who, during their stays at the Institute, added to its historical and geographical breadth of research. Thus, Nuno Filipe Oliveira (PhD, University of Lisbon) worked on the recent adoption of multicultural policies in Portugal and Brazil. Zeynep Özgen (PhD, University of California at Los Angeles) has conducted research on the conditions of local minority rights activism in a multi-ethnic border region of southern Turkey. And as research visitor, Nader Sohrabi (Northwestern University) has added a historical-sociological perspective by exploring constitutional crises, nationalist movements

and religious and ethnic conflicts in the late Ottoman Empire. In the second period, the Fellow Group, comprising Koenig and Harms, will interact closely with the research group ‘Human Rights, Constitutional Politics, and Religious Diversity’ at the Lichtenberg Kolleg, the University’s Institute of Advanced Study, where Koenig serves as Vice-director.

The two flagship projects of the Fellow Group (see previous reports) have both come close to completion. The first project, on minority rights in the world’s constitutions, conducted in collaboration with Kiyoteru Tsutsui (University of Michigan), has received additional funding from the National Science Foundation (NSF). Coding work for provisions concerning religious, linguistic and ethnic diversity in all constitutions from 1800 to 2015 has been completed, making possible macro-quantitative time-series analyses on the domestic and global factors underlying constitutional change. Initial findings attest to an overall expansion of minority rights, while also demonstrating strong regional variations in legally codified symbolic boundaries. These analyses will be enriched by in-depth studies of selected constitutional debates solicited from leading country experts who will convene in a series of output-oriented workshops (2017/2018), co-funded by the Japan Foundation.

The second project, on courts as arenas for struggles over religious recognition, has also made substantial progress. A special issue of the *Revue Française de Science Politique* (2015), co-directed by Koenig and Claire de Galember, has explored the judicial politics of religious diversity across countries. Burchardt’s fieldwork in Catalonia and Quebec has highlighted how collective memory enters into judicial repertoires of contention over religious differences. Harms’ doctoral research, pursued in *co-tutelle* with Sciences Po (Paris), is yielding novel insights into strategic litigation over reli-



Public demonstration against the Charter of Secularism in Montreal (Photo: Marian Burchardt)

gious freedom by transnationally organized groups at the European Court of Human Rights (ECtHR). In addition to producing a comprehensive database on the religion-related case-law of the ECtHR, the Fellow Group has also been involved in an NSF-funded international project on jurisprudence concerning freedom of speech led by Thomas Keck (Syracuse University).

Activities in the second funding period of the Fellow Group will concentrate on publishing the results of both projects. Both datasets will be conceptually integrated with other global datasets in the area of comparative constitutionalism in collaboration with Zach Elkins (University of Texas, Austin) and Ran Hirschl (University of Göttingen). Adding a global historical sociology component to both projects, Koenig has embarked on a new project mapping religious

rights provision in the network of inter-state treaty relations throughout the nineteenth century.

The Max Planck Fellow Matthias Koenig has continued his efforts to intensify collaboration within the *Göttingen Campus*, an alliance between the university and non-university research institutes. At the level of research-oriented training, he has served as thesis committee member for dissertations completed under the supervision of Schönwälder and Vertovec. He has co-sponsored and organized several workshops, seminars and lecture series with participants based at the Institute as well as at the University. Additionally he has promoted collaboration within the *Göttingen Campus* by taking a leading role in an initiative to create a Cluster of Excellence related to the Institute's research agenda on the configurations of religious boundaries.

MAX PLANCK RESEARCH GROUP ‘EMPIRES OF MEMORY: THE CULTURAL POLITICS OF HISTORICITY IN FORMER HABSBURG AND OTTOMAN CITIES’

The ‘Empires of Memory’ research group was established in May 2016 for a duration of five years, with the possibility of a further year-long extension at the end of the initial five-year period. The overarching aspiration of our research group is to cast new analytical, ethnographic and historical light on the neglected legacies and interconnections of the bygone modern empires of central, eastern and southeast Europe, in particular the Habsburg and Ottoman Empires. While scholarly studies of the ongoing effects of these two empires have gained traction in recent years, ‘Empires of Memory’ is the first formal research initiative to draw them into explicit comparison with one another. One cannot meet a Habsburg or Ottoman today—these dusty categories of



Bite-sized Ottoman nostalgia: A replica of Mimar Sinan's *tour de force*, the Selimiye Mosque, in Istanbul's Miniaturk theme park.

affiliation have ceded to myriad national identities. Yet it would be a mistake to assume that Europe's erstwhile empires have become mere relics of history. Imperial pasts continue to inspire nostalgia, identification, pride, anxiety, scepticism and disdain in the present. The afterlives of empires as objects of memory exceed historical knowledge, precisely because these afterlives shape and recast the present

and the future. Simultaneously, present- and future-oriented imperatives accentuate imperial pasts in selective ways, yielding new configurations of post-imperial amnesia as well as memory.

Eight specific cities orient our research group's studies: Vienna, Istanbul, Budapest, Sarajevo, Trieste, Thessaloniki, Zagreb and Belgrade. We have loosely grouped these cities together in pairs meant to provoke a variety of comparisons and contrasts. Vienna and Istanbul were the capitals and principal political-economic centres of the two empires. Post-imperial nostalgia suffuses both cities, albeit in different forms and according to divergent political logics. Budapest and Sarajevo were ruled by both the Habsburgs and the Ottomans, although they occupied very different positions within the geographies of the respective empires. Imperial pasts persistently animate public life and political debate in both cities. Trieste and Thessaloniki were crucial port cities for much of Habsburg and Ottoman history respectively, but they are currently located within national contexts that broadly eschew these histories. Yet in these cities, too, a reappraisal of the imperial past has opened out on to new political and cultural geographies that exceed and destabilize the hermetic presuppositions of nation states. Finally, along with Sarajevo, Zagreb and Belgrade—former Habsburg and Ottoman provincial seats respectively—offer parallel lessons in how relations between imperial and socialist pasts are stylized and erased in contemporary cultures of urban memory.

The contemporary geopolitical and regional situations of these eight cities also present provocative points of comparison and contrast. They are located in eight different nation states—Austria, Turkey, Hungary, Bosnia-Herzegovina, Italy, Greece, Croatia and Serbia. Five of these states are EU members, while Turkey remains a perpetually deferred can-

didate for entry, and Serbia and Bosnia-Herzegovina are as yet only prospective candidates. Five of the cities are national capitals; several of them are regional economic and political centres, and Istanbul is a burgeoning global city. The eight cities also span the erstwhile political fissures of the Cold War in eastern and southeast Europe. These myriad connections and distinctions among the cities make them uniquely suited to yield a comparative, multidisciplinary study of memories of empire and the politics that attend and stem from these memories.



The collaborative research agenda for ‘Empires of Memory’ stakes its claim at the intersection of a variety of disciplines: anthropology, history, geography, sociology, political science, comparative literature, urban studies and memory studies. Accordingly, our research will pursue multiple methods: ethnography, archival research, targeted interviews and discourse analysis. A flexible analytical framework, focused on the interrelationships of processes, projects and discourses, organizes our disciplinary and methodological eclecticism and orients our research questions. First, how are aspects of the cities’ imperial pasts subject to processes of erasure and duration? In what forms, genres, and media—narrative, visual, architectural, scholarly, etc.—are memories of the Habsburg and Ottoman pasts articulated and elaborated? Secondly, how do specific projects of renova-

tion and urban transformation accentuate or silence post-imperial features of the city? How do imperial memories, both positive and negative, inform projects of heritage preservation? Thirdly, how do discourses of imperial belonging feed into contemporary ideologies of political identity and community, ranging from liberal multiculturalism to exclusivist jingoism? How do discourses on imperial urban pasts link up with broader, national and EU-wide debates and concerns? These three sets of questions represent the three interrelated levels of research and analysis that guide our collective efforts.

In its initial phase, ‘Empires of Memory’ incorporates five researchers: the research group leader, three postdoctoral fellows, and one doctoral fellow. Dr Jeremy F. Walton, the group leader, is conducting multi-sited research that will illuminate the textures and fractures of imperial pasts at specific ‘sites of memory’ in each of the eight cities, ranging from Istanbul’s Dolmabahçe Palace to Vienna’s St. Stephen’s Cathedral, from Trieste’s Miramare Castle to Thessaloniki’s White Tower. Dr Giulia Carabelli’s project focuses on coffee and coffee culture as a medium of memory, especially in the city of Trieste, to discuss the ways in which coffee houses have become sites for local and global contestations over how to preserve imperial pasts, while also anticipating future integration into the global tourist market. Dr Miloš Jovanović’s research explores how imperial narratives have historically structured projects of spatial transformation, producing and obscuring inequality in Danubian cities, with a focus on Vienna, Budapest, Belgrade and the Bulgarian city of Ruse. Dr Piro Rexhepi’s project interrogates the contemporary politics of preservation in Sarajevo and Thessaloniki by focusing on how post-imperial sites and memories have fuelled new projects of urban renewal, gentrification and Europeanization, which, in turn, have had drastic effects on the lives of migrant and marginalized urban communities. Finally, Annika Kirbis’s doctoral research examines the relationship between narratives of Habsburg memories and the migration of ‘guest workers’ as articulated in Vienna’s urban heritage and Austrian literature.

In addition to a number of brief stints of field-work, the initial months of 'Empires of Memory' have been devoted to two complementary tasks: forging a common conceptual grammar and vocabulary for the research project as a whole, and fostering ties with scholars and institutions across Europe, North America and beyond dedicated to intersecting topics, themes and questions. Our speaker's series, 'Telling Times: Memories of Culture, Cultures of Memory,' has already hosted three visitors: Dr Kimberly Hart, Dr Monika Palmberger and Dr Laurent Dissard, who spoke respectively on the legacies of the Ottoman Empire in an Aegean Turkish village, immigrant landscapes of memory in Vienna, and the fraught silencing of Armenian pasts in a small city in southeast Turkey. Dr Walton also presented his own emerging 'Empires of Memory' research as part of the 'Telling Times' series, and we look forward to hosting several further guests, including historian Cathie Carmichael and anthropologist William Mazzarella, in the spring and summer of 2017. In December 2016, Dr Rexhepi organized a one-day workshop entitled 'Thinking Gender and Sexuality after Empire and Socialism,' which succeeded in bridging the longstanding gulf between research on (post)socialism and Ottoman studies in relation to genealogies of gender and sexuality in the Balkans. In March 2017, 'Empires of Memory' hosted a workshop on visual ethnographic methods with sociologist Dawn Lyon, which attracted significant interest throughout the Institute. From April 26th to 28th, 2017, our research group will host its flagship conference, 'Ambivalent Legacies:

Memory and Amnesia in Post-Habsburg and Post-Ottoman Cities.' This conference, which will include twenty-one paper presentations, a special round table discussion on opera as a medium of memory and keynote lectures by historian Larry Wolff and geographer Amy Mills, will assemble a unique colloquium of scholars dedicated to the precise themes of our research group and will result in at least one edited journal volume. Finally, 'Empires of Memory' has cultivated informal and semi-formal connections and affiliations with a variety of like-minded institutions, including the Centre for Southeast European Studies (CSEES) at the University of Graz (Austria), the Center for Advanced Studies of South Eastern Europe (CAS SEE) at the University of Rijeka (Croatia), the Memory Studies Forum at Utrecht University (the Netherlands) and the Zentrum Moderner Orient (ZMO) in Berlin.

Beyond the specific research agendas that ground our project, our collaborative, comparative evaluation of the afterlives of Habsburg and Ottoman models of religious, cultural and social difference also feeds directly into the broader mandate of the Max Planck Institute for the Study of Religious and Ethnic Diversity to examine the origins and organization of difference in cultural and political life. 'Empires of Memory' has found an immensely congenial home at the MPI-MMG, and we look forward to complementing and supplementing the scholarly endeavours, commitments and perspectives of the Institute in the four (or five) remaining years of our project.

DIGITAL HUMANITIES RESEARCH COLLABORATION

The benefit of data centres is research efficiency. Data centres make research quicker, easier and cheaper. These centres are a success story for their users and have been successfully implemented in the natural sciences and to some extent in the social sciences. The project Humanities Data Centre (HDC), funded by the Volkswagen Foundation, aims at developing basic structures and setting up a centre for research data coming out of the Humanities. The first or design phase ran from May 2014 until April 2016. The project consortium consisting of six partners was headed by the Göttingen Computer Center (GWDG), with as further partners the Göttingen Academy of Science (AdWG), the Berlin-Brandenburg Academy of Science (BBAW), the State and University Library Göttingen (SUB), the Zuse Institute Berlin (ZIB) and MPI-MMG. The focus during this phase was on conceptualizing the centre, designing its technical infrastructure and drafting a business model and a consulting and training program. In order to meet the academic requirements, the DFG's recommendations for the safeguarding of good scientific practice, its guidelines on the handling of research data and a survey exploring needs and requirements in the humanities, an offer portfolio has been developed granting particular importance to complex forms of humanities research data.

The structure of the research data centre will be aligned along three dimensions:

- Sustainability: ensuring the long-term archiving of acquired research data;
- Presentation: a long-term and sustainable presentation of complex research data, e.g. in the form of visualizations and multi-media presentation forms, making referencing and citation possible;
- Integration: the provision of research data in as standardized a form as possible for short-term and direct re-use and the integration of interfaces, which enable, for example, the (meta) data exchange with other data centres or the connection of virtual research environments.



The offer is aimed at scientific data producers who want to transfer research data, for example, after the completion of a project, to a data centre, as well as researchers who want to use already generated data in order to gain new research results to generate. Since summer 2016, the concept developed during the design phase has been the foundation for the basic operation of the HDC Niedersachsen, which offers advice and solutions and has already received enquiries from within the scientific community.

An HDC that is being developed further in the second project phase will provide the following services:

- Long-term archiving for all objects transferred to the HDC;
- Repositories containing file-based objects referenced by persistent identifiers (PID);
- A data extraction / structure description, i.e. the dissolution of the scientific information content of technical or format-related restrictions from the research data as far as possible;
- Application conservation, as in many cases the nature of raw data will be significant. Conserved applications can most fully map a research project because they receive the entire service;
- A consulting and training program;
- A portal, in addition to data curators, offering the actual research data, as well as further information. This portal is aimed at both academics and the interested public.



PROJECTS 2014-2016

RELIGIOUS DIVERSITY DEPARTMENT

1. INDIAN AND CHINESE RELIGIOUS NETWORKS IN SOUTH-EAST ASIA

China's rise, restructured relations and transforming religious networks between Minnan and Southeast Asia

JIFENG LIU

The resurgence of religious activity in reform-era southern Fujian (Minnan), China, has been greatly boosted by its various transnational networks. Since the late 1990s, however, in the aftermath of the Asian financial crisis, the situation has changed. A number of overseas Chinese of Minnan origin went bankrupt and were consequently forced to cut their financial contributions to the religious recovery in their homeland. Nonetheless, China's economy was not badly affected but continued to grow, and Minnan has become one of its most economically prosperous regions. This considerable change in the economic situation has substantially reshaped its transnational ties and geopolitics.

Given the changing economic and political conditions, any investigation into transnational religious networks needs dynamic and comparative perspectives. This research treats the religious networks as a dynamic process that has been reshaped by China's rise and the consequently restructured relationships between the Chinese communities in Southeast Asia and Minnan, as well as looking at the effect of generational difference.

This project aims to answer the following questions: Affected by the transformation in their economic status, how do the overseas Chinese contribute to religious activity in Minnan? How do the younger generations of Southeast Asian Chinese value their Minnan origins, and are they concerned about the religious networks? How do local governments in Minnan mobilize, and even convert, transnational religious networks into their political resources for regime legitimacy and public diplomacy?

These three questions will be answered by three case studies. The bulk of the field research will be

carried out in Xiamen and Anxi, Fujian, where three religious communities will be examined. Concomitant fieldwork is also essential in Singapore, the Philippines and Malaysia to investigate the changing situation of the overseas Chinese communities.

Chinese spirit-medium cults in Southeast Asia

FABIAN GRAHAM

This project focuses on mapping variations in *tang-ki* spirit medium practices and their diffusion within the context of temple-based Chinese religious culture in Southeast Asia. The collected ethnographic data will be analysed with the aim of linking social change to specific developments in temple culture locally, nationally and internationally. With an emphasis on *tang-ki* spirit medium temples as the loci of ritual activity, the primary research will be undertaken in Malaysia, with a secondary focus on Singapore.

Complementing research into temples into which local tutelary and heaven deities are channelled, the ongoing popularization of a Singaporean *tang-ki*-centric deity cult dedicated to a selection of underworld deities is of particular interest. Since the 1980s, the worship and channelling of these deities has generated a vibrant ritual and material culture that has increasingly dominated Singapore's temple landscape and has become popular in Malaysia more recently. This study aims to investigate how, when



Spirit medium channelling the warrior deity Fa Zhu Gong being carried in a sedan chair at the opening ceremony of the Ang Mo Kio United Temple. Singapore, China (Photo: Fabian Graham)

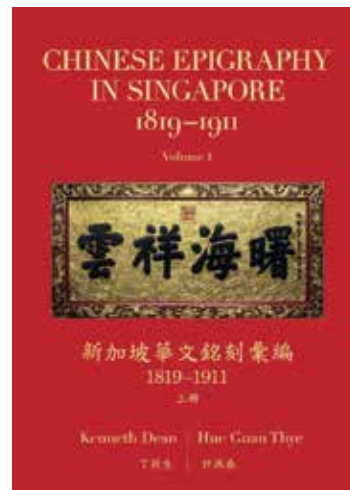
and why this development occurred, and how the broader ritual and material cultures in both locations have evolved in response to dissimilar sociocultural and political conditions. Employing a comparative methodology incorporating both emic and academic interpretations of religious phenomena, the extent to which contemporary Malaysian and Singaporean *tang-ki* and temple cultures have been influenced by each other, by local historical and ongoing socio-political developments and by external factors, including the importation of deity statues and subsequent overseas religious pilgrimages to ritually connected temples, will be investigated.

The long-term goal of this research is to provide a substantive contribution to theoretical discourse concerning the processes involved in the ongoing development of Chinese *tang-ki* and temple culture and the construction, maintenance and expansion of ritually linked temple networks in Southeast Asia.

Comparative research project on Chinese transnational religious networks in Singapore (completed)

GUAN THYE HUE

This project was directed by Professor Peter van der Veer and Professor Kenneth Dean, Dr Guan Thye Hue being stationed in Singapore to collect and compile the relevant data. In this project, data on Chinese temples in Singapore were collected in order to isolate the estimated fifty to seventy temples with strong links with China. A list of these temples was produced and their distribution across Singapore mapped out. These temples were re-visited in order to gather as much documentation as possible on the nature of their links to China. A rough typology of these links was developed, including forms of connection such as the running of rebuilt founding temples from a distance, regular revisits to them for major rites, but in a subordinate role, and irregular visiting in response to calls for aid. The ty-



pology grew more interesting and intricate with further investigation, coming to include the flows of ritual specialists, opera troupes and temple leaders from China to Singapore. Materials were gathered on native-place associations, clan associations and lineage halls with similar ties to China. Furthermore, data were gathered on connections with Buddhism, including mainstream Buddhist links, the spread of the Way of Prior Heaven and new transna-

tional groups like Ciji, Foguang, Fagu and Soko Gakai and their activities in Singapore. Interviews were conducted with the leaders of these associations, as well as with leading local figures in the network, such as the leader of the Buddhist Federation and Taoist Association.

Dean, K., & Hue, G. T. (2017). *Chinese Epigraphy in Singapore 1819-1911*. Xinjiapo Hua wen ming ke hui bian 1819-1911. Singapore: NUS Press.

Enduring links and new connections in the Malaysian Indian diaspora: class, caste and transnationalism

SUDHEESH BHASI

This project examines some of the transnational religious links that exist between Malaysia and south India. The Indian presence in Malaysia has a long history which includes continuous pre-modern cultural and economic contacts by Indian monarchs and traders, followed by large-scale immigration from the end of the nineteenth century as indentured labour on British plantations in Malaya. Among those who stayed permanently in the country, return visits were few in the first generation, except among some affluent Indian communities such as the business-owning, money-lending Chettiers. Today, India is closer than ever, connected to several south Indian cities by low-cost airlines and free Whatsapp messages. Based on fieldwork in Malaysia and India, this study explores the role of religious ritual, class and

caste in the maintenance of old transnational linkages and the formation of newer ones.

The emergence of the pilgrimage cult of Ayyappan worship in Malaysia as a broad-based phenomenon among Malaysian Hindus over the past fifteen years is interesting from the point of view of transnationality. This study explores the nature of this growth and shows how the movement has gone from its middle-class origins in Malaysia to attracting tens of thousands of working-class pilgrims to the forest hill of Sabarimala in south India each year. While Ayyappan worship represents a new transnational pathway that has opened up within the mosaic of Malaysian Hinduism, the earlier links that existed between Malaysian Tamils and their kin (*sondakarakar*) in Tamil Nadu have been renewed through increasing travel and communication. This often centres on visits by Malaysian families to their ancestral deity (*kula devam*) temples in their places of origin. This research also analyses how these economic, symbolic and affective links have been maintained and sometimes renewed across several generations and what this might have to do with issues of caste and class within the local context.

In the footsteps of others: Protestant networks in southern Fujian and Southeast Asia

CHRIS WHITE

During the past three decades, the native place and lineage ties linking Overseas Chinese in Southeast Asia with coastal China have been revitalized. One of the most conspicuous outcomes related to the reintegration of Overseas Chinese with their ancestral homelands is the religious revival found in rural Fujian. Not only have traditional Chinese religious rituals and practices experienced a recovery due in part to the reestablishment of transnational networks, but Chinese Protestant communities are also developing and utilizing lineage and ancestral ties with Overseas Chinese Christians. This research looks at how the historical linkages between southern Fujian and Chinese in Southeast Asia are utilized by contemporary Protestant communities.

One aspect of the growth in the numbers of Protestants and their activity in reform-era southern Fujian is the commemoration of the Protestant heritage of the region. Protestant families have, in recent years, compiled 'Christian genealogies' that trace the faith of the family and show their extensive transnational connections to Protestant communities in Southeast Asia. Similarly, church communities have also been involved in recording their histories, largely through anniversary commemorative volumes. These publications also emphasize the links (historical, family, financial) with Chinese church groups in places such as Singapore, Malaysia or Indonesia. Finally, the ties between Protestant communities and church groups or individual Protestants in Southeast Asia are being made tangible in the construction of new churches in *qiaoxiang*, or the noted home towns of Overseas Chinese. Accordingly, this research will examine the large and ostentatious churches built in the past three decades in Jinjiang, a region with extensive ties to the Philippines.

White, Chris (2017). *Sacred Webs: The Social Lives and Networks of Minnan Protestants, 1840s-1920s*. Leiden: Brill.

Malaysian Indians and the problem of faith: religion, political representation and racialization

PROF. RUPA VISWANATH (University of Göttingen)

In 2007 Malaysian Indians, primarily Tamil Hindus, gathered in their thousands in the streets of Kuala Lumpur in the largest street demonstration independent Malaysia has ever seen. A series of grievances, including the destruction of Hindu temples on plantations and squatter settlements that took place as land was acquired for development, proceeding apace especially from the 1990s, the deaths in custody of Indian prisoners, alleged cases of forced conversion to Islam, problems with housing and land acquisition and the poor condition of Tamil primary schools, became the rallying cries of protestors, all encompassed, at least in 2007, under the umbrella of 'Hindu rights.' This project takes the recent political action of Indians—widely acknowledged to be

unprecedented in its reach and force, though the movement has since disintegrated—as its starting point to investigate how the everyday lives of poor Indians are being reshaped at the intersection of religion, race and political representation. Through the study of the following four sub-themes, the project attempts to provide a multifaceted set of answers to this question: (1) the transformation of ideas of race and religion through new practices of sociality in squatter resettlement flats; (2) the rhetoric and rationales of both representatives and the represented in several struggles over eviction from former plantations; (3) the networks through which transnational political ideals and identities based on Hinduism and caste are being propagated; and finally, (4) evolving theories of how best to define and represent the Indian poor following the failure of the Hindu rights movement, as envisaged by policy-makers, activists and politicians. A question which repeatedly emerged in this research from Indians across the social and political spectrum, namely in whom should the Indian poor place their trust, underlies and unites these themes.

Socio-religious affinities, economic dominance: Chinese diasporic institutions and networks in northeast Sumatra, c. 1920-present

PROFESSOR HUI KIAN KWEE (University of Toronto)

Chinese from Fujian and Guangdong were among the largest groups of emigrants in the world during the late nineteenth and early twentieth centuries (McKeown 2004, Hatton and Williamson 1998). The coastal stretch from Pangkalan Brandan, Medan to Tanjung Balai – or what was then the Residency of the East Coast of Sumatra (Oostkust van Sumatra) under the Dutch colonial rule – experienced one of the most intensive flows of Chinese immigration. Characteristic of diaspora and post-colonial studies, the historical literature on these migrants and settlers has tended to portray them as victims, in spite of which Chinese individuals from northeast Sumatra have emerged as prominent tycoons both in history and at the present day. Also, many Chinese

migrants, after leaving plantation work during the 1920s and 1930s, moved with relative ease into occupations such as traders, shopkeepers, artisans and market-gardeners. Together with the state-owned enterprises, *cukongs* (Chinese conglomerates) such as Sukanto Tanoto are the key investors in the region's foremost economic sectors of oil palm, rubber and pulp production.

This research project examines socio-economic developments among the Chinese diaspora in north-east Sumatra from the 1920s to the present. It primarily seeks to delineate the historical trajectory and reasons how and why many of these migrant settlers came to dominate the commercial and other economic sectors in this part of Indonesia from the early twentieth century. In particular, this project aims to determine how far the 'symbolic capital' of these migrants and their descendants – that is, socio-religious institutions specific to the Chinese, including temple-cult affiliations, native-place ties and surname bonding – has helped facilitate their economic activities and other aspects of their lives. The third objective of this project is to trace how these temples and other socio-economic institutions have undergone modifications and re-adaptations in the course of the twentieth and twenty-first centuries.

Structure and change in a traditional banking community: Nagarattar in the 21st century

NATHANIEL ROBERTS

This project seeks to create a snapshot of the Nagarattar (Chettiar) caste in Southeast Asia, with a focus on the current state of the community and the efforts of its members.

Between the 1860s and the 1930s, the Chettiar's marital, business, and ritual practices were integrated into a seamless whole such that each aspect reinforced the other and contributed to the community's well-being. Around 1930 the political and legal climate began to shift, and Nagarattar banking activities were suppressed, first by the British and later by postcolonial governments. Since the 1950s the Nagarattar have shifted into non-banking businesses and professional occupations ('jobs'). Before

1930 the benefits to individuals of belonging to the community were simply overwhelming. The caste constituted a total social and economic organization such that leaving its fold would have been scarcely conceivable. This research examines the Nagarattar in the post-traditional situation and seeks to understand the caste's internal organization and its ability to reproduce itself today. It focuses on the role that caste temples play in the community's sense of its collective self, as well as in regulating intra-caste marriage.

The Nagarattar are a single endogamous caste comprising nine exogamous temple clans. Nagarattar temples were the nexus of both Nagarattar financial and kinship structures. Nagarattar contributed to their temples through a nominal annual tax (*pulli vari*), an occasional wealth tax (*asti vari*) and, most importantly, large endowments of land or money. Clan temples were especially wealthy, and the wealth they accumulated was in turn deposited in the businesses of the Nagarattars who belonged to that clan.

This research has two empirical focuses: temples and marriage practices. It seeks to understand the role of temples in the cultural and social reproduction of the community through intra-caste marriage.

Chinese secularism, education and urban aspiration among religious youth: an ethnographic study of Pentecostal college students in contemporary China (completed)

KE-HSIEN HUANG

This project was an attempt to link concerns about Chinese Pentecostals to an examination of how Peter van der Veer's conception of 'the syntagmatic chain of religion-magic-secularity-spirituality' works on the ground in contemporary Chinese educational contexts. I sought to analyse specifically how Pentecostal college students navigate themselves through the interweaving of their urban aspirations, a secular modernity 'with Chinese characteristics' and the challenge posed to their 'precarious' religion by China's secularist, atheist educational system.

All of the above situations make Pentecostal college students a group of spectacular research subjects, with which to observe empirically the theoretically inspiring concepts of 'secular modernity with Chinese characteristics' and 'the syntagmatic chain of religion-magic-secularity-spirituality', which can then be further elaborated upon with ethnographic details. The role of education as an important medium of Chinese secular modernity was examined, as well as its potential impact on the future of Pentecostalism and, more generally, of religious developments in China.

My major field sites were Fuzhou and Xiamen in Fujian Province, where up to one thousand TJC college students with campus fellowships live. In addition, Taiwan was included in this fieldwork, due to its distinct historical trajectory. Although the KMT government in Taiwan shared Confucian secularism and many institutional arrangements for education and religious regulation with the CCP in China, it favoured Christianity far more than the latter due to its different international relationships with the West (particularly the US) since 1949.

Huang, Ke-hsien (2016). 'Sect-to-Church Movement in Globalization: Transforming Pentecostalism and Coastal Intermediaries in Contemporary China.' *Journal for the Scientific Study of Religion* 54(3/4).

Huang, Ke-hsien, (2014). 'Dyadic Nexus Fighting Two-Front Battles: A Study of the Microlevel Process of the Official-Religion-State Relationship in China.' *Journal for the Scientific Study of Religion* 53(4): 706-721.

Huang, Ke-hsien (2017). 'Taming the Spirit by Appropriating Indigenous Culture: An Ethnographic Study of the True Jesus Church as Confucian-Style Pentecostalism.' In Fenggang Yang, Joy K.C. Tong & Allan H. Anderson (eds.), *Pentecostal and Charismatic Christianity in Global China*. Leiden: Brill.

2. CROSS-BORDER RELIGIOUS AND ETHNIC POLITICS BETWEEN SOUTHWEST CHINA AND SOUTHEAST ASIA

Buddhist socialisms: Asian interactions of Buddhism, socialist ideologies and communist movements in historical perspective *(completed)*

PATRICE LADWIG

The interaction between socialism and Buddhism has usually been perceived as being marked by antagonism, violence and oppression. However, it has often been overlooked that in certain historical periods models of 'Buddhist Socialism', 'Dhammic Socialism' or 'Buddhist Marxism' were widespread in Asia.

Looking at the modern history of Buddhism in Asia shows that these are not merely single incidents, but that in almost every country with a significant proportion of Buddhists there were efforts to merge Buddhism with socialist ideas and practices.

This publication project explores the concrete religious, political and historical constellations in which these movements were grounded and provides a comprehensive overview of the diverse interactions of different types of Buddhism(s) and various form of socialism. By examining the religious movements and specific propagators of Buddhist socialism, the book deals with one of the most important aspects of Buddhist modernism, one that has been neglected in research until now. Besides investigating particular, often nationalist forms of Buddhist socialism, a comparative framework is advanced in order to determine what similarities and differences existed with regard to the connections between Buddhist teachings, socialist ideals and practices. The volume examines the 'common core' of these movements by focusing on topics such as social welfare and justice, the distribution of property, utopianism, anti-colonial resistance and secularism. Moreover, many of these movements drew on Buddhist teachings, folklore, mythology and cosmology, all of which provide additional material for comparison.

The effects on ethnic minorities of the opening up of southwest China to Southeast Asia

NAOMI HELLMANN

Since the beginning of market reforms in 1978, southwest China has experienced dramatic and wide-ranging changes. Once connected by a vast network of mountain roads and bridges channelling flows of trade, religion and culture between diverse ethnic groups, today China is building a modern superhighway through Southeast Asia from Yunnan to major riparian cities to mirror the ancient caravan routes. As China endorses a more outgoing strategy of extending its influence into Southeast Asia, the apparent persistence of the levels of poverty that are accompanying the acceleration of rates of economic growth and the evident contradiction between local autonomy and national unity and integration that lies at the heart of China's ethnic policy both raise many unanswered questions. The key question for this study the effects on ethnic minorities of the opening up of southwest China to Southeast Asia. Indeed, why are ethnic minorities experiencing the impacts of China's transnational regionalization strategy differently?

Ghosts of ritual: yearning and utopia at the margins of the Chinese State *(completed)*

MIREILLE MAZARD

During her postdoctoral fellowship at MPI-MMG, Mazard focused on writing a monograph on religious revivals and the aftermath of political violence in southwest China. Since the end of the Cultural Revolution, both shamanic and Christian rituals have enjoyed a vigorous revival among the Nusu minority of northwest Yunnan. However, contemporary Christianity is now gradually displacing indigenous shamanism. This displacement hinges on an ontological shift, from the many parallel dimensions and souls of Nusu animism to a vertically organized cosmos and the single eternal soul of the Christian doctrine. *Ghosts of Ritual: Yearning and Utopia at the Margins of the Chinese State* explores the relationship between animism, Christian evangelism and the Chinese Communist Party through ethnographic

contexts that problematize belief, from everyday morality to death rituals and utopian movements.

Hmong diaspora, ancestral land and transnational networks (*completed*)

WEIDONG ZHANG

The Miao, one of the oldest ethnic groups native to China, have a long history of migration. Over their long history, they moved internally from north to south, from central China to southwest China. Rather than Miao, 'a term which Hmong outside China fiercely resent and which they have yet to come to terms with' (Tapp, 2004), they identified themselves as Hmong, a sub-group of Miao.

After so many years of separation, more and more Hmong living overseas in the diaspora are tracing their migration routes back to refugee camps in Thailand, mountain villages in Laos and Vietnam, and ultimately to China, a land where their ancestors once lived. This is a journey through space and back in time. What does this encounter mean to Hmong in diaspora and Miao in China? Schein's transnationality study (2004) on 'identity exchanges' between Hmong and Miao across the Pacific sheds light on the cultural production and consumption of videos, costumes and movement of people between two co-ethnics, Hmong in America and Miao in China. She argues that their transnational identity, forged through cultural production and what she calls 'identity exchanges', is 'for Hmong and Miao a means not only to reconnect but simultaneously to circumvent marginalization within their respective states.' However, what is missing is the role the nation state is playing in the process. How do these two groups, one from the overseas Hmong diaspora, the other consisting of Miao living on their ancestral land in China, interact with each other in this larger context of the nation state and globalization? How do they negotiate their identities? Are an overarching common Hmong/Miao identity and global Hmong/Miao solidarity possible? With Miao transforming themselves from a sub-national minority group in China into a transnational ethnic group, how is this changing the nature of relations between Miao/Hmong

and the Chinese nation state? How did the multiple migration experiences change the dynamics of this transnational process? What role are Hmong from Southeast Asian countries playing in the process? This project, entitled 'Hmong Diaspora, Ancestral Land and Transnational Networks', examined the transnational connections between the Hmong diaspora and Miao in their native land.

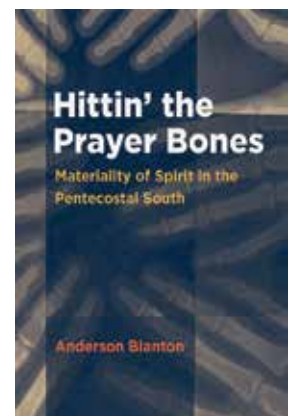
Zhang, Weidong. (2016). 'Bridging Hmong/Miao, Extending Miaojiang: Divided Space, Translocal Contacts, and the Imagination of Hmongland'. *Cultural Diversity in China*, Volume 2, Issue 1, pp. 1-28.

The mechanical missionary: infrastructures of conversion and the Far East Broadcasting Company (*completed*)

ANDERSON BLANTON

This research focused on the Far East Broadcasting Company (FEBC), the most powerful radio station ever constructed for the purposes of Christian missionization. With transmission equipment reclaimed from US military involvement in the Pacific during WWII, this station blanketed Asia with gospel broadcasts originating from FEBC headquarters in Manila. A crucial aspect of this technology of missionization included the distribution of thousands of 'portable missionaries,' small mahogany radio sets that were strategically engineered to receive only the missionary broadcast. The research illuminates how prayer, faith and healing are intertwined with technologies of sound reproduction and material culture in charismatic Christian worship. From the radios used to broadcast prayer to the curative faith cloths distributed through the postal system, material objects known as 'spirit-matter' have become essential to the Pentecostal community's understanding and performances of faith.

Blanton, A. (2015). *Hittin' the Prayer Bones: Materiality of Spirit in the Pentecostal South*. Chapel Hill: University of North Carolina Press.



Musical mobility and the making of transnational religious networks among the Christian Lisu in post-1980s Yunnan and Burma/Myanmar

YING DIAO

This project builds upon my doctoral dissertation, 'Gospel Singing in the Valley: An Investigation into the Hymnody and Choral Singing of the Lisu on the China-Burma/Myanmar Border,' an anthropological and ethnomusicological study of contemporary cultural practices and social changes among the Christian Lisu in Nujiang Lisu Nationality Autonomous Prefecture in northwest Yunnan. It aims to examine how musical practices and objects are disseminated along with religion, develop social institutions and



Lisu Christian dance (daibbit) in the dedication of Nongchang Church, Lushui County, Northwest Yunnan, China (Photo: Ying Diao)

facilitate the creation of transnational religious networks that connect the Christian Lisu across the border, as well as with neighbouring ethnic groups throughout China and Southeast Asia.

This ongoing research has three main themes and is open to developing a fourth. The first theme explores the diverse manifestations of religious transnationalization through music, with a focus on the cross-border trade in VCD and DVD recordings of Lisu Christian music with reference to the parallel *tain-yin-tha* (ethnic minority) recording industries in Myanmar's border regions. The second theme draws attention to the similarities and differences between patterns of Lisu religious networking in China and in Myanmar and Thailand respectively. The third theme sheds lights on the major factors that have had a great impact on the cross-border flow of music repertoire and religious ideas in the region, some of

which include, but are not limited to, changing state policies, new means of transportation and communication, technological progress and the personal influence of individual musicians.

Negotiating rituals in contemporary Vietnam

PAUL SORRENTINO

This project studies the negotiations surrounding ritual practices in contemporary Vietnam in a context of suspicion of religions, combined with the rapid international integration of the country and a tense geopolitical situation.

In the context of the failure of what Shaun Ma-larney has called 'state functionalism', namely the authorities' attempt to create a new set of rituals contributing to the socialist reform of popular culture, this project will attempt to take into account the multiplicity of agents involved in the revival of ritual practices in Vietnam.

Among these agents, those of particular interest are those who promote certain forms of rituals without being involved as active specialists, such as the intellectuals and scientists who fostered the development of what are often called the 'spiritual sciences' (*khoa học tâm linh*) in Vietnam, thus providing a background for the development of a whole set of new ritual practices. While they have produced a scientific discourse on forms of communication with the dead in order to make them acceptable to the state, the promoters of other ritual practices have chosen the path of invoking heritage in order to legitimize them. These strategies are organically connected to the ritual forms themselves through mutual feedback and influence, mediated by their promoters and their negotiations with various bodies and levels of the administration.

One of the central ideas in this project is that the question of the legitimacy of rituals is intimately related to that of their qualification. The emergence of the paradigmatic notion of 'spirituality' (*tâm linh*), which has come to be widely used in the last few decades, is an indication that deep changes are at work in the way religious practices are regarded.

Polluted and polluting: a view from the borderland

NGOC THI VUONG

The development of China in recent decades and its changing foreign policies have brought about profound effects on the lives of the Vietnamese ethnic minorities who live in the borderland between the two countries. After the normalization of relations between Vietnam and China in 1990, the border gates and crossings between the two countries were reopened and trade fostered, making the lives of border residents easier. However, China's rising power, and especially its territorial conflicts with other countries in the region, has led to a growing anti-China discourse on the part of Vietnamese citizens in the interior of the country, which in turn has caused the centre to be more cautious in its attitudes to its border population. This research reveals that the stigmatization of border residents as 'unclean' is due not to their habits of hygiene but to their age-old cross-border connections and multilingual skills, which make the central government and its local apparatus highly suspicious of their loyalty. Having been left untouched by the war between Vietnam and America, only to be caught up in a war between 'the red brothers' in 1979, the ethnic minorities and their borderlands conceal a history of nationalism which it is now forbidden to reveal to the majority of the country. However, being on the periphery of both current economic developments and the territorial disputes between Vietnam and China, the borderland and its residents are still at the forefront of the nationalism and nationalist clashes between the two countries, which they have to confront and cooperate with every day of their lives.

Religion, marginality and addiction in northern Thailand (completed)

SOPHORNTAVY VORNG

This project investigated conversion and missionization, the regional drugs problem and relations with the state among ethnic minority highlanders in Chiang Rai. It explored how government programmes implemented through Buddhist monasteries con-

struct Buddhist subjects and realize national security agendas in border areas while simultaneously offering development support and access to resources. At the same time, gospel rehabilitation centres provide much-needed drug treatment services while drawing highlanders into transnational spheres of Christian fellowship. I argued that the relationship between ethnic minorities and the state can be defined in terms of aspiration and negotiation, as well as resistance and evasion, as has been previously argued in the literature. Another dimension of the study examined the consequences of the global and national wars on drugs through a comparative investigation of two religious drug rehabilitation centres, one Buddhist, the other Christian, which emerged after era of opium prohibition in Thailand. In the process, I considered notions of morality, discipline and individualization, as well as the structural factors involved in addiction. A further area of research investigated the stigmatization of ethnic minority highlanders as drug addicts and traffickers in Thailand. I argue that the construction of these politicised ethno-racial discourses plays a key role in the Thai state's ongoing prejudice, discrimination and denial of citizenship and other basic human rights toward ethnic minorities. Simultaneously, this situation of marginalization creates a space for the proliferation of missionary activities in the form of prison ministries and their forms of developmental work by religious organisations.

Vorng, S. (2017). 'Wandering Dhamma and Transnational Fellowship: Addiction, Aspiration and Belonging Among Ethnic Minorities on the Northern Thai Border'. *The Journal of Southeast Asian Studies*, Volume 48, Issue 1, pp. 113–134. DOI: <https://doi.org/10.1017/S0022463416000515>.

Spiritual heritage and the question of post-war reconciliation in Vietnam

TAM NGO

This project focuses on how aspects of identity politics are reflected in and re-worked through contemporary reconstructions and recollections of traditional myths of origins and legends in Vietnam.

More importantly, using religious discourse as a lens, this project aims to address the larger question of Vietnam's post-war reconciliation between its living and dead populations, as well as between its atheist ideology and its long-term dependence on spiritual and religious consolation. Due to a century of successive wars, Vietnam's landscape is filled with millions of displaced human remains, a cause of great concern for a population which experiences a great fear of 'bad deaths' and the strict observance of secondary burials. This leads to people turning to spirit communication, a traditional and popular method of locating and identifying war deaths. This project explores various aspects of the booming spiritual industry in Vietnam. In particular, it zooms in on the revival of a number of folk religious practices in Vietnam, such as the complex and ambiguous re-emergence of 'spirit writing', as well as the intervention of a new religious movement, the Ho Chi Minh religion, both being recent additions to the market. Spirit writing was banned by the state as superstition until recently, after it began to be employed as a method of communicating with the deceased communist leader, Ho Chi Minh, in the early 1990s. This tradition is now being revived and practised by a large proportion of the Vietnamese population both within and outside Vietnam. However, the revival of spirit communication and the invention of the Ho Chi Minh religion are both monitored carefully by the state, and they provoke scepticism among the more secular parts of society. As a response, practitioners have begun to adopt the concept of 'spiritual heritage' in an attempt to gain respectability and legitimacy.

Study of the relations between Miao and Yi in Southwest China and Vietnam (completed)

JILI ZHU

In southwest China, the Miao and Yi, two of the most important ethnic minorities, have been living side by side for centuries. Most members of the two ethnic groups live in the same areas in Yunnan, Guizhou and Vietnam. Both also migrated from the north to the south, where they met and have been living to-

gether ever since. How did they continue migrating from China to Vietnam and other Southeast Asian countries? And what are relations between Miao and Yi like in different areas?

In this research, I selected some important areas where these two ethnic minorities live together as the fieldwork site. Focusing on studying the relations between them from ancient times to the present, the research analyses the nature of these relationships both within China and in Southeast Asian countries, where the Miao and Yi live and have established a close relationship since ancient times. The focus of the project is on their complicated and subtle relationship and how they adapt to the social changes that are happening.

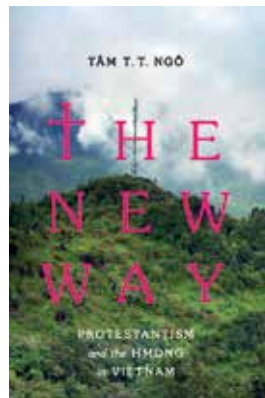
Towards an anthropology of Buddhism: ethnography, theory and comparison (completed)

(Journal special issue edited by Patrice Ladwig (MPI-MMG) and Nicolas Sihlé (Centre d'études himalayennes, CNRS))

PATRICE LADWIG

In the past few years, a new interest in the 'anthropology of Buddhism', as an ethnographically based, comparatively and theoretically informed collective endeavour has started to emerge. The present special issue aims to give expression to this emergent innovative dynamic, which involves sustained intellectual exchanges between specialists in very different kinds of Buddhism (South and Southeast Asian Theravada, East Asian Mahayana, Tibetan / Himalayan Vajrayana, or transnational extensions of all of them). The introduction provides a brief overview of the field, but it also outlines new lines of inquiry. The articles address classic anthropological themes, as well as others that have become prominent more recently. With a focus ranging from charisma and nationalism to the anthropology of ethics, all contributions share a common commitment to an empirically based scholarship and an engagement with larger theoretical and methodological discussions within anthropology. Moreover, the contributions provide an assessment of and comparative engagement

with scholarship on their topic beyond the bounds of the national, regional and ethnic traditions they are presenting. The issue therefore addresses themes and topics that are not only of interest to a regional or Buddhist studies readership, but, with its focus on comparison and theory, but that also reach out to a wider anthropological audience.



Transnational religious networks and Protestant conversion among the Hmong in northern Vietnam (completed)

TAM NGO

This study investigated the massive Protestant conversion of the Hmong in northern Vietnam by situating this conversion, which represents a profound cultural transformation, within the broader social and cultural changes that are reshaping the lives of this people. Locally, as a consequence of Doi Moi, these changes – population increase, dislocation and migration, environmental deterioration, increasing poverty, and socio-political and cultural marginality – have created a fertile ground for conversion. Globally, the dynamics of global religious revivals have activated transnational religious networks, which make use of ethnic affinities overseas, and of the organizational and communicative strength of Protestant Churches, to facilitate conversion among the Hmong by circulating religious symbols and goods, and financing transnational evangelical radio broadcasts in vernacular languages. The study contributes to our understanding of how globalization enables the socio-cultural and identity transformation of local marginalized ethnic minorities and non-state people. Two research questions are asked. First, in the current marginalized situation, how do the Hmong draw on transnational religious networks to convert to Protestantism? Secondly, how do transnational religious networks make use of the marginality of the Hmong to convert them to Christianity? Two hypotheses have therefore been formulated. First, the marginalized situation of the Hmong within Vietnam creates favourable conditions for their conversion.

Secondly, transnational religious networks that are based on ethnic affinities overseas, as well as on the organizational and communicative strengths of international Protestant churches, facilitate the Hmong's choice to convert to Protestantism.

Tam Ngo (2016). *The New Way: Protestantism and the Hmong in Vietnam*. Seattle: University of Washington Press.

Tam Ngo (2015). 'Protestant Conversion and Social Conflict: The Case of the Hmong in Contemporary Vietnam.' *Journal of Southeast Asian Studies*, No. 46(2), pp. 274-292.

The unclaimed war: the social memory of the 1979 Sino-Vietnamese border war in China and Vietnam

TAM NGO

This project addresses the memory politics of the 1979 Sino-Vietnamese Border War. For those whose lives were devastated by it, the daunting memory of this war continues to haunt their daily existence today. The intensity of their suppressed memory is startling, especially in the present context of a thriving politics and culture of war commemoration in both China and Vietnam.

In this study, I follow the life stories and narratives of those whose lives were defined by this war, such as the veterans, inhabitants of the borderland, both ethnic minorities and the Kinh and Han majority groups, ethnic Chinese in Vietnam and ethnic Vietnamese in China. The main sites for my research are Lao Cai, Ha Noi and Ho Chi Minh City in Vietnam, and Shanghai, Kunming and Dali in China. Because of the war, half a million Hoa Kieu (ethnic Chinese from Vietnam) have fled the country and resettled in the West. This project thus also includes the life stories and memory politics of the Chinese Vietnamese population in three European cities: Berlin, Amsterdam and Paris. I retrace their understanding of the political context that led to the outbreak of the war. How did that understanding impact on the mo-

tivation to join the war and the formation of a sense of defiance, the desire to find a way out of it, to endure the suffering it caused, or to make sense of the loss? To what extent does social memory persist, independently of public commemoration? Abroad, the commemoration of this war has become an occasion for demonstrations against communism and the Vietnamese state. In this research I aim to contribute a new understanding of how the memories of such unclaimed wars impact on local resistance to the centre and the extent to which the politics of forgetting, ignoring and not claiming is in fact an option for those involved.

Paradoxes of unification: the narratives of Vietnamese migrants in Berlin

MAI THI THANH NGÀ

The Geneva Accords of 1954 temporarily separated Vietnam into two zones divided at the 17th parallel. The plan for reunification did not materialize until 1975, when the Vietnam War ended with the victory of the northern communist government. The migration of a large number of Vietnamese into Germany reflects the existence of a once divided Vietnam and the two different immigration systems of West and East Germany. While the unification between north and south opened up a new era of a unified territory and integrated politics and administration, the displacement and mobility of millions of Vietnamese, of whom about a hundred thousand reside in Germany, indicates the volatility of the claim to unification socially and culturally and the complexity of the reconciliation process. The paradox of unification emerges when there is an undeniable consciousness of division and unification.

This project aims to study how people overcome the past of war and division, live the present and construct a future. The project focuses on the context of the family and of gender relations. Oral histories will be collected and participatory observation conducted in Berlin, which hosts the largest number of Vietnamese immigrants. Records and field notes will be processed within an analytical framework of three interconnected dimensions: in time, stretching

from the past (memory, tradition) through the present (settlement) to the future (generations, plans); in place, which invokes geographical origins, including the lands the migrants passed on a journey to a new home and destination; and in space, where gender, ethnicity, kinship, family and religion are interwoven.

INDIVIDUAL PROJECTS

Lost in translation: negotiation of language and identity among Chinese immigrants in Berlin

JINGYANG YU

Contrary to platitudes about how reluctant immigrants are to learn the local language and integrate into local society, recent studies have shown that nearly fifty percent of foreign-language immigrants in Germany actually speak German at home (OECD 2015). This project examines this phenomenon by conducting twelve months of fieldwork among Chinese immigrants in Berlin and observing the crucial role of language learning in their everyday lives.

Through an analysis of the shared trajectory of immigration and the current living and working conditions of Chinese in Berlin, this research aims to understand two sets of tensions: 1) the tension between the anxiety among the first generation to push their children to speak German at a young age, and their struggle later when they ask the same children to speak Chinese; and 2) the tension between the reluctance and resistance of the second generation to speak Chinese, and their frustrations in coming to terms with Chinese culture and in communicating with their own parents.

By examining the different roles of the family, school and church, this research explores the formation of identity among second-generation Chinese immigrants and the dynamics of cross-generational communication within their community. Through the lenses of the German and Chinese languages, this project invites further discussion of current debates on integration and assimilation.

Transformation of religion and society in China under Mao and its contemporary legacies

XIAOXUAN WANG

This project examines the post-1949 transformation of religious and organizational culture in the Wenzhou region, Zhejiang. It showcases the experience of Wenzhou, a coastal region sometimes dubbed 'China's Jerusalem.' The research is based on in-depth research on rarely available state archives, oral histories, memoirs, interviews with local residents and field investigations from 2011 to 2013. Rather than following the linear and uniform decline that conventional wisdom suggests, the level of religious activities in many religions of Zhejiang exhibited fluctuations over time rather than a downward movement. The Maoist period was both destructive and constructive for religion. By stripping religious organization of its traditional leadership and economic foundations, Maoist campaigns inadvertently accelerated the organizational reinvention of Chinese religions. Even more far-reaching, the Cultural Revolution dramatically stimulated the rise of Protestantism, which was more rapid than other religions and which fundamentally reshaped the religious landscape in parts of China, making the country no exception to the global trend in religious resurgence, despite its isolation at the time. Religion in today's China and related phenomena, in particular the uneven distribution of the religious revival, the development patterns of rural organizations and relations between the state and religions cannot be fully explained without reference to the Maoist legacy. The goal of this project is, first, to illustrate through religion the shifting social organization and communal identities of post-1949 China, and secondly, to reappraise the role of the Mao years in the making of religious modernity in China.

Biography of Arnold A. Bake (completed)

BOB VAN DER LINDEN

As a writing fellow at the Institute, Bob van der Linden completed a long-overdue biography of Arnold Bake (1899-1963) for publication. This Dutch pioneer in South Asian ethnomusicology spent more than

fifteen years in the subcontinent studying local folk and devotional music traditions, making numerous and often irreplaceable recordings, films and photographs of South Asian musicians and dancers. In addition, he was the first Dutch music scholar who actually studied with local teachers, and he performed the songs of Rabindranath Tagore and South Asian traditional songs during hundreds of (lecture-) recitals in India, Europe and the United States. From 1948 onwards, Bake was the first person to teach Indian music in a Western university, namely the School of Oriental and African Studies in London. This biography is based mainly on Bake's large archive at Leiden University Library and further materials that the author received from the family. During his half year at the institute, Bob also worked on two articles ('From Ancient Theory to Contemporary Practice: The Arnold Bake versus Alain Daniélou Debate in Modern Hindustani Music Studies', *Bulletin of the School of Oriental and African Studies*, 80, 1, 2017 (in press); and 'Songs to the Jinas and of the Gurus: Historical Comparisons between Jain and Sikh Devotional Music', in *Sikh Formations: Religion, Culture, Theory* (forthcoming); as well as a review of Nalini Ghuman's 'Resonances of the Raj: India in the English Musical Imagination, 1897-1947', for *ASIANetwork Exchange: A Journal for Asian Studies in the Liberal Arts*, 24, 1, 2017 (in press).

The construction of sainthood in modern China: the life of Buddhist Master Xuyun (completed)

DANIELA CAMPO

How does one become a saint in modern times?

This question represents the starting point of a biographical quest on the life of Xuyun (circa 1864-1959), one of the most revered Buddhist masters in modern China. The quest builds on the tension between hagiography and historiography.



Based on both historical documents and oral and written accounts by Xuyun's disciples, the author relates the life of this eminent abbot from the last decades of the Chinese empire to the first decade of the Maoist regime, as well as the genesis of his religious myth.

Ascetic and miracle worker, enlightened master and eminent abbot, authority figure and martyr, in his life Xuyun embodies and represents the many ways in which Chinese Buddhist communities lived in modern times and reacted to political and social changes. It evokes a troubled era, marked by the tension between the heritage of tradition and the aspirations of modernity.

The story of Xuyun's life encompasses the story of the formation of its biographical narrative: the author deconstructs the religious biography of this Buddhist master before reconstructing his historical biography. This book is thus ultimately a story about how history is written, and continuously rewritten.

Daniela Campo (2013). *La construction de la sainteté dans la Chine moderne: la vie du maître*

bouddhiste Xuyun, Paris, Les Belles Lettres (Prix Hebert-Allen Giles de l'Académie des Inscriptions et Belles Lettres, 2015).

Daniela Campo (2016). *Ershi shiji zhongguo fo-jiao de liangci fuxing* 二十世纪中国佛教的两次复兴, préface et coédition avec Ji Zhe 汲喆 et Wang Qiyuan 王启元, Shanghai, Fudan daxue chubanshe.

Imagining Tibet in China: spiritualism of nation and nationalism (completed)

DAN SMYER YÜ

In the West, the 'imagined Tibet' has been critiqued as a very pronounced, global phenomenon; however, how Tibet has been imagined in China since the middle of the last century is rarely addressed by scholars. This project differs from those in which Tibet is often seen from the outsider's perspective and thus treated as if it had little agency of its own, corresponding to the ongoing popular global fixation with things Tibetan. Instead this project focuses on a set of complex relationships between religion and place-making, religion and nationalism, nostalgia



Training session in a monastery, Golok, Qinghai Province. (Photo: Dan Smyer Yü)

and imagination, utopia and state ideology, the state and ethnicity, secularism and spiritualism, and diversity and unity. All these complexities are contextualized in relation to modern, contemporary China. The theoretical goals of this project are to develop fresh perspectives with which to address nationalism and cultural revivals by exploring and synthesizing different strands of existing theories.

Smyer Yü, Dan and Jean Michaud (eds.) (2017). *Trans-Himalayas Borderlands: Livelihoods, Territorialities, Modernities*. Amsterdam: Amsterdam University Press (Asian Borderlands Series).

Smyer Yü, Dan (2015). *Mindscaping the Landscape of Tibet: Place, Memorability, Eco-aesthetics*. Berlin and Boston: De Gruyter Press (Religion and Society Series).

Smyer Yü, Dan (2014). 'Sentience of the Earth: Eco-Buddhist Mandalizing of Dwelling Place in Amdo,' *The Journal for the Study of Religion, Nature & Culture*, 8.4, pp. 483-501.

Lebanese detainees in Syria: transnationalism, suffering, and piety (completed)

ROSCHANACK SHAERY

My research explored the intersection of suffering and piety in the urban setting of Beirut. I focused on the religious practices and political activities of the families whose relatives were the victims of enforced disappearance during the Lebanese civil war (1975-1990), particularly those who have a family member in Syrian detention centres. These families have erected a permanent protest tent in downtown Beirut, where I conducted most of my ethnographic

fieldwork. As such, the research brings together theoretical debates on piety, suffering, transnationalism and urban aspirations. In addition, my research contributes to the social history of the civil war, as I focus on the Syrian military presence in Lebanon from 1976-2005 to explore the politics of urban piety in present-day Lebanon.

Roschanack Shaery (2014). 'Arabs in Yiwu, Confucius in East Beirut,' *Middle East Report* 270, pp. 32-33.

Politics and poetics in India's changing public sphere (completed)

RAPHAEL SUSEWIND

Today, the Rifah-e-Aam Club in Lucknow is a decrepit structure in which the neighbourhood of Wazirganj casts its votes at election time and celebrates its marriages, where political rallies take place and Ifthar dinners are arranged, and where I played badminton with local goondas and policemen during seventeen months of fieldwork. Earlier, however, it was the very place where nationalist demands began to flourish, where Gandhi and Nehru held fiery speeches and where the Progressive Writers' Movement held its first meeting. Through the prism of this building, its entangled histories and contemporary significance, the project unfolded the changing social composition of North India's public sphere, changes which link Wazirganj to much wider landscapes.

Raphael Susewind (ed.) (2016). 'Development and Social Change across Asia.' *ASIEN: The German Journal on Contemporary Asia*, p. 138.

SOCIO-CULTURAL DIVERSITY DEPARTMENT

INSTITUTIONS AND ORGANIZATIONS

Cities and the challenge of diversity: a study in Germany and France

Project leader: **KAREN SCHÖNWÄLDER**

Researchers: **CHRISTIAN JACOBS, JULIA MARTINEZ-ARIÑO, MICHALIS MOUTSELOS, MARIA SCHILLER, ALEXANDRE TANDÉ**

The CityDiv project investigates how cities in Germany and France respond to the increasing diversity of their populations. While there is a considerable body of research specifically on cities and migration, both changing realities and gaps in the existing literature call for a theoretically and empirically systematic approach. As distinct from previous work, this project extends the focus beyond the city government and administration to a wider range of actors in order to capture the shift from urban government to urban governance. The implications of governance structures for the representation of previously disadvantaged groups are one key interest of the study. We are also examining a large number of cities in the two countries to allow systematic comparisons of cities and gain insights into what drives their responses to diversity. A large survey of urban actors is complemented by studies of specific questions (urban networks, cultural policies, urban planning) using a range of methods.



Key research questions are:

- how cities intervene in the structures and relevance of diversity (through explicit and implicit diversity policies);
- how diversity is represented in governance networks;
- in what ways responses across cities and across the two countries differ and what drives these different responses.

Diversity of asylum-seekers' needs and aspirations

SUSANNE BECKER, ANNETT FLEISCHER, SHAHD WARI

Since 2015, increasing numbers of refugees and asylum-seekers have arrived in Europe as a result of violent conflicts, political persecution and precarious living conditions in many regions around the world. Most of the asylum-seekers who have arrived in Europe are being hosted by Germany, whose towns and cities are working hard to cope with the large numbers of newcomers. Because the situation has developed so quickly, there is an urgent necessity to learn more about the newcomers and to consider how best to incorporate them and facilitate their integration. Therefore, this research project has two related goals:

1. to improve understanding of the wide range of needs and aspirations among the recent asylum-seekers – concerning, for instance, their everyday living conditions, education, family life, legal processes and labour market access – and how these needs and aspirations reflect social differences such as gender, age, class, ethnicity and religion;
2. to determine how local municipal, civil and voluntary institutions arrange the reception of newcomers in refugee homes and how such institutions manage logistical challenges, provide services and respond to the asylum-seekers' diverse needs and aspirations.



Local transformations and asylum-seeker reception

MIRIAM SCHADER

This project focuses on how urban actors, especially local authorities, in Germany are responding to the recent and on-going arrival of larger numbers of asylum-seekers. While the reception and inclusion or exclusion of refugees depends to a great deal on national and EU legislation, local authorities (*Kommunen*) are shaping the implementation of national and regional (*Länder*) legislation and, within the scope permitted by national and regional regulations, create their own rules. Not only do they decide on access to or exclusion from many services and information that are crucial for newcomers, they are often also responsible for the quality of the services and information to which refugees do have access. At the same time, the arrival of large numbers of refugees is likely to change the fabric of the local community and the structures, processes and institutions of different aspects of local life. The project looks at how local authorities position themselves in the federal system with regard to asylum-seekers, how they shape and transform the latter's situations and at how the most recent influx of refugees is in turn transforming cities and towns.

Diversity and the negotiation of urban life: the interactions of local state actors and residents in shaping responses to immigrant-based diversity

MARIA SCHILLER

The core interest of this post-doctoral research project is to investigate the interaction and co-operation of local state actors and residents in the development of local responses to immigrant-based diversity in Germany. Based on a comparative ethnographic study of immigrant councils and processes of citizen involvement in Mannheim and Frankfurt, together with some complementary research in Stuttgart and Munich, it addresses the following question: in governance fora, where state actors and residents interact and co-operate to formulate policy decisions, what explains different representations of diversity, in a context where urban diversity has become a core field of action for local governments?

Planning diversity: the influence of city planning on spatial structures of diversity and the cohabitation of diverse groups

CHRISTIAN JACOBS

In his dissertation, Christian investigates the influence of city planning on spatial structures of diversity and the housing opportunities and housing patterns of diverse groups in German cities. He analyses the

interventions of public and private planners, as well as their underlying ideas. City planning today faces new tasks, as the composition of cities, through the diversification of urban societies, and the structures of urban planning have changed significantly in recent times. Cities nowadays commonly claim that they benefit from diversity and want to promote a diverse society. What remains mostly unclear is how these claims affect policies and planning. Christian's research focus is on city administrations in Germany and especially the planning departments. How are public and private planners reacting to a diversification of urban societies? What are their aims, objectives and guiding principles? How great is the planner's actual scope of action? These are the main questions Christian is asking in his research.

Christian's project is part of the umbrella project 'Cities and the Challenge of Diversity: A Study in Germany and France' (CityDiv) For his dissertation Christian utilizes both original quantitative and qualitative data, using the results of the CityDiv survey together with material from interviews with spatial planners, social planners, politicians and private planners in housing associations.

Housing policy and mobilization in the French suburbs

MICHALIS MOUTSELOS

This individual project in the context of CityDiv is a comparative study of French cities that have implemented policies aimed at a diversifying population (cultural offerings, personnel training, translations of official documents etc.). So far the findings point to surprising variation within France, a country that is traditionally been depicted as hostile to such policies. The process seems to be very politicized and related to the electoral strength of the extreme right in some cities.

Comparing planning interventions in culturally diverse cities of global immigration (completed)

FELICITY HWEE-HWA CHAN

This project aimed to understand how urban space is planned in ethnically diverse cities that are home to

migrants and also very open to global financial flows, but retain extremely tight border controls over global immigration. Singapore and Zürich were selected as the cities for this preliminary inquiry. The two cities may have different immigration histories and cultural diversity, but they share certain characteristics, such as being small, wealthy, financial capitals, centrally planned, historically with multiple cultures, but currently facing the challenges of integrating new immigrants. They can thus help us understand if and how urban space and land use are institutionally reshaped in small, culturally diverse cities in order to integrate new immigrants and cultures. The project focused on the perspectives of planning institutions in Singapore and Zürich, but with the potential to include other culturally diverse global centres in the near future.

Re-casting local *laïcité*: the local governance of religious diversity in France

JULIA MARTÍNEZ-ARIÑO

The overall question of my project is how French cities respond to ethno-religious diversification. How are French secularism and colour-blind republicanism being re-shaped and re-fashioned at the local level? In particular, I am investigating the incorporation of diversity (in my case mainly through, but not limited to, religious organisations) into local governance. More precisely, the research focuses on four main aspects of the local governance of religious diversity:

1. **Faith involvement in local governance.** To what extent are religious groups and organisations considered legitimate partners in the local governance of urban diversity in French cities?
2. **'Policy instruments' for the governance of (religious) diversity.** What public policy instruments do local actors use in responding to urban (religious) diversity? Why do cities adopt these specific policy tools?
3. **The local (re-)definition of membership of the nation.** How are the boundaries of the membership of the nation being reshaped at the local level? How are ethnic and religious differences

played out in these contexts? What are the narratives and discursive formations that drive, and result from, cities' responses to diversity?

4. **(Religious) Minorities' claim-making.** Are minority groups able to mobilise and assert their claims to local policy-making through their participation in governance networks?

Methodologically, I adopt a mixed-methods approach combining in-depth interviews with observations and network analysis in three medium-sized cities in France.

I have published an initial article analysing the interaction of religious organisations and local government in the city of Rennes. I am currently working on two other articles exploring the role of cities in the governance of religious diversity.

Political institutions and the challenge of diversity

KAREN SCHÖNWÄLDER, CIHAN SINANOĞLU, ALEX STREET, DANIEL VOLKERT

How do the political institutions and the political lives of countries, cities, and supranational units, reflect the diversity of their populations? What does an immigrant or an ethnic minority background mean for the ability to participate politically and to aspire to political power? These overall questions motivate a number of projects, completed and ongoing.

Voters and representatives: how does immigrant background matter?

KAREN SCHÖNWÄLDER, ALEX STREET

In 2014, building on an earlier study, a *population survey* and a *candidate survey* among all candidates for major parties or lists in the local elections were carried out in four cities of Nordrhein-Westfalen. The data sets comprise of about 1000 responses in the population survey (half non-immigrants, half with migration background) and about 700 responses in the candidate survey. They provide the unique opportunity to investigate differences, and interactions, between electorate and activists, and to compare expectations and political preferences of immigrants and non-immigrants. Results have been presented

at conferences, and publications, co-authored by Alex Street and Karen Schönwälder, are forthcoming.

Immigration and political socialization (completed)

ALEX STREET, MICHAEL JONES-CORREA (University of Pennsylvania), **CHRIS ZEPEDA-MILLÁN** (Loyola Marymount University)

International migration provides new opportunities to study how people learn the skills and habits of democratic citizenship. Migrants and their parents can experience very different political circumstances, making it easier to identify the effects of the political context on political learning. This project focused on a stark contrast that arises due to US immigration and citizenship laws. Millions of people born in the USA are growing up as citizens, even though their parents are denied most civil and political rights as 'illegal' immigrants. With funding from the Russell Sage Foundation and Cornell University, we conducted an opinion survey of one thousand US-born Latinos with immigrant parents in August 2013 to gather information on socialization processes and political behaviour.



The dilemma of the bridge-builders: local councilors with migration background

CIHAN SINANOĞLU

About two hundred councillors in large German cities now have a migration background. For whom does this matter, and in what ways? Why should membership in a primarily statistically defined group

– people of a particular national origin – lead to political practices that differ from those of politicians who are not part of this statistical group?

The PhD project investigates the political practices of local councillors with migration backgrounds. It looks at the councillors themselves and their motivations and strategies, as well as the interactions between the immigrant councillors and citizens and between the councillors and their political parties.

The project assumes that ethnicity matters for politicians of minority backgrounds, but not always, not for everyone, and it does so in ways that have to be understood more precisely.

Situational triggers, contextual characteristics and individual traits may influence modes of ethnicity-making in the political context. In principle this is shaped by three factors. The first factor is the existence of opportunities like communication networks and membership in migrant organizations and foreigner or integration councils. The second factor is the cognitive schemes and patterns of interpretation and perception, including individual and collective political experiences of ethnic identification, or motivations based on group loyalties. The third factor is the expectations or ascriptions of different actors like supporters, political parties and the general public.

I have adopted a qualitative approach in my research, which includes interviews, observations and analysis of documents and the social media (Facebook). The dissertation is successfully defended at Göttingen University in April 2017.

Political parties and diversity at the local level: a comparison between Berlin and Paris

DANIEL VOLKERT

Due to the increasing diversity of Western states, social actors and institutions are being confronted with new challenges. Political parties are especially affected for two reasons. First, one of their central functions is the representation of citizens in legislative bodies. Secondly, political parties play a critical role in the political incorporation of individuals, as they are central to decision-making processes regarding social, political and economic issues.

Consequently, I ask how political parties cope with this diversity on the local level. With the help of a comparative study of Berlin and Paris, the project will investigate if and how the challenges of diversity are being addressed by the main German and French popular parties in areas with a diverse population.

Post-multicultural cities and the politics of diversity

MARIA SCHILLER

The concept of diversity has been taken up by many European municipalities in recent years, marking a change in accommodating the settlement of migrants in the city. Local diversity policies are meant to address not only ethnic differences, but to create an integrated municipal approach towards differences based on ethnicity, gender, sexual orientation and disability. To date, however, it has been unclear whether the aim is to activate individual talents to make society more productive, or to continue pursuing equality between particular minorities. Is diversity just continuing with the ideas and activities of previous multicultural policies under a new label? This project investigates the implementation of these local diversity policies based on qualitative data from Amsterdam, Antwerp and Leeds and assesses how the notion of 'diversity' becomes defined in practice. Three journal articles arising out of this project are currently in preparation. One explores the structural changes in municipal organizations that result from diversity policies. It demonstrates how separate structures, expertise and activities for a variety of categories have been combined in diversity units and pinpoints the resulting re-definition of municipalities' approach to questions of difference. Another article investigates the self-representation of municipal officers who have been recruited to implement diversity policies and the ongoing processes of negotiating the competences and knowledge needed to work on 'diversity'. It illustrates the interplay between organizational expectations and officers' own motivations, thus exposing the resulting fault lines among diversity officers. The third article discusses the alleged replacement of policies



Singers at a funeral, Nangodi, Nabdram district, Northern Ghana.
(Photo: Elena Gadjanova)

that had been characterized as ‘multicultural’ by introducing ‘diversity’ policies. Based on an examination of activities carried out under the heading of ‘diversity’, it identifies the continued existence of ideas of multiculturalism, while also demonstrating how these ideas are combined with not necessarily compatible ideas and principles tied to the concept of diversity.

Socio-cultural diversity and political issue deliberation in northern Ghana (*completed*)

ELENA GADJANOVA

In a completed fieldwork project on socio-cultural diversity and the deliberation of political issues in northern Ghana, Elena examined how cross-cutting social cleavages affect voting patterns and salient political issues in the context of rising competitiveness in Africa. The project relied on interviews and focus-group discussions with local politicians and opinion leaders, as well as an original voter survey in two highly diverse rural districts in Ghana’s Upper East Region.

Courting non-coethnics: campaigns strategies in Africa’s highly diverse states

ELENA GADJANOVA

This book project examines how candidates reach across ethnic lines in places where ethnicity is politically salient, but cross-ethnic support is needed to win elections. The question is particularly relevant for Africa’s presidential contests, which are won by majority vote, though countries’ largest ethnic groups

often represent less than a third of the total population. The project relies on archival research and extensive interviews with candidates, party strategists and campaign operatives in Ghana and Kenya, and presents the first extensive dataset of presidential candidates’ campaign appeals in Sub-Saharan Africa since the re-introduction of multi-party government in the 1990s. This data makes possible the rigorous testing of a number of assumptions behind existing theories of politics in Africa’s plural societies.

Competitive elections and ethnic identification in Africa

ELENA GADJANOVA

This project uses experimental methods to study the mechanisms behind the often observed increase in ethnic identification close to competitive elections in Sub-Saharan Africa. Drawing on research from social psychology (social identity theory in particular), the research identifies several pathways through which the polarized campaign environment could influence individual identification. These pathways are then activated using primes in survey experiments of voters in the context of presidential elections in Ghana and Kenya in order to trace their effects on individual identification, inter-ethnic trust, perceptions of linked fates and support for redistribution.

Ethnic difference and political stability in urban Addis Ababa, Ethiopia

SABINE MOHAMED

This doctoral research project examines the inscriptions and negotiations of ethnic difference within a state project to constitute a pluralist vision of the nation in the aftermath of a violent political transition. Ethiopia’s ruling party, the EPRDF (Ethiopian People’s Revolutionary Democratic Front), has sought to stabilize a political transition by overcoming a legacy of the large-scale violent conflict and political repression that was experienced under the former Derg regime (the Red Terror). Representing a fundamental break not only with the former Communist state, but also with the monarchy which preceded it, the EPRDF has unusually identified ethnic diver-

sity as the key to Ethiopia's political unity and stability, this being the political ideology underpinning its new tribal federal structure, which has attempted to placate secessionist movements. This project asks how national unity and collective identity may be forged under a political system that recognizes diverse ethnically based sovereignties, and what role ethnic difference may play in efforts to consolidate the political transition. This ethnographic endeavour is interested in how these quotidian processes are being translated through the figure of the other, Eritrean stranger familiar, and infrastructural renewal.

ENCOUNTERS AND REPRESENTATIONS

Diversity and contact ('DivCon') (completed)

Project leader: **KAREN SCHÖNWÄLDER**

Researchers: **STEVEN VERTOVEC, SÖREN PETERMANN, JÖRG HÜTERMANN, THOMAS SCHMITT, MIJAL GANDELSMAN-TRIER, CHRISTIAN JACOBS, MILES HEWSTONE** and **KATHARINA SCHMID** (both Oxford), **DIETLIND STOLLE** (McGill)

The Diversity and Contact project was concerned with the ways in which the socio-demographic and cultural diversity of societies affects the social interactions and attitudes of the individuals and groups within them. Focusing on Germany, where in some cities more than one third of the population are first- or second-generation immigrants, it examined how this phenomenon impacts on the ways in which urban residents interact, form friendships and come to trust or resent each other. An interdisciplinary team including colleagues from Oxford and Montreal applied a mixed-methods design combining a three-wave panel survey, qualitative fieldwork, area explorations and analysis of official data. A book and a number of high-level journal articles present representative findings on the frequency, contexts and consequences of intergroup interaction and deeper insights into how residents experience different neighbourhood contexts. In particular, it demonstrated that high levels of immigration-related diversity are associated with high levels of interaction and



that fears of conflict and disintegration are not justified. Moreover, even rather superficial contact furthers positive attitudes to the other and to diversity.

New forms of collective urban life

ABDOU MALIQ SIMONE

Cities in the Global South are experiencing substantial changes in forms of collective life. Former arrangements anchored in certain configurations of labour, housing, gender, politics and uses of the city are being unmade. The new forms that are emerging in their place are unexpected, inspiring and disturbing in their attempts to manage both the seemingly intractable problems of metropolitan areas from high levels of inequality to the messiness of everyday life, as well as navigate significant economic, political and demographic changes. The project investigates these changes and the emergent politics and forms of collective life by engaging with the everyday of five cities: Delhi, Jakarta, Johannesburg, Yangon and São Paulo, with colleagues Teresa Caldeira, Gautam Bhan and Kelly Gillespie.

The work focuses largely on Jakarta and Yangon by examining the disentanglement of long-hone self-evolved districts and economies, the resettlement of larger swathes of the population to large-scale vertical housing complexes and the concomitant remaking of collective action, conceptualizations of residence and urban life, as well as household units. Major findings so far point to a major transformation in how residents think about urban life, the valorization of circulation through more expansive urban circuits and heterogeneous economic and social networks

and the prolific re-assembly of collective life under new, more provisional modalities that often diverge from the imaginaries suggested by the new built environments in which people increasingly reside.

Deaf-hearing gestural interaction in Mumbai: an ethnography of communication

ANNELIES KUSTERS

The aim of this study is to understand the potential and limits of gesture use in language contact situations between deaf and hearing people who do not have fluency in a shared language (mode). In the socio-linguistically diverse environment of Mumbai, where (co-speech) gesture is widely and effectively used among speakers of different languages, the study considers two related issues: how fluent deaf signers use gestures (both conventionalized and spontaneous) and aspects of Indian Sign Language to communicate with hearing non-signers; and how hearing speakers use gestures to communicate with deaf non-speakers. This research thus contributes to understanding the multilingual repertoire that speakers could use to achieve communication across diverse communities when attempting to reach mutual understanding. The deaf can contribute greatly to studies of gesture, as they are skilled in creative gestural communication with hearing people. In particular, the discourse range of gestural communication and its limitations and potential are investigated. The roles of speech and writing in gestural communication are analysed, as is the role of the location of the interactions (i.e., the immediate physical and spatial environment). Hearing and deaf participants' own perceptions of the relative ease of communicating on various topics in a range of situations are also examined. Relationships between the way gesture is used and the place where the interaction happens, as well as the underlying perspectives regarding gestures, sign language and the deaf, are identified.

To this end, gestural interactions in public and parochial spaces (such as markets, shops, streets, food joints, public transport and parks) between strangers, acquaintances or neighbours in Mumbai are observed and video-recorded, and interviews are

conducted with individual deaf and hearing participants to find out more about their views on gesture. The recordings provide data for analysis, but also material for a film documentary, which will serve as a basis for further exploration in a second round of data collection in which the documentary will be presented for group discussion.

The occupation of space, hierarchy and intersectionality in Mumbai's suburban trains

ANNELIES KUSTERS

Deaf people in the Mumbai metropolis travel in train compartments reserved for the disabled, chatting and exchanging news and information. These spatial practices are facilitated by the peninsular geography and train infrastructure of Mumbai. In order to produce deaf spaces where deaf sociality and sign-language use are the organizing principles, deaf people strategically board particular trains and particular compartments, and sometimes remain in the train beyond their original destination. Mobile phones are used to coordinate these meetings. The diversity of people meeting in the train is high – for example, with regard to gender, age, religion, caste and class – and divisions are either perpetuated or abated. Because these compartments provide a diverse range of deaf people with a space for daily meetings on the way to and from their (mostly hearing) work places and families, they are very important spaces in which to maintain and expand networks in the wider Mumbai deaf community.

These compartments for disabled people are also characterized by frequent encounters and interaction between deaf and non-deaf passengers. The compartments have increased in size over the years, and consequently the body of travellers has become more diverse, such as an increase in the numbers of women, but also of unauthorized travellers such as senior citizens, transgenders, schoolchildren and large numbers of male, able-bodied encroachers. Passengers produce hierarchies based on need, physical differences, age differences and physical appearance, determining who can enter the compartments and who cannot, who can sit and who should



Pradip, who is deaf-blind and one of the research participants, buying vegetables and gesturing with the vegetable seller. (Photo: Annelies Kusters)

stand, and where they should sit or stand. These hierarchies are mediated, but not dominated, by medical and disability certificates which are, in addition to a valid ticket, the documents that entitle people to travel in the handicapped compartments. Hierarchies are influenced by sexism, classism and audism and partially overlap but are also competing, as in the case of the deaf, who argue for the right to occupy seats and at the same time struggle with how to balance this quest with the need to act morally towards fellow travellers who are seemingly suffering. In short, the research provides insights into encounters within urban networks and of the process of negotiating the diversity of travellers.

Linguistic diversity and asylum

SUSANNE BECKER

Within the framework of the larger project, 'Diversity of Asylum-seekers' Needs and Aspirations', the linguistic diversity and linguistic needs of asylum-seekers were examined. The project's findings show that institutions and their actors often have only a little knowledge and awareness for the huge linguistic diversity of asylum-seekers. Legitimized by an integration discourse that views learning the German language as a main factor of integration, German is privileged as a language in the interactions of German institutions and volunteers with asylum-seekers. The incorporation of this discourse by asylum-seekers can be observed, which leads to an extensive need for German language courses. While state-

funded courses are only available in limited numbers and for selected groups of asylum-seekers, a huge number of locally funded or voluntary German language courses are trying to fill the gap. This development is accompanied by challenges arising from a huge diversity of course arrangements and highly diverse teacher qualifications. In addition to the German language courses, there is an extensive need for interpretation and translation services in the field of asylum. Since legal entitlement to interpretation is restricted to only a very few circumstances like court procedures, interpretation and translation needs are mainly addressed by volunteers and language mediators. Institutions often allocate interpreters of official languages due to better accessibility and the staff's lack of knowledge of the high linguistic diversity of the asylum-seekers they are interacting with.

Initial findings on linguistic diversity in the asylum process have been presented at several national and international conferences.

Rhetoric of crisis: German municipalities' response to the refugee influx

ANNETT FLEISCHER

Within the framework of the larger project, 'Diversity of Asylum-seekers' Needs and Aspirations', the sub-project 'Rhetoric of Crisis' explored how local municipalities have responded to the recent influx of refugees into Germany. Interviews with political and administrative representatives in local municipal institutions showed that the arrival of asylum-seekers was often perceived as an exceptional and unprecedented situation. Interview partners in the city council and the department of social affairs in the city of Göttingen used the rhetoric of crisis to describe these circumstances, but even more importantly, to justify and introduce extraordinary measures and interventions. The 'necessity to act now', as the interview partners described it, also served as an explanation for exceptional measures such as the construction of collective housing centres for asylum-seekers on the outskirts of the city, despite an agreement to accommodate asylum-seekers in apartments. By unpacking the rhetoric of crisis, the

study contributes to the current debate on the so-called refugee crisis in Germany and to the academic discourse on crisis representation.

Hollowing out ascriptive person categories: the concept of ‘employability’, its usage by public employment services and its effect on clients’ categorization

CHRISTINE WEINBACH

Employability is a powerful instrument passed on by politics to public employment services (PES) as ‘people-processing organisations’ (Hasenfeld 1972), which are seen as enablers dealing with the expectations of the labour market. By enabling their clients to become employable individuals, these enablers impose expectations on their clients and thus hollow out expectations linked to ascriptive person categories like gender and ethnicity. The present project focuses on the re-categorisation work of PES staff in German job centres. The empirical basis is qualitative data – expert interviews and transcribed mediation talks between staff and clients – which were collected as part of a DFG-funded research project at the University of Potsdam.

The road ahead is paved with wireless networks: refugees, mobile technology and adaptation in Germany

JESSICA ROSENFELD

This PhD research focuses on the role that mobile technology and ‘technologically enhanced adaptation methods and software’ (TEAMS) are playing in the lives of refugees in Germany. The research questions relate to how these technologies are helping asylum-seekers to navigate better in their new lives in Germany, as well as learn new skills and cultural adaptations to assist them with their long-term aspirations within the country.

Super-diversity, urbanization and mobile communication technologies in Africa’s cities

NALUWEMBE BINAISA

This research project investigates the nexus between super-diversity, urbanization and mobile communi-

cation technologies with a focus on Africa’s cities. Africa is urbanizing rapidly, and cities are the locus of these demographic shifts, heightened mobility and immobility. The research investigates how the use and appropriation of mobile communication technologies reveals patterns of super-diversity in these increasingly networked cities. Cities are sites of social transformations spanning physical and social boundaries that are only partially captured through a focus on urbanization. This project seeks to disrupt simplistic binaries and trace the interstitialities of social mobility, ethnicity, development, gender, generations and evolving spatial re-configurations within Africa’s cities. Fieldwork has been conducted in Lagos, Nigeria, the project adopting a comparative dimension across communities within this city to reveal contested boundaries of governance and mobilization. In Lagos, for example, the ongoing Lagos Megacity re-development plan, heralded as a success in providing infrastructural development, planned housing and recreational spaces, is also criticized for entrenching inequalities. The research project aims to enhance understanding of how, in Africa’s cities, social, political and economic spaces are being disrupted, re-formed, re-inscribed and networked with wider national, regional and transnational spaces through the use of mobile communication technologies. Utilizing innovative mobile methodologies, visual and digital mapping, interviews and archives, the research will promote a multi-dimensional understanding of super-diversity in Africa’s cities.

The business of integration: super-diversity, migrants' religious entrepreneurship and social transformation in post-apartheid South Africa (completed)

PETER KANKONDE BUKASA

There is an unparalleled amount of general resentment and xenophobic attacks against foreign nationals in post-Apartheid South Africa. Yet in this violent and migrant-unfriendly environment, we see a paradox in the numbers and social status of South Africans who are joining migrants’ Pentecostal

churches. In fact, of all the things that relate to new migrants' entrepreneurship in South Africa, none is as visible as their small businesses, or as imposing as their Pentecostal churches. Regardless of their origin and the nature of their beliefs, the survival and growth of religious organizations, as for any secular organization, depends on access to resources from its external environment. This PhD project, using sociological and ethnographic methods of inquiry, and comparing three extreme case studies (two successful and one unsuccessful), examined how Congolese and Nigerian migrant Pentecostal churches in neighbourhoods in greater Johannesburg construct and maintain their organizational legitimacy in a host social context that is so hostile. Since attracting locals was not enough, the project also examined how these migrant churches deal with the challenges to diversity management arising from their church members' cultural differences in order to gain and sustain local membership and thereby ensure their survival, growth and social reproduction in the host society.

How generations remember: an ethnographic study of post-war Mostar, Bosnia and Herzegovina (completed)

MONIKA PALMBERGER

Mostar is a city that has witnessed profound political, economic and societal changes in the twentieth century with the formation and eventual break up of socialist Yugoslavia. The latest and most severe changes as a result of the war fought in Bosnia and Herzegovina between 1992 and 1995 left Mostar, a once multinational city, divided into two parts, one Bosniak-dominated, the other Croat-dominated parts. The thesis examined how, in this post-war and post-Yugoslav context, members of different generations, with distinct personal experiences and exposure to different public discourses and historiographies, give meaning to their society's and their own pasts.

A central question ran through this project: how do individuals of different generations position themselves in relation to the fractures and turning



Old man from Mostar sharing his memories at the reconstructed Ottoman bridge, Mostar, Bosnia and Herzegovina. (Photo: Monika Palmberger)

points of history when narrating their lives in terms of national identity and coexistence? This led to two further questions: how do people ground their identity in the past within a society that has seen so many political ruptures? And when do individuals relate their personal memories to national historiographies, and when do they dissociate them from them? Rather than concentrating on the narration of particular events, my interest lies in how central political periods in BiH are narrated and in the meanings they assume in the life narratives of individuals of different generations.

In this thesis I showed how, after experiencing severe changes, individuals reflect on their lives and on the history of the society they are bound to by rethinking the past, (re)positioning themselves in the present and (re-)envisioning the future. I argued that generational positioning, seen in terms of age as well as stage of life, is crucial in this threefold process of reorientation. In explaining the latter it is important to consider not only the stage of life individuals found themselves in at the time of the event they are narrating, but also the stage of life they are in when they are actually narrating it. Even though there is little interaction between Bosniaks and Croats in Mostar and their respective histories are written antithetically, I revealed common discursive tactics which run along generational rather than national lines.

Older migrants in Vienna: aging and social relations (completed)

MONIKA PALMBERGER

The research conducted in Vienna centred around the themes of urban diversity, migration and the life course. It focused on older migrants who have spent a great part of their lives in Vienna and who have retired or will soon do so. The migrant group in question immigrated to Vienna between the mid-1950s and the mid-1970s and consists of labour migrants (so-called *Gastarbeiter*) mainly from the former Yugoslavia and Turkey, as well as refugees of European and non-European origin. The shared experience of being one of the older and more established migrants in Vienna, and not one's place of birth, was decisive in the selection of informants.

This research project aimed to shed light on the still widely unexplored older migrant population, including not only the Yugoslav and Turkish *Gastarbeiter*, as in the small number of existing studies, but also on those with different migration histories and places of birth. This research project explored the older migrants' social practices, particularly in their immediate surroundings, their neighbourhood, as well as imaginations and understandings of successful aging, which are expected to include a strong transnational dimension. Concerning social relations in the neighbourhood, I am particularly interested in the relations of the older established migrants with those who have migrated to Vienna more recently. Of particular interest are identities that cut across ethnic boundaries and bear the potential to link 'old' and 'new' migrants, e.g. the identity of being a labour migrant or a refugee.

Superdiversity and pathways to health care

CHARLIE DAVISON (Essex), **GILL GREEN** (Essex), **HANNAH BRADBY** (Warwick), **SUSANN HUSCHKE** (Berlin), **GABI ALEX** (Tübingen), **KRISTINE KRAUSE**, **FELIPE MORENTE MEJÍAS** (Jaén), **INMACULADA BARROSO BENÍTEZ** (Jaén)

The health-care systems of European countries share the challenge of caring for an increasingly diverse population. Processes of socio-cultural diversifica-

tion thus include not only the influx of newcomers who carry with them different languages and variegated understandings of health care and healing, but also the heterogenization of values and norms within the settled population. The advantage of a diversity perspective lies in viewing both developments together. The recently developed concept of 'superdiversity' presents a new opportunity for understanding the politics of belonging in contemporary Europe. It presents an innovative perspective on social stratification and a new lens to look at migration-related ethnic diversity. Transcending previous theories of multiculturalism, it recognizes a level of socio-cultural-economic-legal complexity distinguished by a dynamic interplay of overlapping variables, including country of origin (ethnicity, language, religious tradition, regional and local identities etc.), migration experience (often strongly related to gender, age, education, social networks and economic niches) and legal status (implying a wide variety of entitlements and restrictions). The aim of the project is to develop ways to account better for this complexity in research on pathways to health care. The research results will inform an international, comparative research proposal.

Roma and health care: a case study of reproductive health and cultural difference in Madrid (completed)

BEATRIZ MARTÍN ARAGÓN

My PhD research focused on Roma women's experiences of reproductive health in the context of local structures of health care and in dynamic relation to the experience of health-care professionals working with Roma patients. The research aimed to disentangle the different factors that shape access to and the provision of health care for this group and the multiple ways in which notions of culture, diversity and ethnicity are used in clinical settings and biomedical research for and about Roma.

The project examines notions of cultural competence and diversity in health-care institutions. One of the objectives is to analyse what is conveyed by using culture as an analytical tool in biomedicine,

when it becomes significant to note culture, and how it relates to other categories such as ethnicity or race. I focused specifically on a culturally different group that has a special history and tradition in Spain, the Roma or Gitanos. On the one hand, I aimed to understand how, on the epistemological level, medical knowledge produces diversity by describing and classifying bodily differences based on cultural or ethnic categories. On the other hand, understanding the pragmatic significance of ideas such as culture or ethnicity in the everyday provision of health care was another objective of this project. In addition, I sought to understand better how those categorized in this way, in this case Roma women, perceive, interiorize or contest this knowledge.

Migrants' interaction with the formal and informal state in the Russian Federation

PAUL BECKER

This doctoral research project examines the question of migrants' interactions with the formal and informal state in the Russian Federation. The focus of the project is on the different resources and strategies that diverse migrant groups in the Federation adopt in order to negotiate with the formal and informal state in Russia.

By using multidisciplinary research methods, the project examines two core questions: what does a high share of informality on the part of the Russian state authorities mean for the everyday lives of international migrants and refugees in Moscow, and in which situations are they confronted with the formal and informal state? Moreover, how do migrant groups navigate the formal and informal state in accordance with their different migration channels, regional identities, language knowledge and gender? For his research, Paul has been conducting fieldwork in Moscow as a site that accommodates the most international migrants and refugees in the Russian Federation. He collaborated closely with migrant organizations, human rights activists and lawyers of the 'Memorial'. He also completed a period of voluntary service at the Civic Assistance Committee, an NGO that advocates the rights of migrants and refu-

gees in Russia. He conducted qualitative in-depth interviews with migrants and refugees in Moscow who came from Uzbekistan, Kyrgyzstan, Tajikistan, Ukraine, Belarus, Moldova, Burkina Faso, Nigeria, Cote d'Ivoire, Democratic Republic of Congo, Guinea, Afghanistan, Syria, the Philippines and Sudan.

FLOWS, DYNAMICS AND URBAN SPACE

GlobaldiverCities ('GloDiv') - Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces (completed)

Project leader: **STEVEN VERTOVEC**

Researchers: **SOFYA APTEKAR, ANNA CIESLIK, BEATE ENGELBRECHT, DÖRTE ULKA ENGELKES, LAAVANYA KATHIRAVELU, RAJI MATSHEDISHO, ALEXEI MATVEEV, ANNA SEEGER-KRÜCKEBERG, ALEX WAFER, JUNJIA YE, ABBAS YOUSEFPOUR**

How can people live together, with ever more diverse characteristics, in the world's rapidly expanding cities? The UN estimates that the world's urban population will double by 2050. Meanwhile, global migration flows show profound diversification among migrants in respect of nationality, ethnicity, language, gender balance, age, human capital and legal status. Everywhere, migrants with complex 'new diversity' traits are living in cities alongside people from previous, 'old diversity' waves. Despite their increasing ubiquity, the dynamics of diversification remain seriously under-researched. We know little about how people in diversifying urban settings create new patterns of coexistence, or how and why they might tend toward conflict.

This project's core research question was: *In public spaces compared across cities, what accounts for similarities and differences in social and spatial patterns that arise under conditions of diversification when new diversity-meets-old diversity?* The project entailed comparative, interdisciplinary, multi-method research in three contexts of super-diversity: New York (a classic city of immigration with new global migrant flows in a broadly supportive political con-



Diversity in Astoria, Queens, New York – People of Astoria.
(Photo: Steven Vertovec)

text), Singapore (dominated by racial-cultural politics, and wholly dependent on new, highly restricted migrants) and Johannesburg (emerging from Apartheid with tensions around new and unregulated pan-African migrant flows). Spanning anthropology and human geography to research the changing nature of diversity and its socio-spatial patterns, strategic methods entailed ‘conceiving’ (exploring how old and new diversities are locally understood), ‘observing’ (producing ethnographies of interaction) and ‘visualizing’ (using photographs, film and innovative data mapping).

The GLOBALDIVERCITIES project was funded by an Advanced Investigator Grant of the European Research Council (ERC) to Prof. Vertovec.

Emerging epicenters of global urbanization: Asia and Africa

ABDOUMALIQ SIMONE

(with the African Centre for Cities, the Indian Institute for Human Settlements, the Hyderabad Urban Lab and the Rujak Center for Urban Studies)

The project tracks the key demographic, economic and socio-cultural variables that are driving massive urban growth in these two regions and, through grounded social action and ethnographic research, examines how heterogeneous processes of intensive and extensive urbanization are instantiated in select urban areas across these regions and, furthermore,

with attention to the remaking of urban cores and peripheries.

Particular emphasis is placed on the modalities through which social heterogeneity is reconstituted in new built environments and governance arrangements. The first-phase outcomes of the work, focusing methodologically on how everyday life and macrostructural changes can be considered simultaneously, elaborates how adaptive urban agendas focusing on infrastructural change can build cross-class, cross-sectoral coalitions capable of shaping urbanization processes across these regions in more sustainable and just ways.

Inhabiting urban corridors

ABDOUMALIQ SIMONE

Urbanization is no longer embodied by the city, but takes a multiplicity of spatial, physical and social forms. Much work has been done on the infrastructure, production networks and commodity circuits at work in the articulation of existent urban regions in the formation of corridors. This project undertakes a more socio-cultural exploration of the complexion of mobilities, labour, and social interchange at work in these corridors, using them as a site to understand the composition of new heterogeneities from materiality, everyday life and built environments. A workshop of twenty-eight social scientists working on the relationships between culture, urbanization and infrastructure along the East African Indian Ocean coast was conducted in October 2016 to explore key theoretical and methodological issues that will be further investigated, both in this region and in the emerging Kolkata-Kunming corridor (an element of the One Belt/One Road) in Bangladesh, China, India, Myanmar (BCIM corridor projects).

Imaginaries of opportunity: precarious mobilities in and out of conflict in East and Central Africa

LÉONIE NEWHOUSE

In her current work, Léonie takes up the ways in which large-scale humanitarian interventions reshape regional migration patterns, economies and

social relations in urban centres in East Africa. International stabilization efforts, including humanitarian relief and peace-building operations, are accompanied by enormous flows of financial and material resources into struggling economies that have been further eroded by conflict and crisis. While research has shown that complex emergencies bring influxes of skilled professionals and foreign currency to areas in crisis, we know less about the ways in which these efforts restructure imaginaries of risk and opportunity for migrants within the region. Through ethnographic investigation and analysis, Léonie's work identifies the routes that lead people to set up businesses in cities in crises, as well as the broader networks of migration, mobility and finance within which they are situated.

Social relations in super-diverse London (completed)

SUSANNE WESSENDORF

Urban areas in the UK and internationally have seen significant changes in patterns of immigration in the past two decades, leading to profound demographic diversification. This diversification is not only characterized by the multiplication of people of different national origins, but also differentiations in terms of variables such as migration histories, religions and educational backgrounds, length of residence and socio-economic backgrounds. This has resulted in 'super-diversity' – a condition of more mixed origins, ethnicities, languages, religions, working and living conditions, legal statuses, periods of stay and transnational connections than Britain has ever faced (Vertovec 2007).

How has the diversification of diversity impacted on social life locally? How do people deal with this new social reality? How do residents get along in a context where so many people come from elsewhere? And what shapes their perceptions about each other? This project presented an in-depth study of super-diversity as a lived experience. It investigated how people deal with the ever more confusing demographic composition of 21st century



Street market in Hackney, London. (Photo: Doerte Engelkes)

urban areas, and how they navigate social spaces in a context where no majority group exists. Based on eighteen months of in-depth ethnographic fieldwork in the London Borough of Hackney, the project situated local narratives about life in this super-diverse area within larger contemporary debates on immigration and social cohesion. It asked what social relations look like in a super-diverse area ten years after the publication of the famous Cantle Report, which, in reaction to the riots in northern UK towns in 2001, painted an infamous picture of groups living 'parallel lives' (Cantle 2001). In a super-diverse context, does this policy discourse, which emphasises the need to enhance meaningful interchanges and build cohesion, make sense? Do people live separate lives in super-diverse contexts? How do they structure their social relations in different public and semi-public spaces? And do the recent August 2011 riots have anything to do with diversity? The findings of the project show an important move away from discourses surrounding multiculturalism and cohesion by demonstrating that on the local level, rather than forming major social challenges, ethnic and religious differentiations have become a normal part of everyday life. At the same time, generational and racial boundaries persist, with young black people forming the group against which the rest of the population, regardless of their own backgrounds or ethnicity, holds most prejudice.

Home-making in diversity: social and spatial encounters with difference in a migration hub in Istanbul (completed)

KRISTEN BIEHL

This doctoral research project examined the ways in which differences are socially and spatially experienced in contexts of intense migration-led diversification, and where 'old' meets 'new'. For her research, Kristen conducted ethnographic fieldwork in a historic Armenian quarter of Istanbul called Kumkapı, which in recent decades has been rapidly transformed into a central residential hub for internal migrants of Kurdish origin, as well as very diverse immigrant and refugee groups. In Kumkapı, Kristen examined housing and home-making practices among these various groups as lenses for understanding the kinds of differences, such as ethnicity, gender, race and migration purpose, which inform the use and perception of space and identification with it. Furthermore, the diversity of these perceptions of space were historically and geographically juxtaposed to the larger transformations of urban space in Istanbul in order to assess the kinds of governing forces that underlie the social and spatial experiences of increasingly mobile and globalized urban populations.

Tensions of diversity: living and planning in globalizing urban spaces (completed)

FELICITY HWEE-HWA CHAN

Habitual contact with multiple ethnicities and nationalities brings about the opposing effects of hostility and opportunities for intercultural learning. As gateways of global immigration, city neighbourhoods are controversial spaces where fear, friction and indifference are palpably experienced in the expression of habits and cultural values. However, the daily cheek-by-jowl urban living with different ethnicities and immigrants in cities is capable of catalyzing productive tensions between different cultures through moments of unexpected (un)learning. These tensions of diversity destabilize the status quo and challenge individuals to confront their prejudices and fears by stretching their horizons through exchange. Better

mutual understanding between individuals with different cultural and ethnic backgrounds can grow out of these urban interactions. The project thus sheds light on how urban policies and planning can strategically remould the tensions of living in culturally complex cities at the crossroads of global immigration through purposeful intervention in urban life.

Through the empirical lens of three culturally diverse and socio-economically different neighbourhood settings in Los Angeles, the project mapped out the contours of tensions in the sharing of urban living space through interviews, cognitive mapping and survey with participants who live, work or regularly visit the neighbourhoods. What different kinds of tensions can emerge from the routine sharing of globalizing urban space, and why do these tensions arise? What is the role of urban space in stoking negative tensions and generating creative ones? How is local belonging created in a diverse globalizing city? The project took these qualitative analyses a step further by synthesizing them with the results of a survey conducted with participants to identify the locations and characteristics of urban spaces that are opportune for intercultural learning and understanding. What are the practical opportunities that existing local public spaces can offer for the creation of intercultural understanding? How can urban spaces become the catalysts of productive tensions? How must the planning and design of settings of human diversity be transformed to mediate these tensions and encourage productive intercultural exchanges?

Understanding the public-private spectrum of space in asylum-seekers' accommodation facilities

SHAHD WARI

Within the framework of the project, 'Diversity of Asylum-seekers' Needs and Aspirations', the sub-project 'Understanding the Public-private Spectrum of Space' employed participant observation, spatial analysis and guided and semi-structured interviews with asylum-seekers to understand their spatial needs and perceptions and to investigate the importance of public and private spaces, as well as the

dynamics of social spaces in accommodation facilities specifically and on the city level in Göttingen in general. This focus on space is meant to contribute in part to answering the macro-project's research question investigating needs and aspirations, and to clarify whether and how existing institutional accommodation facilities meet the needs and aspirations of asylum-seekers, and how they influence their life trajectories.

Picturing social encounters: visual research on diversity in public spaces

ANNA SEEGER-KRÜCKEBERG

In recent years visual methods and their application in field research have gained more and more attention from international researchers. Methodological discussions started in different disciplines like cultural anthropology, sociology and geography. This thesis seeks to contribute to this body of work with reference to my fieldwork in Astoria, New York City (within the research project 'GLOBALDIVERCITIES. Migration and New Diversities in Global Cities: Comparatively Conceiving, Observing and Visualizing Diversification in Urban Public Spaces'). My doctoral project investigates the following research questions: what kinds of knowledge can be gained using various visual methods regarding everyday interactions in the public spaces of a highly diverse neighbourhood? And what kinds of content are transmitted through visual representations and documentations?

Using multiple (visual) methods, the longstanding or fleeting encounters of migrants – interactions between friends, neighbours, colleagues and strangers – will be visualized and analysed. Latham (2004) complains that this research area is often overlooked or taken for granted because it is so ordinary. Amin (2002) calls for an anthropology of 'the local micropolitics of everyday interaction' akin to what Leonie Sandercock (2003) sees as 'daily habits of perhaps quite banal intercultural interaction.' The importance of visual methods within this field of research arises as a result of a complex social environment in which migrants live and the complex social interaction in itself. Ultimately interaction not



only involves spoken words, but also, for example, pitches of the voice, gestures and mimics (Theye 2004). In addition, Latham (2004) notes that social interaction is influenced by the setting. With visual methods one can record the environment in which the interaction takes place as well.

Strikingly research projects mostly make use of one or two visual methods at a time within their project. This project combines a whole set of visual methods with ethnographic field methods to visualize and to analyse intercultural interaction: filming, guided tours, video feedback, photo elicitation, participatory photo/film elements, mappings (e.g. movement maps, mental maps), participatory observation and interviews. The findings will be result in a doctoral thesis. In addition, a comparative ethnographic film and an interactive website are planned so a wider audience may visualize the findings.

Spaces of 'crisis': immigration and (de/re) bordering regimes

SOMAYEH CHITCHIAN

Somayeh's doctoral project focuses on the emergent and shifting geographies of (im)migration and movement. Her research primarily critiques the ontology of fixed and static places in the analysis of migration—whether in the framework of the nation-state, primarily, or 'the city,' as currently—and the prioritization of the receiving society and the spaces of settlement over a processual understanding of migration and mobility. A further focus is the complex interconnectivities of the geographies of the 'sending' and 'receiving' societies and the spaces *in-between* of concentration and extension and (de/re)border-

ing regimes which these movements constantly (re)configure and (re)produce at all spatial scales.

Transnational migrant ties: social formation and reproduction among Armenians in Germany

ASTGHIK CHALOYAN

This research is devoted to the study of migrants through the lens of transnationalism. By revealing characteristic manifestations of transnationalism, cross-border attachments and encounters, it addresses issues of dual senses of belonging, multiple self-identifications and correspondingly different modes of attachments to the homeland. This project shows how various configurations can condition relevant encounters and representations and how the latter, in their turn, are manifested differently in pertinent configurations. Several factors make the Armenian case interesting and worth studying. The Armenian diaspora is considered a classic diasporic group, and the history of Armenian migration and diaspora formation dates back to very early centuries. This project, based on the study of Armenians in Germany, therefore provides a solid background for understanding the questions mentioned above. It not only highlights the importance of different waves of migration and migrant generations from the perspective of transnationalism, it also points to the importance of distinct modes and conditions of migration. Thus, this research not only views modes of attachments to one's country of origin and peculiarities of the sense of belonging from the perspective of different migrant generations, it also emphasizes the importance of so-called 'once diasporized' and 'multiply diasporized' migrants. Therefore, this project studies the social formation and reproduction of transnational ties amongst Armenians in Germany. It puts forward the questions of whether transactional activity/ties/practices survive over generations and what kinds they are. Furthermore, the goal of this research is to determine whether, and to what extent, transnational engagements influence self-identification and the sense of belonging, and how this in its turn impacts on perceptions of components of belonging. This study therefore also takes into ac-

count the question of the durability of transnationalism and reveals that, although the social practices and life-styles of the second generation are not the continuation of their parents' transnational involvements and connections to the country of origin, they still bear the imprints of transnationalism. In addition, it concludes that cross-border ties do not necessarily need to be sustained and intensive; transnationalism, in its various manifestations, can instead undergo fluctuations. The project fleshes out different types of in-border and cross-border encounters and various modes of representations, thereby envisaging new concepts and explanations regarding such phenomena as transnationalism.

Child health and migrant parents in Southeast Asia

THEODORA CHOY FONG LAM

For millions of families across Asia, international labour migration has become part of a household livelihood strategy motivated by a desire to improve the life chances of the next generation. Yet, there has been relatively little research on transnational house-holding or the impacts of parental migration on children who stay behind in Southeast Asia. In this context, in 2008 the international research team first set out to collect survey data from around a thousand households in four countries (Indonesia, Philippines, Thailand and Vietnam) as part of an investigation into 'Child Health and Migrant Parents in South-East Asia' (CHAMPSEA). In the following year, the team continued with qualitative, in-depth interviews with around fifty carers in each study country, as well as structured interviews with 32 Indonesian and Filipino children (16 per country) aged 9 to 11. Further qualitative interviews focusing specifically on the gendered narratives of twenty households comprising return migrants, left-behind carers and left-behind children in Indonesia and the Philippines were conducted by Theodora between 2009 and 2012 to explore changing gender subjectivities (both masculinities and femininities), the web of care and relationships within the family in the wake of labour migration.

ETHICS, LAW, AND POLITICS DEPARTMENT

The boundary dilemma

BENJAMIN BOUDOU

This project aims at investigating democratic justifications of borders. In his ongoing publications, Benjamin pursues three lines of argument. First, he reconstructs the ongoing debate on the ethics of immigration to explain how the 'boundary dilemma' arises, i.e. the difficulty of reconciling a clear justification for border controls with a solid defence of freedom and equality. Secondly, he argues that the main positions in this debate rely on methodological nationalism, i.e. they build their theories on a biased image of the political community. Thirdly, he makes the case for a pragmatist definition of democratic communities and argues that the various interests of members and non-members should equally be taken into account in order to ensure the participation of those whose interests are severely affected. He aims to develop a more thorough understanding of the 'interests' to be considered and a clearer defence of the relationship between having one's interests affected and actual participation. Benjamin suggests that, far from being a utopian solution, the

principle of affected interests can be incrementally implemented so as to make democratic boundaries more responsive to the domination of foreigners.

Distant claimants: an inquiry on how law conditions access to political membership

DANA SCHMALZ

The research project examines how the role of physical presence for politics translates into legal problems, and how law conditions access to political membership in constellations of physical distance. It proceeds on the one hand from an analysis of asylum cases, in which the legality of deterrence at the border was in question. These constellations underline how physical distance plays a role for the arising of claims under human rights jurisdictions, and for the practical conditions of making those claims heard legally and politically. On the other hand, the project situates these case analyses within considerations about the changing assumptions about co-presence in legal and political theory. Territory and co-presence constitute the very bases of political membership in a modern conception: Democratic

3. The construction of a critical discourse

• The *migrant crisis* (2015-2016)



Liberation, 15.10.2015





citizenship is understood with reference to the territorially defined state, and constitutes vice versa the basis of legitimacy for rules regulating access to the community. Co-presence is thereby the, often implicit, justification for more far-reaching mutual obligations among citizens, and the reference point for conceptions of the political beyond formal participation rights. Yet conditions of co-presence themselves are shaped by legal rules and as such necessary subject of political contestation. Drawing on examples from the law of forced migration, the project raises questions as to how democratic theory can account for distant claimants, and what dilemma arises for an open conception of democratic citizenship. It further explores what provisions we find in refugee law reflecting these difficulties, and which channels legal institutions might offer to address the dilemma.

Immigration law and the international governance of migration in light of the theory of property rights

STEFAN SCHLEGEL

My research centres on the question of which goods (like access to well-functioning public institutions and well-functioning labour markets) are distributed by administrative law, especially immigration law?

I analyse international treaties on migration from the perspective of the goods that are transferred by these treaties, both from states to states and from states to individuals. I hope to develop a common understanding of the growing number and variety of international treaties regarding migration and a common language for the goods (like market access and control over this access) that are transferred by these treaties. I develop the idea that blocking migration imposes a negative external effect on foreign countries and their citizens and that many treaties regarding migration can be understood as an attempt to internalize some of that effect.

The insight that immigration law allocates good ‘access to institutions’ is also useful for the debate on migration and development. I identify this access as the main reason why migration can have such an opportunity-enhancing effect on individuals and households. If control over this access is understood as a property right, then the rich insights on the importance of secure property rights for socio-economic development can be applied to the analysis of migration as a contributor to development.

In addition, I analyse the historical evolution of immigration law as an allocator of goods. I ask



whether immigration law can be better understood if its genesis is described as a series of reactions to the changing value of the good ‘control over immigration’ due to changing economic and technological circumstances, especially changing transaction costs in the transfer and enforcement of the property right over someone’s migration.

Managing religious diversity in post-Reformation German cities

MAXIMILIAN SCHOLZ

In the seventeenth century, the Lutheran theological faculties at Jena, Leipzig and Wittenberg issued theological advice (*Gutachten*) regarding the proper treatment of Catholics, Jews and Muslims in Lutheran lands. The theological advice came as a response to questions about everyday life posed by pious Lutherans. Under what circumstances is it permissible to bury a Catholic in a Lutheran churchyard? How

should a good Protestant merchant behave while visiting a Muslim country? How should Protestants treat Jews? My historical research examines the answers issued to such questions in order to understand the posture of German cities towards Catholics, Jews and Muslims in the centuries after the Reformation.

Theological *Gutachten* present an ideal source base for a historical investigation of the interplay between German theology and Protestant–Catholic, Protestant–Jewish and Protestant–Muslim relationships in German territories and cities. Princes and city councils struggling with issues of religious diversity and religious boundaries specifically sought out the faculties at Jena, Leipzig and Wittenberg for their advice. Religious boundaries were paramount in the thinking of German rulers in the seventeenth century, and my project opens a window on to the construction of such religious boundaries.

The right to family-class immigration**NAAMA OFRATH**

Virtually every liberal state provides some avenue for the immigration of foreign family members solely for the purpose of unification and establishment of family life with locals, and in many immigration countries the family-class composes a significant part of immigration intake. Perhaps the omnipresence of this immigration class, as well as the intuitive appeal of the underlying rationale of having families living together, can explain why family-class immigration is rarely critically explored. Whatever the explanation may be, I suggest that it is unsatisfying. Noting the current global trend of limiting access to family reunification, my doctoral research project explores the theoretical justifications for family-class immigration and their policy implications. I advance the thesis that family-class immigration policies expose the principles and values that immigration and citizenship policies uphold. Studying the usually neglected family class of immigration proves a fruitful source for a more nuanced

and complex understanding of different positions on the question of controlling political membership – the organizing debate in citizenship and immigration theory.

Volunteering for permanent residency and citizenship**BOUKE DE VRIES**

My research at MPI-MMG focuses on immigration requirements. Specifically, I investigate whether volunteering should be a necessary and/or sufficient condition for expedited access to permanent residency or citizenship. In addition, I am completing a book on illiberal groups based on my dissertation, as well as a number of papers on a variety of topics, including state neutrality, conscientious exemptions and free speech. During spring 2017, I have been teaching a Master's class on state neutrality and multiculturalism at the University of Göttingen. I am also the convener of a working group on methods in political theory, a joint project with the University of Hamburg.



MAX PLANCK FELLOW GROUP 'GOVERNANCE OF CULTURAL DIVERSITY – SOCIO-LEGAL DYNAMICS'

Changing legal definitions of minority rights and nationhood in written constitutions

MATTHIAS KOENIG

This project examines how the legitimating principles of nation states have changed since the emergence of nation states in the late eighteenth century by analysing written constitutions. The project has built a unique dataset in which all national constitutions in the world are coded with a three-dimensional coding scheme that captures provisions on cultural homogeneity, individual cultural rights and group cultural rights respectively. This dataset has been used to address two core research questions. First, the project has traced descriptively how different models of minority incorporation have evolved over time and became globally influential. Its initial findings suggest that the cultural homogeneity model became increasingly dominant from the late eighteenth century but has declined since the mid-twentieth century, while individual cultural rights have gained prominence since the mid-twentieth century, and multiculturalism since the 1990s. Secondly, the project examines the domestic and global factors influencing constitutional change. It tests the hypothesis that, in addition to domestic factors, such as levels of development and power configurations, global factors, such as exposure to the global human rights discourse and links with transnational legal networks, are crucial in shaping the decision to adopt one or another model of minority incorporation in national constitutions. The project will complement the quantitative large-N analysis with qualitative case studies that examine in greater detail the transnational diffusion processes and domestic socio-legal contestations over ethnic, linguistic and religious diversity in particular moments of constitution-writing. The project is being developed and carried out in cooperation with Kiyoteru Tsutsui of the University of Michigan and has received additional funding from the National Science Foundation (NSF).

Judicial politics and the governance of religious diversity

MATTHIAS KOENIG & LISA HARMS

This project focuses on courts as arenas for the struggle of religious recognition. The overall aim is to understand the role of the judicial realm in accommodating religious minorities' claims in the European and North American context. The project relates to ongoing debates about judicial politics and their implications for the regulation of religion showing that court conflicts can affect the situation of religious minorities not only by granting rights to exemption or parity, but also by constituting the very meaning of 'religion'. The project's findings suggest that court conflicts have been a motor of institutional change in respect of relations between states, religious majorities and religious minorities. A particular focus is on religious group interest litigation, which, unlike in the US, has hardly been studied in the European context. The project has produced a database of litigation at the European Court of Human Rights (ECtHR), which helps in assessing the amount and success rate of legal mobilization across religious groups, including both new proselytizing religions and migration-related ethno-religious minorities. Qualitative research conducted by Lisa Harms in her dissertation project, pursued in conjunction with Sciences Po, Paris, aims at a better understanding of the conditions and strategies of legal mobilization among selected religious groups, with a particular focus on their differential access to an increasingly transnationalized legal field. The dissertation examines how understandings of the right to freedom of religion and the meaning of religion itself are negotiated as part of field dynamics at the European Court of Human Rights. The overall project is being developed in close collaboration with various international scholars, including Claire de Galember at the Ecole Nationale Supérieure, Cachan, and Effie Fokas at the Hellenic Foundation for European and Foreign Policy, Athens.

Secularity, cultural memory and the governance of religious diversity: Spain and Canada in comparison

MARIAN BURCHARDT

In recent decades, many Western liberal democracies have experienced increasing religious pluralization. The emerging patterns of religious diversity have mainly resulted from immigration and the ongoing differentiation of post-traditional Christian and non-Christian forms of religious belonging and believing. At the same time, these processes have engendered numerous public controversies in which the claims of

‘newcomer’ religious minorities, especially Islam, are challenging inherited institutional arrangements of church–state relations that often privilege one dominant religious tradition over others. In this context, the notion of ‘secularity’ has acquired multiple and contested meanings. Thus, ‘secularity’ can be discursively employed not only to promote specific notions of political liberalism, but also to defend a patrimonialized Christian or Judeo-Christian identity. In both cases, ‘secularity’ is often articulated as a specifically Western cultural heritage that is deeply entangled with constructions of collective memory. Contribut-



"Fundamentalism is not a Quebec value" – Demonstration in favour of the Charter of Secularism, Montreal (Photo: Marian Burchardt)

ing to the research agenda of the Max Planck Fellow Group (Koenig), this project explores institutional and popular responses to religious diversity in Quebec and Catalonia. The project compares two cases characterized by deep-seated national cleavages that, while experiencing a similarly rapid decline in native religiosity and receiving increasing numbers of religiously engaged immigrants, have embarked on distinctive processes of human rights-oriented legal reform in regulating religion. Findings suggest that what enabled religious diversity to become a dominant state discourse in Catalonia underlying both the interpretation of secularity and administrative practices towards religion is the relatively marginal role of Catholicism in contemporary nationalist mobilizations. In Quebec, on the other hand, both secularism and Catholicism are central to the nation-building project since both are defined as the majority's cultural heritage. As a result, migration-driven religious diversity is seen as a much greater threat to the Quebec nation and secularity modelled as a means to achieve greater national unity, whereas the legal and political measures proposed to enact this secularity often conflict with the religious commitments of practitioners. The project advances two arguments: first, the positioning of sub-state nations towards the larger nation state inflects institutional responses; and secondly, the cultural narratives that legitimate regimes of religious diversity reflect the particular historical trajectories of stateless nations and the dominant collective memories of the dominating nation state's influence over them. In the case of Quebec, this cultural narrative is built around the myth of 'survival' and underdevelopment in a colonial situation, hard-earned liberation and modernity, as well as around the idea of being forced into the straightjacket of multiculturalism by Canada in a way that degrades Quebec's status as a founding nation and undermines national cohesion. In Catalonia, by contrast, the narrative involves the notion of cultural and economic progress and suggests that the region is instead being forced into the straightjacket of conservative Catholic culture through Spanish domination.

Repertoires of diversity and collective boundaries: diverging paths between Portugal and Brazil?

NUNO OLIVEIRA

This project, pursued during a short-term visiting fellowship with the Max Planck Fellow Group under Matthias Koenig, traces two divergent trends in the conception of diversity between Europe and Latin America which have far-reaching implications at the level of public policy. Case studies of Portugal and Brazil are taken as illustrations of these trends. The first trend, exemplified by Portugal, is towards the blurring of ethnic and racial boundaries under the policy concept of 'interculturalism'. The second trend, exemplified by Brazil, is towards traditional multicultural policies such as the recognition of group specificity according to ethnic boundaries and belonging, with impacts on the distribution of symbolic and material resources. The project accounts for both trends by developing the concept of 'repertoires of diversity', which helps mitigate the problems inherent in theories of historically path-dependent national models.

The unintended consequences of constitutionalism: the dynamics of ethnic conflict in the late Ottoman Empire

NADER SOHRABI

As a visiting researcher to the Max Planck Fellow Group (Koenig), Sohrabi is pursuing two projects that concern the Ottoman Empire in the aftermath of the Young Turk Revolution of 1908 to explore the consequences of introducing constitutionalism and of the radical redefinition of citizenship and nationhood that followed in this multi-religious and multi-ethnic context.

The first project looks at the relationship between the Turkish/Ottoman centre and Albanian and Arab territories. A centralist (as opposed to federalist or decentralized) constitution was introduced in order to transform the Empire into a nation state. This called for a double transition that inadvertently pushed the Empire to the brink of breakdown. The first transition was to the ethnic model of citizen-

ship under the nation state, which aimed to replace the Empire's territorial subject-hood with Ottomanism. As a step toward greater equality, it sought to dismantle the Empire's identity hierarchy along religious lines, but it also managed to introduce a new hierarchy based on ethnicity that signalled the emergence of an ethnic (Turkish) core. This change in the Empire's identity orientation intensified ethnic nationalism on all fronts (Turkish, Albanian and Arab). The second transition was to introduce uniform administrative practices befitting a constitutional nation state with 'equal' and 'fair' relations with its subjects, thus replacing the Empire's variegated, ad-hoc and contextually specific administrative practices, which had been constructed over centuries. This process challenged, for example, the traditional method of managing non-Muslims (e.g., the millet system) and mixed administrative arrangements with Muslim publics (Albania and Arab regions). Resistance to both transitions had a destabilizing impact that opened the way to wars and the collapse of the Empire.

The second project concerns the 1909 Armenian massacres in Adana which preceded the ethnic cleansing of WWI. Constitutionalism's promise of equality among religions aimed to end Muslim superiority. Yet, a broad swathe of public opinion that considered the Armenians to have unfairly surpassed the Muslims economically was now unhappy to be placed on par with them politically. Simultaneously, constitutionalism ushered in an unprecedented period of freedom for political parties, the press and cultural-ethnic activity among the minorities, a tremendous expansion of the Ottoman public sphere that brought much visibility to the previously subdued populations. This combination proved fatal. Previous accounts have blamed the outbreak of hostilities alternatively on the Ottoman government, the Armenian revolutionary parties, the Sultan, local elites or the Young Turks (the Committee of Union and Progress or CUP). This project's findings suggest that the 1909 massacres happened almost entirely

at the grassroots level, with only minor assistance from the local elites or government functionaries. This sheds light on the dynamics of the much broader ethnic cleansing of WWI, not because the two events were entirely similar, but because the focus on the large-scale actors (e.g., the state, the CUP, Russia) in WWI has blurred our view of the disorganized, public-level local conflicts that happened in tandem with government-sponsored violence. The study of 1909 thus enables a more layered, complex and ultimately more accurate picture of ethnic violence in WWI.

International law and the politics of religious difference: a historical sociological account

MATTHIAS KOENIG

Religion has become an increasingly salient marker of symbolic and social boundaries in nation states across the world. In both immigration and post-colonial settings, state representatives and social activists struggle over the public recognition of religious differences and the accommodation of religious minorities. These struggles, whether inside or outside the court room, draw widely on scripts of religious freedom and minority rights as institutionalized in constitutional and international law. In an attempt to historicize neo-institutional world polity theory, this project scrutinizes the trans-regional entanglements in which these scripts have emerged. The project is producing a unique relational dataset of bilateral treaties from the nineteenth century to the post-WWI minority rights regime in order to describe how norms of religious freedom and minority rights, spreading through the network of sovereign states, have been universalized and institutionalized in international law. The project analyses how this process has been shaped by unequal power configurations between empires and nation states, as well as scrutinizing the influence of social movements, including missionary organizations, ethno-religious minorities and transnational associations.

MAX PLANCK RESEARCH GROUP 'EMPIRES OF MEMORY: THE CULTURAL POLITICS OF HISTORICITY IN FORMER HABSBURG AND OTTOMAN CITIES'

Empires of memory: The cultural politics of historicity in former Habsburg and Ottoman cities

JEREMY WALTON

The empire as a political, social and cultural form and project haunts contemporary nation states across the globe. This haunting is particularly acute in Europe. Although the modern empires of Europe no longer exist as political entities, memories of imperial identity, power and their discontents continue to fuel contemporary political projects and demarcate horizons of belonging. Our research project, 'Empires of Memory: The Cultural Politics of Historicity in Former Habsburg and Ottoman Cities,' will examine the multiple lives of imperial memories in relation to the dominant political and cultural logics in Europe today. We will focus on the cultural politics of former imperial belonging in six cities: Istanbul, Vienna, Sarajevo, Budapest, Thessaloniki and Trieste. The choice of these six cities is strategic. Istanbul and Vienna were the capitals and principal political-economic centres of the Ottoman and Habsburg Empires. Sarajevo and Budapest were, at different points in their histories, ruled by both the Ottomans and the Habsburgs, although they occupied very different positions within the political geographies of their respective empires. Finally, Thessaloniki and Trieste were crucial ports for much of Ottoman and Habsburg history respectively, but they are currently located within national contexts that broadly eschew these histories. The contemporary geopolitical and regional situations of these six cities also present provocative points of comparison and contrast. They are located in six different nation states, namely Turkey, Austria, Bosnia-Herzegovina, Hungary, Greece and Italy. Four of these states are EU members, while Turkey remains a perpetually deferred candidate for entry, and Bosnia-Herzegovina



The arcades of the Habsburg-era Mirogoj Cemetery, Zagreb
(Photo: J. Walton)

na is as yet only a prospective candidate. Three of the cities are national capitals; several of them are regional economic and political centres, and Istanbul is a burgeoning global city. Finally, the six cities also span the recent geopolitical rift of the Cold War. These multiple connections and distinctions among the cities make them uniquely suited to yield a comparative, multidisciplinary study of memories of empire and the politics that attend to these memories.

Empires on the Danube: European narratives and urban erasure in Belgrade, Budapest, Vienna and Ruse

MILOŠ JOVANOVIĆ

My current project eschews the bounded nature of individual urban histories in order to highlight the common structural forces and tensions of urban erasure, contemporary capitalism and the production of 'European' space on the banks of the Danube. I explore how imperial pasts structure and enable projects of erasure in Belgrade, Budapest, Vienna and Ruse. In these four cities, narratives of empire deeply inform market competitiveness, national culture and European progress. My project examines

how memories of empire create amnesiac narratives, obscuring past and present dispossessions that make up the Danubian cityscape. In Vienna and Budapest, projects of urban renewal situate selective visions of the Habsburg past within contemporary discourses of Europeanness. In Belgrade and Ruse, claims to a Central European heritage erase Ottoman pasts, rendering (post-)socialist transformation a natural sequel to nineteenth-century urban change. Empire haunts the borders of Danubian urbanity in profound, yet unequal ways.

Where time and space are consumed, but only the coffee is found on the bill

GIULIA CARABELLI

A comparative study of coffee houses as intangible and contested cultural heritage sites in Vienna, Trieste, Budapest, Sarajevo, Belgrade and Thessaloniki

In October 2011, UNESCO placed the Viennese Coffee House Culture on the Intangible Cultural Heritage List. This inventory, created in 2008, aims to keep alive traditions and cultural practices and to maintain cultural diversity in a globalizing world. This project aims to compare six cities – Trieste, Vienna, Sarajevo, Budapest, Belgrade and Thessaloniki – that are all advertised on the global tourist market for their traditional ‘coffee culture’, which was inherited and developed under the Ottoman and/or Austro-Hungarian Empires. Accordingly, this project aims to assess how coffee culture connects and distances these six cities from their common imperial pasts. On the one hand, the problematic reification of coffee culture as one of the main identifiers of these cities imagines them as part of a whole to



Synagogue and Café San Marco. This imposing synagogue, opened in 1912, stands as a reminder of the importance of the Jewish community in Habsburg Trieste (before the construction of this synagogue, there were other four, smaller in size). Next to the Synagogue, one of the most famous historical venues of the city, Café San Marco. (Photo: G. Carabelli)

be sold on the global tourist market. On the other hand, coffee (how to prepare it and name it) has also become a means to re-define local identities that contest and re-appropriate the common imperial heritage (e.g. Turkish coffee versus Bosnian coffee). Overall, this project is interested in engaging critically with the concept of intangible cultural heritage and in exploring the ways in which the Ottoman and Austro-Hungarian legacies affect contemporary processes of identity formation and aspirations in each of these six cities. Furthermore, the project aims to discuss the ways in which coffee houses in these cities have become privileged sites for local and global struggles over how to preserve the past (often nostalgically) while also looking forward to the future as a means of taking advantage of the global tourist market.

DIGITAL HUMANITIES RESEARCH COLLABORATION

The Humanities Data Centre project (HDC)

(completed)

STEFAN BUDDENBOHM

The Humanities Data Centre project (HDC) is developing a concept for the sustainable and re-usable long-term preservation of research data in the humanities.

The long-term preservation of research data requires a balanced approach between the demands for an appropriate representation of digital results and empirical material (e.g. primary data) and the necessary resources to operate a sustainable archive that is standardized and scaled. Against this background, the HDC project evaluates current types of research data, for example, interconnected databases and data visualisations. These types of complex research data are becoming more and more common in the digital humanities. These types of research data require a combination of technological and scientific expertise right from the start of a research project, at its conception, until the final transfer of data into a research data centre.

The scientific partners of the project – the Göttingen Academy of Sciences and Humanities, the Berlin-Brandenburg Academy of Sciences and Humanities and the Max Planck Institute for the Study of Religious and Ethnic Diversity Göttingen – are liaising closely with the technological partners – the Zuse Institute Berlin, the GWDG (the University of Göttingen computing centre) and the Göttingen State and University Library – to create the technical concepts and prototypes and the operational and financial models for a future humanities research data centre.

Digital methods and tools for anthropological research (completed)

FABIAN CREMER

SUSANNE FRIESE

Digital methods, tools and data are playing an increasingly important role in research as in life generally. Traditionally, the natural sciences are consid-

ered to be the most advanced users of technology, but the humanities and social sciences are also increasingly using digital instruments. As part of a large collaborative project with the Göttinger Center for Digital Humanities (GCDH) and the University of Göttingen, MPI-MMG will develop new digital tools and methods for anthropological research.

These methods and tools cover three main areas: the application of qualitative data analysis methods



to visual material, the support of researchers in their fieldwork with digital tools, and the design of an infrastructure for the storage of digital research data. Until now, qualitative data analysis software has mainly been used to organize, annotate and analyse textual research data. Due to technological progress in both

collecting and analysing multimedia data, in recent years it has become much more feasible to include image, audio and video. Methodological approaches to analysing such data have been described in the area of reconstructive social science research, but there is as yet little consensus with regard to transcription rules and practices of interpretation. A framework for code-based methods of data analysis, as supported, for instance, by software like ATLAS.ti or NVivo, has not yet been developed for visual data material. Therefore one aim of the project is to develop a computer-assisted method based on the needs of real-life research projects.

In addition, tools to support the actual fieldwork will be developed. Examples are digital maps with geo-referenced images, audio and video data, visualizations and enhancements of back-end data flows. The application of the new digital instruments requires the training and support of researchers, which will be provided as part of the project. In turn, this will help to refine the new instruments.

As part of a longer term strategy, MPI-MMG plans to establish an archive of digital anthropological re-

HDC

Über Forschungsdaten-
typen zum Angebot

Andreas Aschenbrenner, WWU Berlin
 Sven Ewert, GMD Göttingen
 Stefan Rüdiger, MPG Göttingen
 Claudia Engelhardt, GMD Göttingen
 Elias Hübner, ZIB Berlin
 Ulrike Wurbs, AWM Göttingen

1. Warum ein Forschungsdatenzentrum?

Die Nachnutzung von Forschungsdaten gewinnt zunehmend an Bedeutung und Wissenschaftler drängen auf anwenderfreundliche Dienste. Anders als bei Publikationsrepositorien gibt es für geisteswissenschaftliche Forschungsdatenzentren noch keine etablierten Standards, gerade auch in Verbindung mit der Frage der Langzeitarchivierung.

In der Designphase des Humanities Data Centre (HDC) werden daher die Grundlagen für den Aufbau eines Forschungsdatenzentrums (FDZ) geschaffen. Ein wesentlicher Bestandteil ist die Angebotsdefinition für die Nutzer, gespiegelt in einem Entwicklungskonzept für die konkrete technische Infrastruktur.

4a. Forschungsdatentypen und Angebotsdefinition

Wie lassen sich im nächsten Schritt die technischen Anforderungen an eine Infrastruktur ableiten? Welche Angebote und Abläufe sind zu definieren? In der HDC-Designphase spielen für diesen Prozess die exemplarischen FT eine wesentliche Rolle. Dabei handelt es sich um repräsentative Praxisbeispiele aus den Geisteswissenschaften.

Beispielhaft und vereinfacht dargestellt sind hier die FT „Interaktive Visualisierung“ und „Kritische Edition“ anhand zweier Projekte aus dem Konsortialumfeld. So könnte ein FDZ bspw. für interaktive Visualisierungen (4b.) einen Dienst bereitstellen, der die Anwendung zu einem Übergabepunkt „einfriert“ und zur Nachnutzung bereitstellt (Freezing). Für die Archivierung von Editionsprojekten (4c.) wäre ein generischer Viewer ein nützliches Angebot. Im Vordergrund steht immer – unter Beachtung der zur Verfügung stehenden Ressourcen – die einfache Nachnutzbarkeit für die Wissenschaftler.

2. Prämissen für Datenmodelle in einem FDZ

Anders als bei Publikationsrepositorien genügen einfache objektorientierte Datenmodelle bei den meisten Forschungsdatentypen (FT) nicht. FDZ haben es mit Sammlungen verschiedener Objekte unterschiedlicher Formate zu tun. Von großer Bedeutung sind auch die Beziehungen der Objekte zueinander oder umgebungsabhängige Darstellungen (bspw. Datenbanken oder Visualisierungen). Die signifikanten Eigenschaften von FT sind individuell abhängig von Forschungsfrage und -methode. In der Regel ist nur ein administrativer Kern einfach standardisierbar.

4b. Archivierung von interaktiven Visualisierungen

3. Significant Properties and Serviceklassen

Welche FT sind in den Geisteswissenschaften vorherrschend? Wie kann ein Infrastrukturangebot konzeptioniert werden, das diesen Gegebenheiten gerecht wird, gleichzeitig aber die Realisierbarkeit (Ressourceneinsatz) im Blick behält?

Ausgehend von umfangreichen Analysen, Umfragen und Diskussionen mit Wissenschaftlern wurde entlang des Significant Properties-Konzepts ein Mapping wissenschaftlicher Anforderungen auf Serviceklassen durchgeführt. Dieses Mapping kann je nach Anforderungen in seiner Granularität angepasst werden. Für das HDC wird von drei basalen Serviceklassen ausgegangen, die die technische Infrastruktur strukturieren werden.

4c. Archivierung von Editionen

5. Serviceklassen für Dienste und Objekte

Entlang der Kontinua Integration und Präsentation können verschiedenste Dienste angesiedelt werden. Der Fokus liegt hier auf Nachnutzung und Anwendungen. Die dafür notwendige Basis wird durch die Nachhaltigkeitsschicht gebildet, die auf Objektebene archiviert.

Ein Archivierungsvorhaben wird i.d.R. alle drei Serviceklassen (in unterschiedlicher Ausprägung und zeitlicher Abfolge) berühren.

Funded by

Consortium

Humanities Data Centre
 www.humanities-data-centre.org
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search data. This collection will include qualitative data of all media types and will allow researchers to continue the research strands of fellow researchers or to base new research, like longitudinal studies, on previously collected data. In this project, MPI-

MMG will create the foundation for such a data archive by designing metadata structures and the data infrastructure needed for the reuse of interdisciplinary humanities research data.



STAFF 2014-2016

RELIGIOUS DIVERSITY DEPARTMENT

Dr Noman BAIG (2013-2015)

Anthropology



Noman Baig was a PhD student of anthropology at the University of Texas at Austin). His PhD research investigated how post-9/11 financial surveillance has influenced mercantile practices in contemporary Pakistan. The ethnographic research was conducted in Pakistan's largest wholesale bazaar, Bolton Market, in Karachi, in 2011-2013 and concentrated largely on customary monetary networks. The study examined how the socio-political response to the 'War on Terror' involves fundamental questions of financial autonomy and independence as reflected in the monetary struggles of the merchants themselves.

Projects:

- **Merchant and Murshid: greed and God in Karachi's marketplace**

Dr Sudheesh BHASI (2015-)

Sociology



Sudheesh Bhasi received his PhD in sociology from Macquarie University. As a postdoctoral research fellow at the MPI-MMG, Sudheesh examines transnational Hindu networks in Malaysia and Singapore. His work focuses on exploring the enduring transnational religious connections of the 'old Indian diaspora' and documents the extent of the economic, material, affective and symbolic ties that exist within the transnational and translocal social space of Hindu networks. At the heart of this research lies a significant anthropological and sociological concern about the nature of transnationalism in longer-

established diasporas – how are transnational religious networks formed, maintained or revitalized in an older diaspora that has been away from the homeland for several generations? Sudheesh's work will provide a point of comparison to the ongoing research at the MPI under the direction of Prof. Peter van der Veer, which has been documenting transnational Chinese temple networks in Malaysia and Singapore.

Projects:

- **Enduring links and new connections in the Malaysian Indian diaspora: class, caste and transnationalism**

Dr Anderson BLANTON (2014-2016)

Anthropology



During his tenure as a postdoctoral scholar at the MPI-MMG, Anderson conducted ethnographic and archival research on the Far East Broadcasting Company (FEBC), the most powerful radio station ever constructed for the purposes of Christian missionization. With transmission equipment reclaimed from U.S. military engagements in the Pacific during WWII, this station blanketed Asia with gospel broadcasts originating from the FEBC headquarters in Manila. A crucial aspect of this technology of missionization included the distribution of thousands of 'portable missionaries,' that is, small mahogany radio sets that had been strategically re-engineered only to receive the missionary broadcasts.

Projects:

- **The mechanical missionary: infrastructures of conversion and the Far East Broadcasting Company**

Dr Daniela CAMPO (2014)

Historical Science, Sinology



Daniela Campo is a historian and sinologist. She was a postdoctoral research fellow at the MPI-MMG Department of Religious Diversity. In 2011, she received a PhD in East Asian Studies, 'History of Religions' program, from the École Pratique des Hautes Études (EPHE) in Paris. Her doctoral research has focused on the connections between hagiography and the formation of religious leadership, while at the same time exploring how Chinese Buddhist communities live in modern times and react to political and social changes. Since 2011, she has been a postdoctoral fellow in the 'Religions and Societies in Asia' program of the GSRL ('Societies, Religions, Secularisms Institute', UMR EPHE-CNRS) in Paris.

Projects:

- **The construction of sainthood in modern China: the life of Buddhist Master Xuyun**

Dr Uday CHANDRA

(2013-2015)

Political Science



Uday Chandra received his PhD in political science from Yale University in 2013. His research interests lie at the intersection between agrarian studies, state formation, theories of power and resistance, postcolonial theory, political anthropology, and South Asian history. Uday's doctoral research revisited classic questions of power and resistance through a study of the origins and social bases of the ongoing Maoist insurgency in India. Moving beyond recent studies of civil wars, he conducted ethnographic fieldwork in the forests of eastern India to understand who rebels, how, and why. Living among the indigenous peoples of Jharkhand, listening to their songs, stories and histories, and undertaking fine-grained ar-

chival research, he discovered that armed resistance limited itself strategically to specific targets and was inseparable from peaceful forms of political claim-making on rural powerholders through petitions and demonstrations.

Projects:

- **Negotiating modernity, remaking selves: East India migrants and the city in contemporary Mumbai**

Kanlaya CHULARATTAKORN

(2014-2015)

Social development



Kanlaya Chularattakorn was a doctoral research fellow at the MPI-MMG. She holds a BA in English language from Chiang Rai Rajabhat University (2002) and an MA in Social Development from Chiang Mai University (2008), Thailand. She is interested in investigating the impacts of regional development (Greater Mekong Sub-region and ASEAN etc.) on ethnic minorities in Southeast Asia and Southwest China.

Projects:

- **Regional development, cross border relationship and ethnicity: a case study of ethnic Hmong/Miao along the border of Southeast Asia and Southwest China**

Dr Ying DIAO (2016-)

Ethnomusicology



Ying Diao is a postdoctoral research fellow in the Department of Religious Diversity, where she is part of the Department's Research Program on 'South-West China and South-East Asia.' Ying graduated from the University of Maryland, College Park, with a PhD in

ethnomusicology (May 2016). Based on multi-sited fieldwork in China, Myanmar and Thailand between 2012 and 2014, her doctoral dissertation is an anthropological and ethnomusicological study of contemporary religious practices and social change among the Christian Lisu in the Nujiang Prefecture of northwest Yunnan on the China-Myanmar border. It uses the lens of music to examine the cultural politics of religious expression in China's minority border regions and explores the role of music in the formation of Lisu transnational religious networks.

Projects:

- **Musical mobility and the making of transnational religious networks among the Christian Lisu in post- 1980s Yunnan and Burma/Myanmar**

Dr Ajay GANDHI

(2011-2017)

Anthropology



Ajay Gandhi is an anthropologist. For his PhD, received from Yale University, he studied popular life in Old Delhi. Since 2011, Ajay has been conducting postdoctoral research in central Mumbai on status, mediation and debt. In Delhi and Mumbai, Ajay's research has focused on the following themes. First, he is interested in human and non-human relations in the city, pursuing this topic with regard to how people relate to material forms and animals. A second theme concerns inhabitation and exchange, in which Ajay has written on the street and the bazaar. His third theme pertains to interaction and compartment, with papers on insults, sincerity and the queue. A final theme is sensorial experience, which he has explored by looking at the moral and somatic dimensions of vision and intoxication.

Projects:

- **Status, mediation and debt in Mumbai**

Sana GHAZI

(2014-)

Anthropology



Sana Ghazi is a PhD student in the Religious Diversity department. She studied for a BA degree in Sociology at St. Xavier's College in Mumbai and an MA in International Relations from the University of Warwick, UK. Subsequently she taught four undergraduate courses in Asian history and political science at Utica College, New York, over two semesters. One of these focused on contemporary issues located at the intersection of religion and civil society in a pluralistic context. From 2012-13 she was Research Fellow at the Indian think-tank, the Observer Research Foundation, where she worked primarily on an academic research project pertaining to popular narratives and discourse surrounding Iran's nuclear programme, on which she also wrote in national Indian newspapers and magazines.

Projects:

- **Remaking selves: narratives of young Muslim women in Mumbai**

Dr Fabian GRAHAM (2014-)

Social Anthropology



Fabian Graham is a research fellow in the 'Temples, Rituals and Transformation of Transnational Networks' research project headed by Peter van der Veer. Having completed two years of fieldwork in Singapore, Malaysia and Taiwan on spirit mediumship, rituals and temple culture, he is now working on writing up his research data into a book. Previously, Fabian studied Taiwan studies, social anthropological analysis and social anthropology in Taipei, Cambridge and SOAS in London. His doctoral dissertation compared the folk Taoist landscapes of Taiwan and Singapore with the aim of locating historical

and socio-political explanations for the recent evolution of difference between the two religious cultures. Working closely with spirit mediums and their devotees, and adopting a participatory approach to fieldwork, his analysis encompassed temple-based ritual and material culture, spirit mediumship and trance states, inter-temple organization and expanding temple networks, and the social factors that have influenced the development of these religious elements in each location.

Projects:

- **Chinese spirit-medium cults in Southeast Asia**

Xiao HE

(2011-2015, 2016-2017)

Anthropology, Journalism



Xiao He was a Doctoral Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity. He holds a BA in Journalism from Anhui University (2008) and an MA in Anthropology from Fudan University, China (2011). His field research and thesis investigated the lived experiences of rural migrants in Shanghai. He is interested in questions relating to migration, urbanization, money, time, labour and work.

Projects:

- **Time experiences of uncertainty and aspiration among rural migrants in globalizing Shanghai**

Naomi HELLMANN

(2014-)

Development Studies



Naomi Hellmann is a doctoral fellow in the Department of Religious Diversity. She holds an MA in Development Studies from Brown University and

an MSc in Contemporary Chinese Studies from the University of Oxford. Her PhD research investigates the effects on ethnic minorities of the opening up of Southwest China to Southeast Asia and why the outcomes of China's transnational regionalization strategy have affected ethnic minorities differently. Her research interests focus on development, institutions and ethnic minority groups in China.

Projects:

- **The effects on ethnic minorities of the opening up of southwest China to Southeast Asia**

Dr Angie HEO

(2012-2015)

Anthropology



Angie Heo is an anthropologist focusing on public and political cultures of religion, media and the economy. Her geographical areas of research include the Arab Middle East and the African Mediterranean, North-east Asia and the Asian Pacific Rim. She is interested in the study of comparative and global Christianities in the modern world, with a particular focus on the Eastern Orthodox and Evangelical Protestant traditions.

Dr Ke-hsien HUANG (2013-2014)

Sociology



Ke-hsien Huang (PhD Sociology, North-Western University, 2013; BA and MA Sociology, National Taiwan University) was a postdoctoral research fellow at the Institute. His dissertation, *Cultural Intermediary and Globalization: Transforming Pentecostalism in Post-Mao China*, is based on itinerant work and interviews conducted on the True Jesus Church—a long, widespread and still vigorous yet understudied

Pentecostal Church—in seventeen Chinese provinces. The findings demonstrate that this religion, which used to be stigmatized as superstitious, has been reformed as a more rationalized, more institutionalized and less self-closed group. This ‘civilizing’ process, it is argued, is enacted, negotiated and resisted through several encounters in the era of globalization among different groups. Since coastal urban church elites are equipped with the political opportunities, economic resources and cultural competence with which they have been granted, they play a remarkable role in this process.

Projects:

- **Chinese secularism, education, and urban aspiration among religious youth: an ethnographic study of Pentecostal college students in contemporary China**

Dr Guan Thye HUE
(2014-2016)

Chinese Studies



Hue Guan Thye is a specialist on traditional Chinese religion in Singapore. He obtained his BA in Chinese Language and Literature from Peking University, China, and his MA and PhD in Chinese Studies from Nanyang Technological University, Singapore. A revised version of his PhD dissertation has been published (*Yange Yu Moshi: Xinjiapo Daojiao He Fojiao Chuanbo Yanjiu* 《沿革與模式：新加坡道和佛傳播研究》 [Evolution and model: the propagation of Taoism and Buddhism in Singapore] (Singapore, 2013). In addition to the theme of its title, this book also analyses the interactions between Buddhist and Taoist culture, as well as their belief structures. Hue Guan Thye is also the co-author of *Xinjiapo Hanchuan Fojiao Fazhan Gai shu* 《新加坡漢傳佛發展述》 [A study of the development of Chinese Buddhism in Singapore] (Singapore: *Buddha of Medicine Welfare Society*, 2010). In the past few years,

Dr Hue has embarked on a field research project entitled ‘Mapping Religious Sites of Singapore’ under the direction of Prof. Kenneth Dean, McGill University, Canada. As part of this project, they carried out a survey of more than eight hundred Chinese Temples and Clan Associations in Singapore. Part of their collection of stone inscriptions from these temples and associations has been compiled as a historical reference book, entitled *Epigraphic materials in Singapore: 1819-1911* (Singapore, 2017).

Projects:

- **Comparative research project on Chinese transnational religious networks in Singapore**

Dr Jin-heon JUNG
(2009-2017)

Cultural Anthropology



Jin-Heon Jung is a sociocultural anthropologist working on Korean Christian global networks. He studied Korean literature and cultural anthropology in Seoul, Korea, and finished his PhD in anthropology at the University of Illinois at Urbana-Champaign. His dissertation, ‘Free to be: North Korean migrants and South Korean Evangelical Church,’ shows that, while past anticommunist regimes have publicly celebrated North Korean defectors as national heroes and heroines, today they are empowered to criticize the North in the evangelical church and within the logic of conversion. Dr Jung’s interests lie in Christianity/religions, nationalism, refugees, human rights, multiculturalism, global capitalism and public anthropology. Jin-heon has also worked as a program director at an NGO making alternative educational programs for young North Korean migrants in Seoul, Korea.

Projects:

- **The post-division (Christian) citizenship: the Christian encounters of North Korean migrants and South Korean Protestant Church**

- **Religious-ideological competition and development in Cold War cities: Seoul, Berlin and Pyongyang**
- **Urban aspirations in (post)cold war capitals: Seoul-Berlin in comparative anthropology**
- **Urban aspirations in Seoul: religion and megacities in comparative studies**

Dr Jie KANG

(2009-)

Chinese Studies



Jie Kang is project coordinator for 'Cultural diversity in South-West China and South-East Asia' and 'Temples, rituals and the transformation of transnational networks' headed by Prof. van der Veer at MPI's Department of Religious Diversity. She was awarded a PhD degree in Sinology from the University of Leipzig for a dissertation entitled 'From peasant to pastor: the rural-urban transformation of Protestant Christianity in Linyi, Shandong Province' (2014). Generally, she is interested in religious networks and transnational religious growth in China and among the Chinese diaspora abroad. Currently, her responsibilities include the following:

- Supporting collaboration with Chinese universities, academic institutions and organizations.
- Organizing the MPI institute's activities in China, such as the annual summer school and workshops.
- Developing a research network base connecting the MPI Department of Religious Diversity to Chinese academic institutions.
- Assisting with the publication activities of the bilingual journal *Cultural Diversity in China*.
- Coordinating exchanges between Chinese scholars, the MPI and the publisher De Gruyter.

Prof. Hui KIAN KWEE

(2015-)

History



Kwee Hui Kian (PhD, Leiden University) is Associate Professor of History and Diaspora and Transnational Studies at the University of Toronto. She has been Research Fellow at the Netherlands Institute of Southeast Asian and Caribbean Studies (KITLV), Visiting Fellow at National University of Singapore, International Center for Studies of Chinese Civilization at Fudan University (Shanghai, China), College of Humanities and Social Science at the National Chiao-tung University (Hsin-chu, Taiwan), and Post-doctoral Fellow at the Asia Research Institute (Singapore). She has won several grants for research on the Chinese diaspora and temple networks from the Netherlands Organisation for Scientific Research (NWO), Institute of Southeast Asian and Caribbean Studies, Social Sciences and Humanities Research Council and Connaught Foundation (Canada), and from the MPI-MMG. She is also collaborating with the New York University Development Research Institute examining 'non-national' bases of developmental success.

Projects:

- **Socio-religious affinities, economic dominance: Chinese diasporic institutions and networks in Northeast Sumatra, c. 1920-present**

Dr Patrice LADWIG

(2016-2017)

Social Anthropology



Patrice Ladwig studied Social Anthropology and Sociology in Germany, France and the UK, obtaining his PhD from the University of Cambridge in 2008. He has worked at the University of Bristol. and, the Max Planck Institute for Social Anthropology and

was Visiting Professor at the University of Zürich and the University of Hamburg. With a regional focus on mainland Southeast Asia (primarily Laos and Thailand), he works, among other issues, on the anthropology of Theravada Buddhism, death and funeral cultures, religion and communist movements and colonialism. During his time at the MPI, Patrice primarily worked on two publication projects. The first was a (long-overdue) edited volume entitled *Buddhist socialisms: Asian interactions of Buddhism and communist movements*, which deals with the multiple and at times tension-ridden political and religious histories that evolved from the meeting of Buddhism and various forms of communism and socialism during the twentieth century. The second project was a journal special issue entitled *Towards an anthropology of Buddhism: ethnography, theory and comparison*, which he edited with his colleague Nicolas Sihlé (CNRS, EHESS). This publication aimed to revive some themes of the anthropology of Buddhism by connecting some of its classical topics (mainly developed in the 1970s) with questions of comparison and recent anthropological theory.

Projects:

- **Buddhist socialisms: Asian interactions of Buddhism, socialist ideologies and communist movements in historical perspective**
- **Towards an anthropology of Buddhism: ethnography, theory and comparison**

Samuel LENGEN

(2013-)

Anthropology



Samuel Lengen's PhD project explores ethnographically connections between technology entrepreneurship and online media production in Beijing's digital economy. In particular, it examines how digi-

tal media and communication technologies form part of the negotiation of socio-economic inequality and entrepreneurial opportunity in contemporary China. Samuel received his MA (2012) in Social and Cultural Anthropology, Modern Chinese Language and Literature, and Modern History from the University of Zurich. His research interests include digital media and communication technologies, gender and performativity, innovation and creativity, entrepreneurship and economic policy, the body and affect, aesthetics and materiality, youth and contemporary China.

Projects:

- **Binary dreams: creative success and failure in Beijing's internet industry**

Dr Jifeng LIU

(2016-)

Sociology



Jifeng Liu is a research fellow at MPI-MMG. His current research explores how the rise of China is restructuring Protestant networks between Chinese communities in Southeast Asia and southern Fujian in the twenty-first century as part of the Indian and Chinese Religious Networks in South-East Asia project directed by Prof. Peter van der Veer and Prof. Kenneth Dean. Jifeng received his PhD in sociology and religious studies from Leiden University in the Netherlands in 2017. During his doctoral project, he was a visiting scholar in the Department of East Asian Studies at the University of Cambridge and the Nordic Institute of Asian Studies at the University of Copenhagen.

Projects:

- **China's rise, restructured relations and transforming religious networks between Minnan and Southeast Asia**

Dr Neena MAHADEV

(2015-2017)

Anthropology

Neena Mahadev is a research fellow at MPI-MMG, where she is preparing her book manuscript, entitled 'Rivalry and political cosmology: the Buddhist-Christian conversion debates in millennial Sri Lanka', for publication. This study is based on twenty-four months of fieldwork in Sri Lanka in 2009-2011, generously supported by the Wenner Gren Foundation for Anthropological Research. The ethnography offers a situated look at Christian conversion and Buddhist anti-conversion measures. Being dually situated among Sri Lankan Christians and Buddhists, the project sheds new light on pressing debates over secularism and religious freedom. The study reflects the profound implications of inter-religious tensions for post-war Sri Lanka, and for a globalizing world more generally.

Nga MAI THI THANH

(2016-)

Sociology

Thi Thanh Nga Mai has joined the MPI-MMG to work on the project North-South by East-West on the Vietnamese diaspora. In line with the main theme of the project, her doctoral research focuses on division and reconciliation among the war-affected Vietnamese community in Berlin, a city where vertical lines of demarcation between East and West have persisted since the Cold War. Before coming to the institute, she graduated from the Academy of Communication and Journalism in Vietnam and received her BA in Sociology. Then she moved to Thailand for her MA in Health Social Sciences at Mahidol University, where she submitted her thesis on cross-border romance before taking up her second Master's in Migration and International Relations sponsored by the Erasmus Mundus program. She was also granted

a three-month fellowship at the Asia Research Institute in Singapore, a program to promote knowledge exchange and learning for young Asian scholars.

Projects:

- **Paradoxes of unification: the narratives of Vietnamese migrants in Berlin**

Dr Reza MASOUDI NEJAD

(2016-2017)

Architecture, Urban Morphology

Reza Masoudi Nejad is a native south-western Iranian who lives in London. As an urbanist, his work focuses on the geography of crowds and protests, urban violence and studies of religious rituals in public spaces in Iran and India. He has been a research fellow at MPI-MMG (2009-2011) and an Alexander von Humboldt Fellow at Zentrum Moderner Orient, Berlin (2013-2015). During his time in Berlin, he was a teaching fellow at the Free University, where he introduced and taught 'A Modern History of the City'. Reza has also been affiliated with the Department of Anthropology and Sociology at SOAS, University of London, as a Research Associate since 2011. He received his PhD from the Bartlett Faculty of the Built Environment, UCL (2009).

Projects:

- **The rite of urban passage: the spatial dynamics of Muharram processions during the Iranian urban transformation**

Dr Mireille MAZARD

(2015-2016)

Anthropology

Mireille's doctoral fieldwork examined the process by which the Nusu minority came to inhabit the Chinese state as marginal subjects, constructing politi-

cally situated identities through their appropriation of socialist discourse. Since completing her PhD at the University of Cambridge in 2011, Mireille has taught anthropology at the University of Paññasatra, Cambodia, and the University of Regina, Canada. During her postdoctoral fellowship at the University of Warwick, she studied the expression of emotion in online discourse. When not immersed in anthropology, Mireille enjoys jazz singing.

Projects:

- **Ghosts of ritual: yearning and utopia at the margins of the Chinese State**

Dr Shireen MIRZA
(2015)

Anthropology



Shireen Mirza is an anthropologist interested in understanding how urban religion forges legality. Her book, *Aspiring for authenticity: notions of truth and legality in a Mumbai slum*, facilitated through a fellowship at MPI-MMG, is an ethnography of how horizons and urban aspirations script newer geographies, urban practices and legalities. The book explores how communities in Mumbai's unclassified 'slums' strive to legalize and legitimize their life worlds by deploying global community networks, political party affiliations and visual vernacular narratives in order to be recognized as authentic and legitimate. Prior to this, she worked as an Assistant Professor of Sociology and Anthropology at the Department of Humanities and Social Sciences at the Indian Institute of Technology, Madras. She obtained her PhD in Anthropology and Sociology from the School of Oriental and African Studies (SOAS), London. Her doctoral dissertation was a historical ethnography of the old city of Hyderabad. In it, she explored the presence of a pre-colonial past in the affective energies and temporal rhythms expressed in present-day renditions of Muslim belonging to the old city. After completing her PhD, she conducted post-doctoral

work as part of the Tata Institute of Social Sciences and MPI-MMG 'Urban Aspirations' project.

Dr Nate ROBERTS
(2011-2017)

Anthropology



Nathaniel ('Nate') Roberts is a socio-cultural anthropologist who joined MPI-MMG in January 2011 and is the author of *To be cared for: the power of conversion and foreignness of belonging in an Indian slum*. He has conducted ethnographic research on slum-dwellers in Chennai, Pentecostals in Dharavi (Mumbai) and the Nagarathar (Chettiar) in Southeast Asia. His major theoretical interests are in the anthropology of religion (especially Christianity) and secularism, the relationship between national elites and subaltern subpopulations, the comparative study of race and caste, and the cultural logic of political representation and 'democracy.'

Projects:

- **Structure and change in a traditional banking community: Nagarattar in the 21st century**

Dr Arpita ROY
(2015-)

Anthropology



As a post-doctoral scholar working at the MPI-MMG, Arpita Roy is conducting research on alchemy and occult Tantrism on the basis of extensive fieldwork in rural Bengal, India. A critical component of her research involves examining how alchemy forms a matchlessly supple instrument, which aligns the local landscape with the grand scale of cosmogenesis, to open up several lines of questioning at the basis of myth, history and science. Her project, entitled '*Tantrism in contemporary Bengal*', is committed to taking textual material seriously and integrating it

with fieldwork data in the hope that ethnography may clarify the rich layering and multi-directionality of Tantric thought.

Projects:

- **Tantrism in contemporary Bengal**

Dr Roschanack SHAERY

(2010-2014)

Anthropology



Roschanack Shaery is interested in Shiite politics in Lebanon, Iran, India and Syria. She completed her MA in Anthropology and Education in Heidelberg in 1998 and received her PhD in Modern Middle Eastern History at the University of Chicago in 2005. She worked as a Syria researcher at the University of Amsterdam, where she was able to establish close contact to a variety of Syrian dissidents and activists, both in Syria and abroad. At MPI-MMG she has been working on a manuscript entitled 'Lebanese detainees in Syria: transnationalism, piety and suffering' and has conducted a project on the history and politics of Twelver Shiites in Mumbai.

Projects:

- **Lebanese detainees in Syria: transnationalism, suffering and piety**

Dr Dan SMYER YU

(2011-2014)

Cultural Anthropology



Dan Smyer Yu is an anthropologist specializing in the study of religious revitalizations, charismatic communities, the commercialization of religious spirituality and the relationship between eco-religious practices and place-making in contemporary China. He received his PhD in cultural anthropology from the University of California at Davis. Prior

to his joining MPI-MMG, he was a New Millennium Scholar and the Associate Director of the Ethnic Minority Study Center of China at Minzu University in China. He has also taught and held research positions at the University of California at Davis, Graduate Theological Union, San Francisco Theological Seminary, Sacramento City College and the Center for the Pacific Rim at the University of San Francisco.

Projects:

- **Imagining Tibet in China: spiritualism of nation and nationalism**

Dr Paul SORRENTINO

(2015-)

Anthropology



Paul Sorrentino's research aims at developing a pragmatic approach to religious practices based on a fine-grained ethnography that takes into account individuals' capacities for critique and judgement. This object and this approach constitute an entry to the study of Vietnamese society's transformations through the great changes in the country in its recent history, namely colonisation, wars of extreme violence, the creation of a socialist state and the latter's conversion to a market economy.

Projects:

- **Negotiating rituals in contemporary Vietnam**

Dr David STROHL

(2016)

Sociocultural Anthropology



David Strohl is an Assistant Professor of anthropology at Colby College in the United States. He earned his PhD in socio-cultural anthropology from the University of Virginia in 2011. His research focuses

on Muslim societies in South Asia and addresses topics like morality, citizenship, religious authority and tolerance. While at MPI-MMG, Dr Strohl completed work on a book manuscript titled *Moral projects: social imaginaries of religious revival and civic engagement among the Ismaili community of Mumbai*.

Projects:

- **Moral projects: social imaginaries of religious revival and civic engagement among the Ismaili community of Mumbai**

Dr Raphael SUSEWIND

(2016-2017)

Political Anthropology



Raphael Susewind is a political anthropologist of urban India and worked as an Associate of the Contemporary South Asia Studies Program at the University of Oxford, where he explored Muslim belonging, the ambivalence of the sacred and electoral politics through both ethnographic and quantitative methods. At MPI-MMG, Raphael wrote more about the iconic but forgotten Rifah-e-Aam Club in Lucknow.

Projects:

- **Politics and poetics in India's changing public sphere**

Dr Shaheed TAYOB

(2012-2017)

Anthropology



Shaheed Tayob was a PhD fellow at the Department for Religious Diversity. He has an undergraduate degree in finance, holds a CFA charter, and has three years of working experience as a chartered accountant. Since leaving the corporate world he has pursued his research interest in understanding religion

and economy through a focus on consumption. At MPI-MMG he developed his research interests in religion, Islamic studies, ritual, modernity, consumption, markets and capitalism.

Dr Shajidanmu TUXUN

(2011-2016)

Journalism, Ethnology



Sajide Tuxun was a doctoral research fellow at MPI-MMG. She holds a BA in Journalism (2006) and an MA in Ethnology from Shaanxi Normal University, China (2009). Her field research and thesis investigated the Uyghur migrants in Xi'an. She is interested in questions relating to ethnicity, migrants, gender, religion, urbanization, education and globalization. She has conducted a comparative study of Uyghurs in Shanghai and Shanghainese in the Xinjiang Uyghur Autonomous Region.

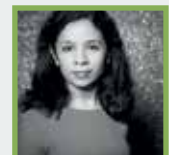
Projects:

- **Gender, ethnicity and religion: making sense of Uyghur aspirations in Shanghai**

Dr Sahana UDUPA

(2011-2016)

Social Anthropology



Sahana Udupa is a social anthropologist and communications scholar with research interests in journalism cultures, digital media politics, religion and global urbanization. In her fieldwork in Bangalore and Mumbai in India, and among the South Asian diaspora in Europe, her work has traced the transforming media and urban landscapes of late capitalism that are today inseparable from how religion and cultures are experienced, politicized and put to a variety of intentions by actors both within and beyond national boundaries. Conceptually, her research raises the question of 'mediation' as a media

technological, performative and experiential space in which to articulate political practice.

Projects:

- **New media and new politics in urban India**

Dr Bob VAN DER LINDEN

(2016-2017)

History, Musicology



Bob van der Linden (PhD South Asian History: University of Amsterdam, 2004) is a historian and musicologist. His first book, *Moral languages from colonial Punjab: the Singh Sabha, Arya Samaj and Ahmadiyahs* (New Delhi: Manohar, 2008), was a comparative socio-intellectual history of these voluntary Muslim reform movements in the context of the imperial encounter. Subsequently, he combined his fascination for music, India and British imperial history in *Music and empire in Britain and India: identity, internationalism and cross-cultural communication* (New York: Palgrave MacMillan, 2013). As a writing fellow at the institute, Bob worked on the long-overdue biography of Arnold Bake (1899-1963).

Projects:

- **Biography of Arnold A. Bake**

Prof. Dr. Peter VAN DER VEER

(2008-)

Anthropology



Peter van der Veer is a Director at MPI-MMG. He has taught anthropology at the Free University of Amsterdam, Utrecht University and the University of Pennsylvania. In 1992 he was appointed Professor of Comparative Religion and Founding Director of the Research Center in Religion and Society in the Social Science Faculty of the University of Amsterdam. He served as Dean of the Social Science Faculty and

the Amsterdam School for Social Science Research at Amsterdam, as well as Director of the International Institute for the Study of Islam, and was Chairman of the Board of the International Institute for Asian Studies, both in Leiden. In 1994 he was appointed University Professor at Large at Utrecht University, a position he continues to hold. He has held visiting positions at the London School of Economics, University of Chicago, University of Michigan, Ecole des Hautes Etudes en Sciences Sociales in Paris, Institute for Advanced Study in Princeton, New School in New York and National University of Singapore. He received the Hendrik Muller Award for his social science study of religion. He is an elected Fellow of the Royal Netherlands Academy of Arts and Sciences and a member of several advisory boards, including the Prayer Project of the SSRC in New York.

Projects:

- **Center for the study of ethnic and cultural diversity**
- **Comparative study of urban aspirations in megacities**
- **Globalization of religious networks**
- **Indian and Chinese religious networks in South-East Asia**
- **North-West by East-West**
- **Religious diversity and ecological sustainability in China**
- **Spiritual heritage and the question of post-war reconciliation in Vietnam**
- **Urban aspirations in Seoul: religion and megacities in comparative studies**

Dr Leilah VEVAINA

(2015-)

Social Anthropology



Leilah Vevaina received her PhD in Social Anthropology from the New School for Social Research in 2014. She has an MA in Anthropology from the New School (2007) and an MA in Social Thought from New York

University (2005). Her research lies at the intersection between urban property and religious life within the legal regimes of contemporary India. She has conducted fieldwork in Mumbai, India, with a specific focus on the Indian Zoroastrian or Parsi community with generous support from the Wenner-Gren Foundation and the American Institute of Indian Studies. Her book manuscript, entitled 'Trust matters: religious endowments and a horoscope of the city', focuses on religious endowments and trust as a mechanism of property management in Mumbai.

Projects:

- **Parsi religious endowments in Mumbai**

Dr Sophorntavy VORNG
(2014-2017)

Anthropology



Sophorntavy Vorng was a writing fellow at MPI-MMG. She completed her PhD in Anthropology at the University of Sydney in 2009. In 2004, she graduated with a Bachelor's degree in Liberal Studies (Anthropology Honours I), also from the University of Sydney. Sophorntavy's research interests include class and consumption, status and inequality, space and politics, and religion and addiction. Her primary field sites are Bangkok and Chiang Rai. Her work in Bangkok explores consumption, urban space, status relations, class identity and the nature of privilege and inequality in contemporary Thailand. At the Institute, she continued her project on religion, marginality and addiction among highland ethnic minorities in northern Thailand. In addition to her academic work, Sophorntavy has also worked as a consultant with international organisations focusing on development assistance and social science research in Southeast Asia.

Projects:

- **Religion, marginality and addiction in northern Thailand**

Ngoc Thi VUONG
(2014-)

Sociology



Ngoc Thi Vuong is a doctoral research fellow at the Institute. She holds an MPhil in Sociology from Cambridge University (2011). Her research topics concern 'The effects on ethnic minorities of the opening up of S.W. China to Vietnam'. She is also interested in gender equality, transnationalism and development.

Projects:

- **Polluted and polluting: a view from the borderland**

Dr Xiaoxuan WANG
(2016-)

Religious Studies



Xiaoxuan Wang is a social historian of modern and late imperial China. He previously worked on early imperial China. His research interests include Chinese communal religion, Chinese Christianity and the Chinese diaspora. He received his PhD in East Asian Languages and Civilizations from Harvard University, an MA in Religious Studies from the University of Colorado at Boulder and a MA in Chinese History from Peking University. His dissertation is a pioneering study of religion in rural China under Mao. As a postdoctoral research fellow at MPI-MMG, Dr Wang will work on a book project examining the transformation of the religious and social landscape in Chinese local society during the Mao years (1949-1978) and the Maoist period's profound impact on religion and society in contemporary China.

Projects:

- **Transformation of religion and society in China under Mao and its contemporary legacies**

Dr Chris WHITE

(2015-)

Chinese History

Chris White received his PhD in Contemporary Chinese History from Xiamen University in 2011. His dissertation focused on the lives of Late Qing and Republic-era Chinese Christians in southern Fujian. After finishing his degree, Chris stayed on at Xiamen University as a lecturer. His current research focuses on how Chinese Christians in southern Fujian remember and commemorate their Christian heritage. He has published his research in *Twentieth Century China*, *Ching Feng*, and other journals and books.

Projects:

- **In the footsteps of others: Protestant networks in southern Fujian and Southeast Asia**

Jingyang YU

(2013-)

Religious Studies

Jingyang Yu is a doctoral research fellow at the Department of Religious Diversity. She received her BA in German Language and Literature Studies from the Communication University of China in Beijing in 2009. She has been living in Berlin since October 2010 and received her MA in religious studies from Humboldt University in 2013. Her doctoral research focuses on Chinese Christian communities in Berlin and the interaction between migrants' churches and urban culture.

Projects:

- **Lost in translation: negotiation of language and identity among Chinese immigrants in Berlin**

Sarover ZAIDI

(2011-2015)

Social Anthropology

Sarover Zaidi was a doctoral research fellow at MPI-MMG with affiliation to the University of Utrecht. Her work focused on religious architecture in Mumbai and its relationship to the wider neighbourhood, municipal planning and the urban space of the city. Working on theological architecture (especially the three Semitic religions), ghettoized neighbourhoods and the creation of city plans, she will look at the forms into which these expand and the social, political and pluralistic practice of religion in a cosmopolitan city.

Projects:

- **Religious architecture, everyday life and urban space in Mumbai**

Dr Weidong ZHANG

(2014-2015)

Cultural Studies

Weidong Zhang was a research fellow at MPI-MMG and is an Associate Professor in the Global Studies and World Languages Department at Winona State University, Minnesota, USA. He holds a PhD in Mass Communication, with a Cultural Studies focus on Chinese culture and society, and an MA degree in Asian Studies/Asian Civilizations, both from the University of Iowa. His research interests lie at the intersection of language, media, culture and Chinese society. He has published research in, among others, the *International Journal of China Studies*, *Journal of Asian Communication Research*, and *Network and Communications Journal*. One important focus of his scholarship is on ethnicity and cultural identity in contemporary Chinese society. His previous study looks at the online presence of Chinese ethnic mi-

norities, mainly Manchus, examining how people of a particular marginalized and underprivileged social group make meaning by using the new communication technologies of the Internet in their daily lives, and how they create a new space of hope to negotiate, articulate their cultural identity, shape their own destinies, and possibly bring about social change in a globalizing world, all issues related to ethnicity, identity and community. At MPI-MMG, he has been working on ethnic minorities and transnational migration between southwest China and Southeast Asia.

Projects:

- **Hmong diaspora, ancestral land and transnational networks**

Dr Jili ZHU

(2014-2016)

Anthropology



Jili Zhu came to MPI-MMG from Minzu University, China, as a postdoctoral fellow. She has received extensive training in anthropology and history, conducting more than fifteen years of work in this field.

She started her study in the Department of Anthropology at Yunnan University in China and also took part in a Visual Anthropology Joint Training by the Visual Institute of Göttingen University and Yunnan University in 2002. She focused on research into the traditional culture and religious diversity of China's Miao minority. She has also been involved in editing the Yunnan Miao's Culture Series and co-authored *The History of Flowery Miao*, which her great grandfather wrote in 1939. In recent years, she studied the history and progress of Protestant missionaries in encountering and engaging with the Flowery Miao in Yunnan and Guizhou provinces in southwestern China during the first half of the twentieth century. Her study examined a number of specific historical materials that belong to Flowery Miao families and individuals. She investigated the success and failure of the mission work of different denominations and their impact upon the Miao's daily lives. At MPI-MMG, she has been working on a study of the relations between Yi and Miao in Sichuan, Yunnan and Vietnam.

Projects:

- **Study of the relations between Miao and Yi in southwest China and Vietnam**

SOCIO-CULTURAL DIVERSITY DEPARTMENT

Dr Sofya APTEKAR

(2011-2014)

Sociology



Sofya Aptekar was formerly a Postdoctoral Research Fellow at MPI-MMG and now teaches at the University of Massachusetts in Boston. She is currently studying super-diversity in public spaces in a neighbourhood in Queens, New York. She holds a PhD in sociology from Princeton University, where she studied the sociology of culture, immigration and demography. She has also taught at Rutgers University, Queens College and Brooklyn College. Sofya has published her first book, *The road to citizenship: what naturalization means for immigrants and the United States*, and continues to publish her findings from the GlobaldiverCities project.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

Beatriz Martín ARAGON

(2013-2015)

Medical Anthropology



Beatriz Martín Aragón was a doctoral candidate at MPI-MMG under the supervision of Dr Sahra Gibbon in the Department of Anthropology of University College London. Her thesis deals with diversity in public health-care institutions in Spain, specifically with Roma minorities. Beatriz holds an MSc in Medical Anthropology, University College London (2012), an Advanced Studies Degree (MSc degree) in the Socio Medical Science and Medical Humanities Programme of the Department of Preventive Medicine and Public Health and History of Science in the Fac-

ulty of Medicine, Complutense University of Madrid (2008), and a BS in medicine and surgery, University of Zaragoza (2002).

Projects:

- **Roma and healthcare: a case study of reproductive health and cultural difference in Madrid**

Paul BECKER

(2011-2016)

Sociology



Paul Becker is working towards his PhD at the Georg-August-Universität Göttingen and is a member of the MaxNetAging Program of the Max Planck Society. He is affiliated with MPI-MMG and the Max Planck Institute for Demographic Research in Rostock. He holds an MA in Eastern European Studies, Political Science and Sociology from the Freie Universität Berlin. Paul's research in Moscow (the Russian Federation) focuses on migrants' and refugees' interactions with the formal and informal state. His current research interests include the topics of migration, informality and corruption, ethnic discrimination and the strategies of migrants in emerging economies with a high share of the informal state.

Projects:

- **Migrants' interactions with the formal and informal state in the Russian Federation**

Dr Susanne BECKER

(2016-)

Sociology



Susanne Becker is a postdoctoral researcher in the Department for Sociocultural Diversity. She holds a

degree (Diplom) in Sociology from Ludwig-Maximilians-Universität (LMU) in Munich, Germany and a PhD in Sociology from Goethe-University Frankfurt, Germany. Currently she is researching the diversity of asylum-seekers' needs and aspirations in Germany. She focuses on the issues of linguistic diversity and the needs of asylum-seekers, as well as on the intersection of language, asylum and social inequalities. In her PhD she embarked on an ethnographic study focusing on the interconnections of language and social inequalities. She therefore examined how language ideologies (beliefs about language(s) and ways of speaking) are linked to economic inequalities. While pursuing her PhD she was a visiting researcher at the University of Cape Town (South Africa) and at the University of Birmingham (UK), as well as a Research Fellow at the Department for Qualitative Research Methods (Prof. Hella von Unger) at Ludwig-Maximilians-Universität Munich (Germany). Her research focuses on transnational migration, (global) social inequalities, language, asylum, post-colonialism, multilingualism and translanguaging.

Projects:

- **Diversity of asylum seekers' needs and aspirations**
- **Linguistic diversity and asylum**

Kristen BIEHL

(2013-2015)

Social Anthropology



Kristen Biehl is a PhD candidate at the Institute of Social and Cultural Anthropology and the Centre on Migration, Policy and Society (COMPAS) at the University of Oxford. She holds a BA in Social Anthropology and Development Studies from the School of Oriental and African Studies, London (2005), and an MA in Sociology from Bogazici University in Istanbul (2008). Her research interests are in migration, urban and diversity studies, with an emphasis on space

and place-making, housing and home, informality, illegality, governmentality, multiculturalism and cosmopolitanism in Istanbul and Turkey.

Projects:

- **Home making in diversity: social and spatial encounters with difference in a migration hub in Istanbul**

Dr Naluwembe BINAISA

(2014-2016)

Migration Studies



Naluwembe Binaisa was a postdoctoral researcher at the Department of Socio-Cultural Diversity. Her research project, based in Lagos, Nigeria, explores the relationship between super-diversity, urbanization and mobile communication technologies and the intersections with mobility, boundaries, identity, gender and generation dynamics. The project was designed to advance theoretical and empirical understandings of how social, political and economic spaces are being disrupted, re-formed, re-inscribed and networked in this mega-city. Its scope ranged from micro-geographies to wider national, regional and transnational spaces through the use and appropriation of mobile communication technologies.

Projects:

- **Super-diversity, urbanization and mobile communication technologies in Africa's cities**

Dr Astghik CHALOYAN

(2012-2016)

Sociology



Astghik Chaloyan completed her doctoral studies at the Georg August University of Göttingen, holding a DAAD scholarship for her studies. In 2016 she

successfully defended her dissertation, entitled 'Transnational migrant ties: social formation and reproduction among Armenians in Germany'. Her thesis focuses on various configurations, modes of representation and encounters in diverse realities. Taking transnationalism as her point of departure, Chaloyan's research touches on issues of the complexity of self-identification and duality of belonging among different migrant generations and modes of migration. Astghik Chaloyan obtained her BA and MA in Sociology from the Yerevan State University (YSU) in Armenia. Before starting her doctoral studies in Germany, she was a Lecturer at the Faculty of Sociology, YSU and a sociologist-researcher at the Research Laboratory of Applied Sociology, YSU. In parallel with these activities, she also took part in various research programmes financed by different international organizations, including the World Bank, Open Society Foundation, UK Department for International Development (DFID) and USAID. She was also a visiting researcher at the Swiss Forum for Migration and Population studies (SFM), University of Neuchâtel, Switzerland.

Projects:

- **Transnational migrant ties: social formation and reproduction among Armenians in Germany**

Dr Felicity Hwee-Hwa CHAN
(2013-2014)

**Urban Studies and Planning,
Geography**



Felicity Hwee-Hwa Chan was a postdoctoral fellow at the Department of Socio-cultural Diversity. She received her PhD in policy, planning and development from the Sol Price School of Public Policy, University of Southern California (2013). Her PhD dissertation, entitled 'Shades of conflict and conviviality: negotiating intercultural living and integration in Los Angeles' globalizing multi-ethnic spaces', compares three

multi-ethnic and multi-national neighbourhoods with different socio-economic living conditions in Los Angeles. It looks at how diversity is lived and negotiated in order to illumine the opportunities that urban spaces offer for facilitating everyday intercultural understanding. Felicity holds a Master's in Urban Planning from Harvard University's Graduate School of Design (2004) and a BA (Honors) in Geography and Southeast Asia Studies from the National University of Singapore (2000). Professionally, she has worked as an urban planner in Singapore and is a member of the American Institute of Certified Planners.

Projects:

- **Comparing planning interventions in culturally diverse cities of global immigration**
- **Tensions of diversity: living and planning in globalizing urban spaces**

Somayeh CHITCHIAN
(2015-)

Architecture, Urban Studies



Somayeh Chitchian is a doctoral fellow at the department of Socio-Cultural Diversity. She is also a doctoral student at Harvard University, Graduate School of Design. Her research lies at the intersection of critical urban theory and migration studies, and explores the emergent and shifting geographies of (im)migration and (im)mobility. Somayeh is a trained architect and holds a BSc and MSc in Architecture from the Delft University of Technology. She has practiced in design practices in both Amsterdam and The Hague in the Netherlands. In 2013, she received a Master's in Design Studies in Critical Conservation with distinction from Harvard University's Graduate School of Design. Her research on the 'Middle Eastern immigration landscape in America' won the Harvard ESRI Development Center Student of the Year Award in 2014.

Projects:

- **Spaces of 'crisis': immigration and (de/re) bordering regimes**

Dörte Ulka ENGELKES

(2011-2015)

Anthropology

Dörte U. Engelkes was a research fellow in the Department of Socio-Cultural Diversity. As a visual anthropologist and film-maker, she was responsible for the visualization of the project 'GlobaldiverCities – Migration and New Diversities in Global Cities' headed by Prof. Dr. Steven Vertovec. Dörte holds an MA in Cultural Anthropology and Communication Studies. Since completing training as a camerawoman in 1997 she has worked as a freelancer, producing features and documentaries for television and the internet. As a lecturer she teaches visual communication, media practice and the camera at different universities.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

Dr Annett FLEISCHER

(2016-2017)

Social Anthropology

Annett Fleischer is a social anthropologist who joined the Institute in February 2016 as a postdoctoral researcher in the project 'Diversity of asylum-seekers' needs and aspirations'. Her research interests comprise transnational migration, gender and migration-development policy. Previously, she focused on return migration and reintegration using as case studies Armenia, Mali and Tunisia. Her PhD

thesis, on Cameroonian migrants in Germany, examines the interplay of transnational mobility, family and kinship among migrants and the overarching legal framework of immigration and integration. Since 2008 she has worked in different positions in international development cooperation, among others as a project coordinator and consultant for GIZ, UNFPA and IOM. In her most recent research project, she concentrates on the dynamics of transnational families, including family reunification and return migration.

Projects:

- **Diversity of asylum seekers' needs and aspirations**
- **Rhetoric of crisis: German municipalities' response to the refugee influx**

Dr Elena GADJANOVA

(2013-)

Political Science

Elena Gadjanova holds a PhD in Political Science from the Graduate Institute of International and Development Studies, Geneva, Switzerland, and an MPhil in International Relations from the University of Cambridge. Her work focuses on ethnic politics and identities, particularly as these relate to questions of electoral campaign strategy and voting in Sub-Saharan Africa. She studies the use of political communication, the construction of social identities and the role of informal institutions in new democracies. She has done extensive fieldwork in Ghana and Kenya and is finalizing a book manuscript on cross-ethnic coalitions in Africa's presidential regimes. Her field research is also supported by the Fritz-Thyssen Foundation. From September 2015 to June 2016, Elena was the recipient of a Fung Global Fellowship, one of six awarded world-wide, for residence at Princeton University. In the past, she has also held teaching positions at the Graduate Institute in Geneva and a doctoral fellowship at Columbia University,

New York. At the Institute, Elena coordinates the African Diversities Colloquium and co-edits the journal *New Diversities*.

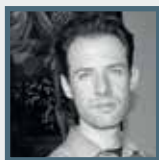
Projects:

- **Competitive elections and ethnic identification in Africa**
- **Courting non-coethnics: campaign strategies in Africa's highly diverse states**
- **Socio-cultural diversity and political issue deliberation in northern Ghana**

Mark Anthony GERAGHTY

(2013-2015)

Anthropology



Mark Anthony Geraghty joined the institute as a PhD Candidate from the Department of Anthropology at the University of Chicago. He is also a non-resident research fellow at Harvard University's W.E.B. Du Bois Institute for African and African American Research. He holds a Master's degree (2005) from the University of Chicago and a Bachelor's degree (2001) in anthropology from University College London. He has conducted extensive ethnographic research in the African Great Lakes region, focusing on crimes of 'hate speech,' local genocide courts, violence, difference and nation-building.

Dr Jörg HÜTTERMANN

(2012-2014)

Sociology



Jörg, who was a postdoctoral fellow at the Institute, studied sociology and history in Wuppertal, Bonn, Bielefeld and Madrid. From 1994 to 1996 he was part of a team that conducted a third party-funded research project on 'Strangers in Germany: opportunities and limits for the integration of Muslim minorities'. Jörg has also been a researcher at the Institute

for Interdisciplinary Research on Conflict and Violence. He has been responsible for the development, acquisition and coordination of diverse empirical projects with strong ethnographic tendencies and contributed to respective fieldworks and analyses. Related third party-funded projects addressed the following topics: 'everyday police practice', 'advancing strangers', 'conflict about Islamic symbols', 'conflict and integration in urban societies with a high share of Aussiedler', and finally 'conflict and figuration in Bradford and Duisburg' (finished in 2012). Jörg gained his doctorate from the Department of Sociology at the University of Bielefeld in 1998 with a study on 'Islamic mysticism in Germany'.

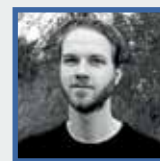
Projects:

- **Diversity and contact ('DivCon')**

Christian JACOBS

(2013-)

Sociology and Geography



Christian Jacobs is a doctoral student in the Department of Socio-Cultural Diversity and a PhD candidate at the University of Göttingen. After studying sociology and geography at the Universities of Göttingen and Utrecht, Christian received his MA in Sociology in 2013. His final thesis examined the significance of opportunities for contact in the public spaces of neighbourhoods for the frequency of interethnic contacts. From 2009, Christian was already working at the Institute as a student assistant, where he was mainly contributing to the 'Diversity and Contact' (DivCon) program. His research interests are in urban and diversity studies, city planning, housing policies, spatial structures and the public spaces of cities. His research focuses on Germany.

Projects:

- **Cities and the challenge of diversity: a study in Germany and France**
- **Diversity and contact ('DivCon')**

- **Planning diversity: the influence of city planning on spatial structures of diversity and the cohabitation of diverse groups**

Dr Peter KANKONDE BUKASA

(2013-2016)

Public Law



Peter Kankonde joined MPI-MMG to prepare his doctorate through a research project in the field of ethnic diversity. Peter is a Congolese (DRC) national. He recently finished his PhD in Migration and Displacement at the African Centre for Migration and Society (ACMS), University of the Witwatersrand. After completing his undergraduate studies in public law and working briefly as a candidate lawyer and human rights activist in Kinshasa, he moved to Johannesburg, South Africa, and took his BA Honours and Master's degrees in Forced Migration Studies from the University of the Witwatersrand.

Projects:

- **The business of integration: super-diversity, migrants' religious entrepreneurship and social transformation in post-apartheid South Africa**

Dr Annelies KUSTERS

(2013-2017)

Social Anthropology, Deaf Studies



Annelies Kusters is a postdoctoral researcher specializing in social and cultural anthropology and deaf studies, with research experience in India, Ghana and Surinam. Currently, she is investigating multimodal languaging between deaf and hearing strangers and acquaintances in public and parochial spaces in Mumbai (such as markets, shops, streets, food joints and public transport). She investigates the discourse range of gesture-based communication, their limitations and potential in relation to the places where

the interactions happen and to people's perspectives of gesture-based communication. In Mumbai, since 2007 she has also conducted fieldwork in suburban trains. Annelies is Coordinator of the institute's International Working Group on Sociolinguistic Diversity (<http://www.mmg.mpg.de/subsites/sociolinguistic-diversities/about/>). In 2016 she received the Jean Rouch Award (2016) from the Society for Visual Anthropology for her ethnographic film *Ishaare: gestures and signs in Mumbai*, and in 2015 the Ton Valen Award for her written work on sociolinguistic and issues in multicultural societies. She is the PI for a European Research Council Starting Grant (€1.5 million) for a project entitled 'Deaf mobilities across international borders: visualising intersectionality and translanguaging (MobileDeaf)' (2017-2022).

Projects:

- **Deaf-hearing gestural interaction in Mumbai: an ethnography of communication**
- **The occupation of space, hierarchy and intersectionality in Mumbai's suburban trains**

Dr Theodora LAM CHOY FONG

(2016-2017)

Geography



Theodora Lam is a writing fellow at the Department of Socio-Cultural Diversity, MPI-MMG, and a post-doctoral fellow at the Asia Research Institute, National University of Singapore (NUS). She obtained her PhD in Geography from NUS for a dissertation focused on understanding changing gender subjectivities, the web of care and relationships within the family in the wake of transnational labour migration. Her research highlights the voices of return migrants, as well as carers and children who have remained in the home countries. Theodora is currently involved in several multi-country research projects, including the longitudinal study, 'Child Health and Migrant Parents in Southeast Asia (CHAMPSEA): Wave II and Migrating out of Poverty Research Programme Con-

sortium (MOoP)'. Her research interests cover transnational migration, children's geographies and gender studies.

Projects:

- **Child health and migrant parents in Southeast Asia**

Dr Julia MARTÍNEZ ARIÑO

(2014-2017)

Sociology



Julia Martínez-Ariño was research fellow at MPI-MMG, where she worked as part of the project on 'Cities and the Challenge of Diversity: A Study in Germany and France'. Her research focuses on how actors in French cities shape structures of diversity. In particular, she investigates the local governance of religious diversity, looking, among other things, at the participation of religious actors in local governance structures in France. Julia received her PhD in Sociology from the Autonomous University of Barcelona (Spain) in 2012. She was also a postdoctoral researcher in the *Chaire religion, culture et société* at the University of Montréal. Previously, she did postdoctoral research at the Max Planck Fellow Group 'Governance of Cultural Diversity' at MPI-MMG. Julia has also been a research fellow at the University of Vienna and the *Centre d'études interdisciplinaires des faits religieux* in Paris. Julia is also a research associate of the 'Religion and Diversity' project headed by Lori Beaman at the University of Ottawa and of the ISOR research group lead by Mar Griera at the Autonomous University of Barcelona. She is currently a member of the 'Religion and Public Institutions' research network and the Spanish representative in the EUREL project at the University of Strasbourg. Her research interests include Judaism and contemporary Jewish communities, the deconfessionalisation and demonopolisation of the state, and the governance and accommodation of religious diversity in public institutions, such as hospitals, prisons and schools, and in cities.

Projects:

- **Cities and the challenge of diversity: a study in Germany and France**
- **Re-casting local laïcité: the local governance of religious diversity in France**

Dr Damián Omar MARTÍNEZ

(2013-2015)

Social Sciences and Philosophy



Damián Omar Martínez was a postdoctoral research fellow in the Department of Socio-Cultural Diversity. He studied philosophy and socio-cultural anthropology at the universities of Murcia, Granada and UNED (Spain). He received his BA and Postgraduate Diploma of Advanced Studies in Philosophy from the University of Murcia. As a doctoral student he was awarded a research fellowship within the Spanish National Program for Human Resources for Research. During this period he taught social anthropology at the University of Murcia and held visiting positions at the Department of Sociology (Bristol University), MPI-MMG and the Amsterdam Institute for Social Science Research, where he received further training in ethnographic and qualitative research methods. During his period at MPI-MMG he collected further data to widen the empirical scope of his previous research and started two new ethnographic projects: one on urban diversity in southeast Spain, the other on European anthropologists.

Dr Raji MATSHEDISHO

(2011-2014)

Industrial Sociology and Political Philosophy



Rajohane Matshedisho was a research fellow at MNI-MMG. He is now a senior lecturer in the Department of Sociology at the University of the Witwatersrand, Johannesburg. He has previously undertaken research for the Education Policy Unit (University of

the Western Cape), the School of Public Health at University of Cape Town, the Institute of Tropical Medicine (Belgium), the Nelson Mandela Foundation and the Africa Centre for Migration and Society (University of the Witwatersrand). His research interests include politics, policing and access to higher education for disabled students.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

Sabine MOHAMED
(2014-)

Anthropology



Sabine Mohamed is a doctoral candidate in the Department of Socio-Cultural Diversity and is pursuing her PhD in the Department of Anthropology of Karl Ruprechts University in Heidelberg. She holds an MA (2014) in Political Science, Islamic Studies and Cultural Anthropology from Heidelberg. She has worked as an intern in the international department of the newspaper *Neue Zürcher Zeitung* in Zürich, Switzerland (2014). She was a student research assistant in the Comparative Politics Department in Heidelberg (2008-2011), working with Prof. Dr. Aurel Croissant, and a research assistant in connection with a academic investigation of violence and multiple forms of discrimination, guided by Prof. Dr. María do Mar Castro Varela in Berlin (2012). Her doctoral research project examines inscriptions of difference within a state project to create a pluralist vision of the nation in the aftermath of a violent political transition in Ethiopia. She is interested in the quotidian processes, rituals and performativity of ethnic diversity and how these may forge a collective identity and national unity in efforts to consolidate a political transi-

tion. Through ethnographic fieldwork, her research scrutinizes the figure of the other, Eritrean, familiar stranger, and investigates sites of infrastructural renewal in the inner city of Addis Ababa. It thus asks how both of these mechanisms are being translated into a pluralist nation-state project.

Projects:

- **Ethnic difference and political stability in urban Addis Ababa, Ethiopia**

Dr Michalis MOUTSELOS
(2014-)

Political Sciences, Urban Sociology



Michalis Moutselos is a postdoctoral fellow at the Department of Socio-cultural Diversity. He received his PhD in Political Science from Princeton University in May 2016. His work examines the determinants of violent and non-violent protest in ethnically diverse neighbourhoods of Western Europe. He is particularly interested in the effects of housing policy on grievances, attitudes, local identities and mobilization in relation to the state. Michalis is also a member of the MPI-MMG 'CityDiv' team, which studies local responses to increasing population diversity in French and German cities. He has previously been a visiting researcher at Sciences Po, Paris, and conducted fieldwork in several social housing estates in France. His research interests also include the electoral behaviour and political representation of ethnic and religious minorities in Western Europe and the strategies of boundary-making employed by extreme-right parties.

Projects:

- **Cities and the challenge of diversity: a study in Germany and France**
- **Housing policy and mobilization in the French suburbs**

Dr Léonie NEWHOUSE

(2014-)

Geography

Léonie Newhouse is a research fellow associated with the 'African Urban Diversity' research cluster in the Department of Socio-Cultural Diversity. Prior to joining the institute, Dr Newhouse held a position as a Visiting Assistant Professor of African Studies at Pennsylvania State University. She earned her doctorate in Geography from the University of Washington, where she focused on an ethnographic examination of the political economy of refugee return migration to South Sudan. She holds an MSc in Forced Migration from the University of Oxford and a BS in Environmental Economics and Policy from the University of California at Berkeley. She has also held visiting positions at the Center for Peace and Development Studies at the University of Juba, the Centre for Migration and Refugee Studies at the American University in Cairo and the Center for Gender and Refugee Studies at the University of California's Hastings College of the Law in San Francisco. Dr Newhouse's research centres on the negotiation of the dynamic social assemblages that coalesce in times of uncertainty and flux, whether due to economic crisis, ongoing conflict, the arrival of vast aid infrastructures after social and natural disasters, and often all three. As a critical development scholar, she is interested in the articulations between geopolitics, a transforming global economy and diminishing opportunities for work, as played out in places in acute crisis. Her work builds on feminist, decolonial and critical readings of political economy to understand the conditions of produced hyper-precarity that shape urban life, livelihoods and mobility strategies across much of Africa, and more broadly the developing world.

Projects:

- **Imaginations of opportunity: precarious mobilities in and out of conflict in East and Central Africa**

Jessica ROSENFELD

(2016-)

Social Studies

Jessica Rosenfeld is a Doctoral Research Fellow at the University of Bonn and a member of the Max Planck International Research Network on Aging. In 2007 she obtained her MA in Policy Studies focusing on Conflict Resolution from the Middlebury Institute of International Studies at Monterey (formerly the Monterey Institute of International Studies). She completed her BA in International Studies and Foreign Language at West Virginia University in 2002. Prior to her current position with MaxNetAging, she was working at the United Nations University Institute for Environment and Human Security (UNU-EHS) in Bonn on issues related to higher education, climate change adaptation (CCA) and disaster risk reduction (DRR).

Projects:

- **The road ahead is paved with wireless networks: refugees, mobile technology and adaptation in Germany**

Dr Miriam SCHADER

(2016-)

Social and Political Sciences

Miriam Schader is a postdoctoral fellow at the Department of Socio-cultural Diversity. Her research focuses on the recent refugee immigration to Germany. In particular, she investigates the local governance of this new immigration and the transformation of both local political structures and the impact of local decision-making and administration on both asylum-seekers and local society. She was also part of the pilot project 'Addressing the diversity of needs and aspirations of asylum-seekers' (Feb. 2016 – Feb. 2017). Miriam received her binational PhD from Göttingen

University and Sciences Po in Paris. Her thesis on the religious and political mobilisation of migrants from sub-Saharan Africa in Berlin and Paris won the Augsburger Wissenschaftspreis für interkulturelle Studien (Augsburg Academic Prize for Intercultural Studies). Before returning to Göttingen, Miriam was a postdoctoral researcher at Münster University and worked as a project manager for the Robert Bosch Foundation in the area of 'migration and integration'. She holds a *Master professionnel* and a *Master recherche* in *Sociologie politique* from Sciences Po, Paris.

Projects:

- **Local transformations and asylum-seeker reception**

Dr Maria SCHILLER

(2013-)

**Social and Cultural Anthropology,
Migration Studies**



Maria Schiller is a postdoctoral research fellow in the Department of Socio-Cultural Diversity, where she is involved in the project 'Cities and the Challenge of Diversity: A Study in Germany and France'. In her research she investigates the representation of diversity in local governance networks in German cities. More specifically, she analyses the interactions between residents and local officials, as well as the ways in which immigrants are involved in and make use of local governance networks. Maria holds a PhD in Migration Studies from the University of Kent. Her PhD thesis was recently published as a monograph entitled *European cities, municipal organizations and diversity: the new politics of difference*, published by Palgrave Macmillan. For her MA degree she studied social and cultural anthropology at the University of Vienna, with some of her studies being conducted at the University of Utrecht, Netherlands. Maria has acquired teaching experience at the University of Tübingen (Sociology of Migration), the University of Kent (MA Program 'International

Migration') and the University of Vienna (Social and Cultural Anthropology).

Projects:

- **Cities and the challenge of diversity: a study in Germany and France**
- **Diversity and the negotiation of urban life: the interactions of local state actors and residents in shaping responses to immigrant-based diversity**
- **Post-multicultural cities and the politics of diversity**

Prof. Dr. Karen SCHÖNWÄLDER

(2008-)

Political Science



Karen Schönwälder is a Research Group Leader at the Max Planck Institute for the Study of Religious and Ethnic Diversity. In 2011 she was appointed Extracurricular Professor at the Georg August University Göttingen. At the Institute, her research focuses on social interactions across boundaries, the incorporation of immigrants into mainstream politics and responses to diversity, in particular at the city level. Before joining the institute, Karen was head of the Programme on Intercultural Conflicts and Societal Integration at the Social Science Research Center Berlin (WZB) and a Privatdozentin at the Free University Berlin. She obtained a Dr. phil from Marburg University in 1990 and completed her habilitation in political science in 2001 at Gießen University. Past positions include a lectureship at the University of London and a semester as Visiting Professor at Haifa University, Israel. Karen Schönwälder is a member of the editorial board of the journal *Blätter für deutsche und internationale Politik*. Her research interests include political and broader societal responses to migration processes and the establishment of new minorities, as well as various aspects of immigrant integration. In 2015 she was appointed to the Advisory Committee for Migration and Participation of the regional government. She had previously

been a member of the Niedersachsen Integration Council.

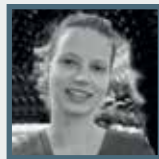
Projects:

- **Cities and the challenge of diversity: a study in Germany and France**
- **Diversity and contact ('DivCon')**
- **Political institutions and the challenge of diversity**

Anna SEEGER-KRÜCKEBERG

(2011-)

Cultural and Social Anthropology



Anna Seegers-Krueckeberg is a doctoral research fellow at MPI-MMG and a PhD candidate in cultural and social anthropology at the University of Göttingen. She is working on her doctorate in the project 'GlobaldiverCities – Migration and New Diversities in Global Cities: Comparatively Conceiving, Observing and Visualizing Diversification in Urban Public Spaces', headed by Prof. Steven Vertovec. In her PhD project she focuses on the use of visual methods in diverse public spaces. She holds an MA in Social and Cultural Anthropology and European Ethnology from the University of Göttingen. She has acquired teaching experience in the field of visual anthropology and works as the organizer of the Göttingen International Ethnographic Film Festival.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**
- **Picturing social encounters: visual research on diversity in public spaces**

Prof. AbdouMaliq SIMONE

(2014-)

Sociology, Urbanism



AbdouMaliq Simone is an urbanist in the broad sense that his work focuses on various powers, cultural expressions, governance and planning discourses, spaces and times in cities across the world. His key publications include *In whose image? Political Islam and urban practices in Sudan* (University of Chicago Press, 1994), *For the city yet to come: changing urban life in four African cities* (Duke University Press, 2004), *City life from Jakarta to Dakar: movements at the crossroads* (Routledge, 2009) and *Jakarta: drawing the city near* (Minnesota, 2014). His project at the Institute 'New Urban Worlds: Emerging Forms of Collective Life in the Global South', focuses on new inspiring and disturbing forms of everyday life in metropolitan areas of Lagos, Jakarta, Johannesburg and Delhi. Studying these new urban worlds is fundamental both for the remaking of urban studies and for the formulation of effective urban and social policies. The project will be undertaken with one of the MPI's long-term partners, the African Center for Cities; University of Cape Town as well as prospective partners, namely the Institute for Human Settlements (India), SARAI (India), the Rujak Centre for Urban Studies (Jakarta) and the Goethe Institute (Lagos and Jakarta).

Projects:

- **Emerging epicenters of global urbanization: Asia and Africa**
- **Inhabiting urban corridors**
- **New forms of collective urban life**

Cihan SINANOĞLU

(2010-2017)

Social Studies

Cihan Sinanoğlu was a doctoral research fellow at MPI-MMG working on the project 'Immigrants in the Councils of German cities' headed by Dr. habil. Karen Schoenwaelder. He acquired his university degree in social sciences (media and communication studies, political science, labour, human resources) at the Georg-August University in Göttingen in October 2009. His research interests include migration and integration research, Islamology, ethnic media and party research. He wrote his thesis on 'Reporting on Turkish migrants in Germany in *Hürriyet* and *SZ*', dealing with the question of how ethnic media affect the integration of migrants in Germany.

Projects:

- **The dilemma of the bridge-builders: local councilors with migration background**

Dr Alex STREET

(2013-2014)

Political Science

Alex Street was a postdoctoral researcher in the Department. Alex holds a PhD from the University of California at Berkeley (December 2011), awarded for a dissertation on 'Citizenship begins at home: how families shape immigrant incorporation'. He received his MA in Political Science at University of California, Berkeley in 2006. Alex envisages conducting new research in two areas—citizenship and elections—as well as extending some current projects. The research on citizenship and elections will involve comparisons across German cities and regions to enhance our understanding of how contemporary democracies encounter and configure the social diversity that results from immigration.

Projects:

- **Immigration and political socialization**
- **Political institutions and the challenge of diversity**

Dr Alexandre TANDÉ

(2014-)

Political and Social Sciences

Alexandre Tandé is a post-doctoral research fellow at the Department of Socio-Cultural Diversity. He joined the Institute to work on the CityDiv project, investigating in particular how French urban actors shape new dynamics of diversity. Alexandre received his PhD in Political and Social Sciences from the Université Libre de Bruxelles and the Université Lille 2 in 2013. His dissertation investigates the rise, meanings and results of diversity as a new political objective within public policies originally aimed at fighting discrimination on the labour market in Brussels. Alexandre studied political science and sociology in Rennes (IEP), Strasbourg (IEP) and Paris (Université Paris 7). Professionally, he also worked in the fields of migration, asylum and diversity in both public and private organizations in France. In the context of the CityDiv project, Alexandre conducts research on how urban cultural policies perceive and respond to the diversification of local populations, especially as regards migration. French public libraries are at the core of his research. At a time when public libraries are expanding their services and revising how they interact with the public, his research questions whether and to what extent migration-related diversity is part of these evolutions. His research interests also include the co-construction of public policies, organizational dynamics and relationships between the state and economic actors.

Projects:

- **Cities and the challenge of diversity: a study in Germany and France**

Prof. Dr. Steven VERTOVEC
(2007-)

Social Anthropology



Steven Vertovec is a Director of MPI-MMG, Göttingen, and Honorary Joint Professor of Sociology and Ethnology, University of Göttingen. Previously he was Professor of Transnational Anthropology at the Institute of Social and Cultural Anthropology, University of Oxford, Director of the British Economic and Social Research Council's Centre on Migration, Policy and Society (COMPAS), and Senior Research Fellow at Linacre College, Oxford. Prof. Vertovec has acted as expert or consultant for numerous agencies, including the Expert Council of German Foundations on Migration and Integration, the UK government's Cabinet Office, National Audit Office, Home Office, Department for International Development, Department of Communities and Local Government, the British Council, the European Commission, the G8, World Bank and UNESCO.

Projects:

- **Diversity and contact ('DivCon')**
- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

Daniel VOLKERT
(2012-2015)

Sociology



Daniel Volkert was a doctoral research fellow at MPI-MMG. He obtained his university degree in Social Sciences at the Georg-August-University in Göttingen, Germany, in July 2008. His research interest focuses on the work of and challenges for political parties in diverse districts in Berlin and Paris. He worked in a project headed by Prof. Dr. Karen Schönwälder in which the political participation and representa-

tion of diversity at the local level in Germany was analysed. Furthermore, for his own research, he was a visiting PhD student at Sciences Po in Paris from October 2011 to March 2012.

Projects:

- **Political institutions and the challenge of diversity**
- **Political parties and diversity at the local level: a comparison between Berlin and Paris**

Dr Alex WAFER
(2011-2014)

Urban Geography



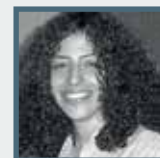
Alex Wafer was a postdoctoral research fellow at MPI-MMG. As part of the GlobalDivercities project, he examined super-diversity in public spaces in a neighbourhood in Johannesburg, South Africa. He holds a PhD in geography from the Open University, Milton Keynes (UK). The subject of his thesis was 'Informality, infrastructure and spaces of citizenship in post-apartheid Johannesburg'. His research interests include public services, education and governance. Alex has worked as a researcher at the Centre for Applied Legal Studies, University of the Witwatersrand, Johannesburg.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

Dr Shahd WARI
(2016-)

Architecture, Urban Planning



Shahd Wari is a post-doctoral researcher at the Department of Social and Cultural Diversity. Her focus is in the 'Asylum-seekers' Needs and Aspirations' pro-

ject is the spatial needs of asylum-seekers in refugee accommodation in Lower-Saxony, and the role of the architecture and infrastructure of accommodation facilities in the daily lives and future trajectories of asylum-seekers. Dr Wari studied urban planning and urban management at TU Berlin and architecture at Birzeit University in Palestine. Her PhD research focused on the perception and use of public space by Palestinian immigrants and refugees in Berlin. From 2013 till 2015, she was a part-time lecturer at HTW in Berlin teaching a course on 'Regional Policies in Less Developed Countries' in the framework of International and Development Economics Master's program (MIDE). Before her postgraduate studies in Germany, she worked as a senior project coordinator at the International Peace and Cooperation Center (IPCC) in Jerusalem, focusing on urban rights and alternative and participatory planning.

Projects:

- **Diversity of asylum-seekers' needs and aspirations**
- **Understanding the public-private spectrum of space in asylum-seekers' accommodation facilities**

PD Dr Christine WEINBACH

(2016-2017)

Sociology



Christine is a sociologist with a particular interest in the relevance and shape of expectations concerning gender and difference in the functionally differentiated society. She received her doctorate from the University of Bielefeld in 2001 for a thesis in which she introduced the category of gender into the systems theory of Niklas Luhmann. In 2013 she was awarded her habilitation by the University of Potsdam on the basis of a number of articles dealing with ascriptive categories in the political system of the functionally differentiated society.

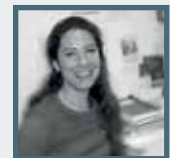
Projects:

- **Hollowing out ascriptive person categories: the concept of 'employability', its usage by public employment services and its effect on clients' categorization**

Dr Susanne WESSENDORF

(2008-2010, 2011-2014)

Social Anthropology



Susanne Wessendorf was a postdoctoral research fellow, working on patterns of 'super-diversity' in a London neighbourhood. She holds a DPhil in social anthropology from the University of Oxford. Her thesis focused on the interrelationship of integration and transnationalism among second-generation Italians in Switzerland. She has an MPhil degree in Social Anthropology, European Anthropology and Linguistics from the University of Basle, Switzerland, and has been an Assistant Lecturer at the Institute of Social Anthropology, University of Berne, Switzerland.

Projects:

- **Social relations in super-diverse London**

Dr Junjia YE

(2011-2014)

Geography



Junjia Ye was a postdoctoral research fellow in urban geography at MPI-MMG as part of the GLOBALDIVERSITIES project. She is also a visiting research fellow at the Asia Research Institute at NUS. She received her PhD in Geography from the University of British Columbia in 2011. Her research interests lie at the intersections of cultural diversity, critical cosmopolitanism, class, gender studies and the political-economic development of urban Southeast Asia. Alongside extensive ethnographic research methods, she

also uses techniques of film and photography to create further visual narratives through her work. She recently published her first book in the Institute's 'Global Diversities' book series, entitled *Inequality in the global city: the division of labour and the politics of cosmopolitanism in Singapore*.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

Abbas YOUSEFPOUR

(2012-2015)

Digital media designer



Abbas Yousefpour worked on several films within the Institute's GlobaldiverCities project, having studied at the School of Film and Television of the National

Radio and Television Organization of Iran, where he served from 1972 to 1981 as a film-cutter. Until his departure to Germany he was, among other things, a freelance film editor, photojournalist, cameraman and head of the department for audio-visual media in the oil ministry. For the previous sixteen years, Abbas Yousefpour was a film and video editor with the IWF Wissen und Medien GmbH at Göttingen, where he cut and edited post-production scientific documentaries for universities and colleges, as well as for industrial clients. He has also worked as a freelance or staff employee for television stations and television production and produced in freelance projects his own ethnographic films as director, cinematographer and editor.

Projects:

- **GlobaldiverCities ('GloDiv') – Migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces**

ETHICS, LAW, AND POLITICS DEPARTMENT

Dr Benjamin BOUDOU

(2016-)

Political Science



Benjamin Boudou holds a PhD in political science from the Institute of Political Studies (Sciences Po) in Paris. His first book, *Hospitality politics: a conceptual genealogy*, explores different historical mobilizations of hospitality to show how it has been defined for political purposes and why public discourse is still oscillating between moral and political concepts when it comes to border politics. Benjamin has worked as a Lecturer in Political Theory at Sciences Po and as a postdoctoral researcher at the Center for International Studies (CERI). He spent a year as a Fox Fellow at Yale University and won a postdoctoral visiting fellowship at KU-Leuven (RIPPLE Centre). He is the editor-in-chief of *Raisons Politiques*, a French peer-reviewed journal of political theory. His current research focuses on contemporary political theories of immigration and methodological nationalism, especially how the principle of affected interests (or the all-affected principle) can become a normative and practical resource to democratize access to political communities. In his forthcoming book, *The boundary dilemma*, he retraces the origins of the principle, reconstructs the conflicting arguments made in the academic and public spheres about immigration rights and broadens the realist theory of non-domination by applying it to the issue of migration. The general goal is to argue for a democratic definition of participation based on the responsiveness to interests and to give a more legal and institutional content to the principle of affected interests.

Projects:

- **The boundary dilemma**

Dr Bouke DE VRIES

(2016-)

Political Science



Bouke's research interests include liberal toleration, neutrality, multiculturalism and, more recently, migration. At the Institute, he works on the question of whether volunteering should be a necessary and/or sufficient condition for (expedited) access to permanent residency and/or citizenship. Bouke completed his PhD at the European University Institute, Florence, under the supervision of Prof. Rainer Bauböck (EUI) and Prof. Alan Patten (Princeton University). During his PhD, he was a visiting research student at Princeton University and the University of Warwick. Before coming to the European University Institute, where he previously obtained an MRes in political science, he read philosophy at the University of St Andrews (MPhil) and King's College London (MA). He also holds a degree in Arts and Culture from Maastricht University (BA).

Projects:

- **Volunteering for permanent residency and citizenship**

Naama OFRATH

(2015-2016)

Law



Naama Ofrath was a doctoral research fellow in the Ethics, Law, and Politics Department and an SJD candidate at the University of Toronto. Her interest lies in the legal and philosophical aspects of diversity in the context of liberalism. Her past research has concerned religious accommodation in liberal societies, focusing on the Islamic veil controversies in Europe and Canada. In her doctoral thesis, she investigated family-class immigration policies and their relation-

ship to diversity and individual rights. Noting the current global trend to limit family reunification, she explored the theoretical justifications for family-class immigration and their policy implications. Naama earned an LLB from Tel Aviv University, an MSc in Philosophy and Public Policy from the London School of Economics and Political Science, and an LLM from Queen's University.

Projects:

- **The right to family-class immigration**

Dr Stefan SCHLEGEL

(2016-)

Law



Stefan Schlegel studied law in Zurich (CH) and Lyon (France) with specialisations in human rights law, constitutional law and international law. He worked as a research assistant with Prof. Walter Kälin of the University of Berne, writing his PhD on the topic of 'Immigration Law in the Economic Analysis of Law', in which he described the right to decide over someone's migration as a property right. Before starting his PhD, Stefan worked in a law firm, briefly for Amnesty International Switzerland and as a journalist. He became increasingly involved in immigration law as a student and volunteered in different local NGOs to provide legal advice to irregular migrants and asylum-seekers. Stefan is a co-founder of the young Swiss Think Tank 'foraus – Forum Aussenpolitik' (www.foraus.ch), a former member of its executive board and formerly responsible for its migration program, which issues policy papers on Swiss immigration law and policies. In 2015, Stefan was a visiting PhD Fellow at the University of Toronto, Faculty of Law.

Projects:

- **Immigration law and the international governance of migration in light of the theory of property rights**

Dr Dana Schmalz

(2017-)

Law, Philosophy



Dana Schmalz studied law in Bonn, Mainz, and Paris, and philosophy in Mainz and Heidelberg. From 2011 until 2016, she has been a research fellow at the Max Planck Institute for Comparative Public and International Law in Heidelberg, and part of the cluster of excellence "Normative Orders" at the University of Frankfurt. In her doctoral dissertation, she explored democratic theory questions with regard to refugees. During the work on her thesis, Dana spent a few months at Tel Aviv University at the project "Sovereigns as Trustees of Humanity", as well as at Humboldt University Berlin at the research group "Multilevel Constitutionalism". At the center of her academic interest stand approaches of critical cosmopolitanism, for instance by Étienne Balibar and Seyla Benhabib, and the question how these descriptions translate into legal claims. In 2016, Dana studied in the LL.M-program "Comparative Legal Thought" at the Cardozo School of Law in New York. In Göttingen, she plans to work further on the role of physical distance for legal claims to political membership.

Projects:

- **Distant claimants: an inquiry on how law conditions access to political membership**

Dr Maximilian SCHOLZ

(2016-)

History



Max Scholz completed his PhD in the History Department at Yale University in May 2016. His dissertation, entitled 'Exile and the recasting of the Reformation: Frankfurt am Main, 1554-1608,' explores the impact of exile on early modern European society by taking Frankfurt am Main, which played host to several

exile communities in the wake of the Reformation, as a case study. The post-Reformation exile crisis offers lessons that can (and should) inform discussions about refugee accommodation today. Max studied under Prof. Carlos Eire. His dissertation research was made possible by a Fulbright Grant, which allowed him to spend a year in Frankfurt working at the Institut für Stadtgeschichte. During his time as a graduate student, Max also served as Associate Director of International Security Studies during the 2014-2015 academic year. Max earned his bachelor's degree from Yale as well, majoring in History and Germanic Languages and Literatures. At MPI-MMG, Max is examining the social and legal impact of Reformation exiles on Christian and non-Christian communities across the Holy Roman Empire.

Projects:

- **Managing religious diversity in post-Reformation German cities**

Prof. (Univ. of Toronto) Dr. Ayelet SHACHAR
(2016-)

Law and Political Science



Ayelet Shachar is a Director at MPI-MMG, where she heads the Ethics, Law, and Politics Department. Before joining the MPI, she held the Canada Research Chair in Citizenship and Multiculturalism at the University of Toronto Faculty of Law, and was also the Leah Kaplan Visiting Professor in Human Rights at Stanford Law School and the Jeremiah Smith Jr. Visiting Professor at Harvard Law School. Shachar earned her LL.M. and J.S.D from Yale University. Ayelet is the author of *Multicultural Jurisdictions: Cultural Differences and Women's Rights* (Cambridge University Press, 2001), winner of the American Political Science Association Foundations of Political Theory Best First Book Award; *The Birthright Lottery: Citizenship and Global Inequality* (Harvard University Press,

2009), named in 2010 International Ethics Notable Book in recognition of its 'superior scholarship and contribution to the field of international ethics'; and *Olympic citizenship: migration and the global race for talent* (Oxford University Press, forthcoming in 2018), as well as over seventy-five articles and book chapters on citizenship theory, immigration law, multiculturalism and women's rights, family law and religion in comparative perspective, highly skilled migration, and global inequality. Her work has been published in venues such as the *Journal of Political Philosophy*, *Political Theory*, *Harvard Civil Rights-Civil Liberties Law Review*, *Theoretical Inquiries in Law* and the *Yale Law Journal*. She has delivered keynote speeches and public lectures worldwide and is the recipient of excellence awards in three different countries (Canada, Israel and the United States), the most recent of which was awarded to her by the Migration & Citizenship Section of the American Political Science Association. Shachar was a Fulbright Fellow at Yale Law School, Emile Noël Senior Fellow at NYU School of Law and a Member of the Institute for Advanced Study, Princeton. She is an elected board member of several peer-reviewed journals in her field, the co-chair of the Max Planck Society's *Wissenschaftsinitiative Migration-Integration*, and the lead editor of the *Oxford handbook of citizenship* (Oxford University Press, 2017). She has provided pro-bono expert consultation to judges, non-governmental organizations, and the World Bank. Her work has proven influential in public policy and legislative debates. It was also cited by religious leaders (e.g. England's Archbishop of Canterbury) and in high court decisions (e.g. Supreme Court of Canada). In 2014, Shachar was elected Fellow of the Royal Society of Canada (FRSC), the highest academic accolade in that country. In 2015, she joined the Max Planck Society as Director and Scientific Member of the Max-Planck-Gesellschaft. In 2017, she was elected Member of the Göttingen Academy of Sciences and Humanities (Akademie der Wissenschaften zu Göttingen), Germany's oldest academy.

INDEPENDENT INSTITUTE FELLOWS

Dr Katja BIANCHINI

(2015-)

Law and Migration Studies



Katia Bianchini joined MPI-MMG as a researcher in September 2015. Her current research focuses on statelessness, the problem of resolving nationality status and granting protection. She earned her doctorate from the University of York, where she focused on a socio-legal study of the implementation of the Convention relating to the status of stateless persons in ten EU States. She holds an LL.M from the University of San Diego at California and a Laurea in Giurisprudenza from the University of Pavia, Italy. Before engaging in research, she worked as a civil rights and immigration lawyer in the USA and the UK for about ten years.

Dr Flora FERATI-SACHSENMAIER

(2015-)

Sociology, Global Studies



Flora Ferati-Sachsenmaier received her doctoral degree from the Bremen International Graduate School of Social Sciences (BIGSSS) in 2015. In her doctoral thesis, she investigated the roles of reconciliation agents in promoting interethnic reconciliation processes in postwar Kosovo, with specific focus on the ties of these actors to transnational forces. Ms Ferati-Sachsenmaier joined the Max Planck Institute for the Study of Religious and Ethnic Diversity in October 2015. In addition to her current position at the MPI-MMG, she holds the position of a lecturer (wiss. Mitarbeiter) at the Institute of Sociology, Göttingen University. Her research interests include: postwar reconciliation processes, peacebuilding in politically contested territories, and global civil society.

Dr Tam NGO

(2009-)

Cultural Anthropology



Tam Ngo studies the events surrounding the 1979 war between China and Vietnam. Having been 'comrades' in the Communist movement for decades (with China being the 'older brother' and Vietnam the 'younger brother'), the relationship between the two countries soured quickly after the fall of Saigon in 1975. In the years preceding the 1979 war, millions of Vietnamese of Chinese descent were expelled from Vietnam. In the same period an exodus of former South Vietnamese officials and businessmen (including small shopkeepers) went overseas, creating the Southeast Asian refugee crisis that was solved by the willingness of Western countries, including France, Germany and the Netherlands, to receive them. Ngo studies the many facets of this period. She looks at local memory in the border province of Lao Cai, at the repression of these events in the official history and at the memories of veterans on both sides of the conflict. She also follows the trajectories of the refugees into China, Southeast Asia and Europe (mainly Germany, the Netherlands and France). Today many populations of Vietnamese in Europe are from the 'boat refugee' background. Not all are, however, and another side of the research is a comparison with those North Vietnamese who came as students and contract labourers to communist Europe (mainly East Germany, Poland and Czechoslovakia). The research is underpinned by theories of the Cold War, violence and trauma, memory and kinship. The research is mostly based on fieldwork in Vietnam, Southeast Asia and China, as well as in Europe. In addition, Tam Ngo is continuing to work on a project that addresses various aspects of the spiritual revival in Vietnam and their connection to wider processes of post-war reconciliation.

MAX PLANCK FELLOW GROUP 'GOVERNANCE OF CULTURAL DIVERSITY – SOCIO-LEGAL DYNAMICS'

Dr Marian BURCHARDT

(2012-)

Sociology



Marian Burchardt is a cultural sociologist interested in how diversity shapes institutions and everyday life, and a research fellow at MPI-MMG. He is working on his second monograph on religious diversity and governmentality in immigrant societies. His research engages with the sociology of knowledge, the sociology of religion, urban sociology and theories of modernity, and draws on qualitative and ethnographic methods. He is especially interested in how notions of diversity influence social life and public space through nation-state regulation, law and urban policy. In 2015, he received the Heinz Maier Leibniz Award from the German Science Foundation (DFG), the most prestigious German award for junior researchers. Marian's current research focuses on social and institutional responses to migration-driven religious diversity and is divided into two lines of investigation. First, he explores how stateless nations (Quebec and Catalonia) respond to religious diversity and how these responses draw on and mobilize narratives of secular nationhood. Secondly, he explores the urban politics and cultural dynamics around Pentecostal Christianity in Cape Town, South Africa. In particular, he examines Pentecostal notions of space and looks at how claims to space are understood and legitimated through Christian idioms.

Projects:

- **Secularity, cultural memory and the governance of religious diversity: Spain and Canada in comparison**

Lisa HARMS

(2014-)

Sociology



Lisa Harms is a PhD student at the Max Planck Fellow Group 'Governance of Cultural Diversity' headed by Prof. Matthias Koenig. Her research focuses on the legal mobilization of religious minorities and majorities at the European Court of Human Rights. Acknowledging the rising importance of international courts as a key player in conflicts over the public regulation of religion, her doctoral thesis analyses how, through strategic litigation at the transnational level, faith-based and secular advocacy groups influence the development of the normative framework of religious liberty. She is carrying out her doctoral research at the University of Göttingen and at Sciences Po, Paris.

Projects:

- **Judicial politics and the governance of religious diversity**

Prof. Matthias KOENIG

(2011-)

Sociology



Matthias Koenig joined the institute as a Max Planck Fellow on 1 December 2011. He is a full Professor of Sociology and the Sociology of Religion at the University of Göttingen. He studied at the universities of Hamburg, Princeton (USA) and Marburg and has worked at UNESCO's Division of Social Sciences in Paris. He holds a Master's and a Doctoral degree in Sociology from the University of Marburg, as well as a Habilitation in Sociology from the University of Bamberg in Germany. Before joining the University of

Göttingen in 2006, Matthias held teaching positions at the universities of Marburg and Bamberg and was a guest professor at the École Pratique des Hautes Etudes (EPHE-Sorbonne) in Paris. In 2010-2011, he held the Hannah Arendt Visiting Chair (DAAD) for German and European Studies at the University of Toronto. He has received several research grants and scholarships from the DAAD, the Volkswagen Foundation and Era-Net/NORFACE and was member of the Junge Akademie at the Berlin-Brandenburg Academy of Sciences (BBAW). He is an editorial board member of the following journals: *Diversities*, *Social Compass* and *Sociologie et Sociétés*, and is an advisory board member of the *Zeitschrift für Soziologie* and the Institute for World Society Studies (Bielefeld).

Projects:

- **Changing legal definitions of minority rights and nationhood in written constitutions**
- **International law and the politics of religious difference: a historical sociological account**
- **Judicial politics and the governance of religious diversity**

Dr Nuno OLIVEIRA
(2014-2015)

Sociology



Nuno holds a PhD in Sociology and a graduate degree in Data Analysis from ISCTE Lisbon University Institute (ISCTE-IUL), as well as a Master's in Historical and Economic Sociology from the Universidade Nova de Lisboa - FCSH, with a thesis on political languages on the integration of immigrants. He has developed work at the intersection of integration policies, political discourse about immigrants and institutional repertoires for the accommodation of cultural and racial diversity, both at the national level and at a comparative level with a specific focus on Brazil, research that he has lately directed towards urban sociology and globalization. As a postdoctoral fellow at

MPI-MMG, he worked on the project 'Multiculturalism regained: comparative perspectives on diversity governance in Europe and Latin America'. He is also a postdoctoral fellow at CIES (ISCTE-IUL), where he is developing work on the meaning of intercultural models and the political and theoretical transition from multiculturalism towards interculturalism, with a particular focus on in-depth understanding of the Portuguese model. Among other recent projects he was senior researcher at the Conviviality and Superdiversity project in CIES and is responsible for the project GOVDIV ('Multilevel Governance of Cultural Diversity in Europe and Latin America') at CIES, funded by IRSE of the EU Commission, both projects being coordinated by Beatriz Padilla. He was also involved in the Operation Vote project carried out by Numena as head researcher.

Projects:

- **Repertoires of diversity and collective boundaries: diverging paths between Portugal and Brazil?**

Dr Zeynep OZGEN
(2014-2016)

Sociology



Zeynep was a postdoctoral fellow at MPI-MMG. She received her PhD in Sociology from the University of California at Los Angeles in 2014. She is a political sociologist with substantive interests in social movements, political mobilization, culture, religion and ethnicity in the Middle East. Her research is located at the intersection of politics and identity. In her dissertation entitled 'Schooling, Islamization, and religious mobilization in Turkey,' she focused on the political and cultural struggles between religious and secular forces over the formation and reformation of subjectivities in Turkey since the late 1970s. She worked on a book manuscript and series of articles based on her dissertation research. Her other research explored the politics of multiculturalism

and minority rights in managing ethno-religious diversity in Muslim contexts. Zeynep's research has been published in *Theory and Society* and *Perspectives on Europe*. She has received several research fellowships from the Social Science Research Council, the Council for European Studies, the IIE/Fulbright-Hays Program, the Wenner-Gren Foundation and the American Council for Learned Societies.

Dr Nader SOHRABI
(2016-)

History, Sociology



Nader Sohrabi holds a PhD in Sociology from the University of Chicago. As a historical sociologist, he studies early twentieth-century transformations in the Middle East, primarily in the Ottoman Empire, but also in Iran. He has taught at various US universities such as the Department of Middle East, South Asia, and African Studies in Columbia University, and

was a member at the Institute for Advanced Study in Princeton (Schools of Historical Studies, 2014-2015). His book *Revolution and constitutionalism in the Ottoman Empire and Iran* was published by Cambridge University Press in 2011. By means of his writing fellowship at MPI-MMG he intends to finish a small book project on the religious and ethnic conflict in 1909 Adana, and to use the remaining time to make further progress with a larger book project provisionally entitled 'Reluctant nationalists, imperial nation state and neo-Ottomanism: antinomies of the end of empire, in which he investigates comparatively the development of ethnic nationalism within the Muslim communities of the Ottoman Empire, particularly among Turks, Albanians and Arabs in relation to one another and in dynamic interaction with the Balkan Wars and the First World War.

Projects:

- **The unintended consequences of constitutionalism: the dynamics of ethnic conflict in the late Ottoman Empire**

MAX PLANCK RESEARCH GROUP “EMPIRES OF MEMORY”

Dr Giulia CARABELLI

(2016-)

Sociology



Giulia Carabelli holds a PhD in Sociology from Queen's University Belfast, a Master's in Research Architecture from Goldsmiths College, London, and a BA in the History of Islamic Architecture from Ca' Foscari University in Venezia. Her PhD thesis, developed as part of the 'Conflict in Cities and the Contested State' project, examined the process of reconstructing Mostar in Bosnia Herzegovina. Since receiving her PhD, Giulia has worked as a researcher at the University of Kent, has been a teaching assistant in the Development Planning Unit (UCL) and, most recently, was a fellow in the Centre for Advanced Studies – South East Europe (CAS SEE) at the University of Rijeka. Giulia's research interest is located at the intersection of urban sociology, cultural studies and political theory. Giulia mainly works as an ethnographer, and her work so far has explored the roles and potential of grassroots movements and civil-society actors in the making of urban spaces, especially in contested and politically fragile environments such as Bosnia Herzegovina.

Projects:

- **Where time and space are consumed, but only the coffee is found on the bill**

Dr Miloš JOVANOVIĆ

(2016-)

History



Miloš holds a PhD in History from the University of Illinois at Urbana-Champaign, an MA in Central European History from the Central European University and a BA in History and International Affairs

from Lafayette College. His PhD thesis, 'Bourgeois Balkans: world-building in Belgrade and Sofia, 1830-1912,' examined the post-Ottoman transformation of urban life in these two capital cities. Miloš's primary research interests include urban history and theory, the history of capitalism 'off-center' and Balkan studies. He has developed and taught courses in modern urban history and global studies. Miloš has held research and writing fellowships from the Illinois Program for Research in the Humanities, the Social Science Research Council and the American Research Center in Sofia.

Projects:

- **Empires on the Danube: European narratives and urban erasure in Belgrade, Budapest, Vienna and Ruse**

Annika KIRBIS

(2016-)

Cultural and Social Anthropology



Annika Kirbis is a doctoral research fellow at MPI-MMG and part of the research group 'Empires of Memory: The Cultural Politics of Historicity in Former Habsburg and Ottoman Cities' under the direction of Dr Jeremy F. Walton. She completed her Bachelor's degree in International Relations and International Organization at the University of Groningen, Netherlands, and the University of Pretoria, South Africa (2013), followed by her Master's studies in Social and Cultural Anthropology at the University of Vienna, Austria, and University of Maynooth, Ireland (2016). Her research interests include memory and heritage studies, urban studies and human geography, migration and comparative literature, as well as ethnographic film and walking as an ethnographic practice.

Dr Piro REXHEPI

(2016-)

Political Science

Piro Rexhepi holds a PhD in Politics from the University of Strathclyde and has held research fellowships at the Centre for Southeast European Studies at University of Graz, the Center for Advanced Studies of Southeastern Europe at the University of Rijeka, and teaching positions at the State University of New York, City University of New York and New York University. His research focuses on the politics of religion, sexuality and coloniality in international relations, with a particular focus on the relationship between the Balkans and the Middle East. Previously, his work has examined the intersection of EU enlargement politics with sexual rights, exploring the production of Islamophobia in Muslim-majority countries in the Balkans. His current research interrogates the ways in which the politics of preservation in Sarajevo and Salonika fuel urban renewal, gentrification and Europeanization, with drastic effects on the lives of migrant and marginalized urban communities.

Dr Jeremy F. WALTON

(2016-)

Cultural Anthropology

Jeremy leads the research group, 'Empires of Memory: The Cultural Politics of Historicity in Former Habsburg and Ottoman Cities,' at MPI-MMG. Prior

to his current position, he held research and teaching fellowships at the Center for Advanced Studies of Southeastern Europe at the University of Rijeka (2015-2016), the CETREN Transregional Research Network at Georg August University of Göttingen (2013-2015), Georgetown University's Center for Contemporary Arab Studies (2012-2013) and New York University's Religious Studies Program (2009-2012). He received his PhD in Anthropology from the University of Chicago (2009). Jeremy's first major research project focused on the relationships between Muslim civil-society organizations, state institutions and secularism in contemporary Turkey; his book manuscript based on this research is under contract with Oxford University Press. Jeremy has published in a wide selection of scholarly journals, including *American Ethnologist*, *Sociology of Islam* and *The Cambridge Journal of Anthropology*. Additionally, he was a co-editor of the volume *Anthropology and global counterinsurgency* (University of Chicago Press) and has book chapters in *Anthropology and global counterinsurgency*, *Orienting Istanbul: cultural capital of Europe?*, *The Cambridge Companion to Religious Studies*, and *Everywhere Taksim: sowing the seeds for a new Turkey at Gezi*. 'Empires of Memory,' which Jeremy Walton designed, is an interdisciplinary, multi-sited project on the cultural politics of post-imperial memory in eight former Habsburg and Ottoman cities: Vienna, Istanbul, Budapest, Sarajevo, Zagreb, Belgrade, Trieste and Thessaloniki.

Projects:

- **Empires of memory: the cultural politics of historicity in former Habsburg and Ottoman cities**

DIGITAL HUMANITIES RESEARCH COLLABORATION

Stefan BUDDENBOHM

(2014-2016)

Political Science



After an apprenticeship and working at Bertelsmann, a large German publishing house, Stefan Buddenbohm earned a degree in Political Science from the Free University of Berlin. Since 2009 he has been working in the Göttingen State and University Library, initially in the Group for Electronic Publishing, and since 2012 in the Research and Development Department. The focus of his work has been on projects in the area of digital research infrastructures (repositories, open access, virtual research environments), recently in the area of Digital Humanities. At MPI-MMG Stefan worked on the Humanities Data Centre project, developing a research data centre for the humanities. His tasks included the functional definition of the service according to research-specific requirements, conceptualizing the necessary processes and workflows, and raising the requirements for the infrastructure and instruments, a business model and an operational concept.

Projects:

- **The Humanities Data Centre project (HDC)**

Fabian CREMER

(2013-2015)

Information Science



Fabian Cremer studied Art History and Art Education in Frankfurt and Vienna. From 2011 to early 2012 he headed the IT Department 'Research' of the Institute for Art History at Frankfurt University, where he designed the image database, in addition to supporting research projects. Since early 2012 he has worked at the SUB Göttingen in the fields of research data

management and digital research infrastructures. At MPI-MMG Fabian has been working in the Göttingen Digital Humanities collaborative research project, where he focussed on data workflows for archiving and sharing, solutions for archiving HD video and the concept of a virtual research environment.

Projects:

- **Digital methods and tools for anthropological research**

Dr Susanne FRIESE

(2012-2015)

Qualitative Data Analysis



Susanne Friese started her academic career at the University of Bonn studying nutrition and home economics. After a second pre-diploma specializing in the area of home economics, she continued her study programme at the University of Oregon in the USA, finishing with an MSc in Family Resource Management and Marketing. In writing her Master's thesis, she discovered her interests in qualitative research methods and computer-assisted procedures for data analysis. She started working with computer software for qualitative data analysis in 1992. Her initial contact with CAQDAS tools was from 1992 to 1994, when she was employed at QualisResearch in the USA. In following years, she worked with the CAQDAS Project in England (1994–1996), where she taught classes on The Ethnograph and Nud*ist. Two additional software programs, MAXQDA and ATLAS.ti, followed shortly.

In her dissertation in the area of consumer economics and her subsequent position as an Assistant Professor at the Institute of Marketing at the Copenhagen Business School in Denmark, she carried out a variety of research projects using both qualitative

and quantitative methods. In that context, SPSS computer software was used to analyse quantitative data, and ATLAS.ti supported her work with qualitative material. From 2004 to 2011, she taught qualitative and quantitative research methods in the Sociology Department at Leibniz Universität Hannover. In addition, she has accompanied numerous projects around the world in a consulting capacity, authored didactic materials and is one of the principal contributors to the ATLAS.ti User's Manual, sample projects

and other documentation. Recently her book Qualitative data analysis with ATLAS.ti was published by SAGE. Susanne worked at MPI-MMG on a collaborative research project on Digital Humanities. Her main focus has been on qualitative data analysis for the GlobaldiverCities project.

Projects:

- **Digital methods and tools for anthropological research**

STUDENT RESEARCH ASSISTANTS

Carolin AGNE (2014-2016) ▪ **Department of Socio-Cultural Diversity**

Zeynep Nur AYANOGLU (2015) ▪ **Max Planck Fellow Group 'Governance of Cultural Diversity'**

Sören BOLDT (2016-) ▪ **Student Assistant IT**

Bernard BRASNJIC (2016-2017) ▪ **Department of Socio-Cultural Diversity**

Yan CHEN (2013-) ▪ **Department of Religious Diversity**

Stephanie ELFGANG (2013-2014, 2015) ▪ **Max Planck Fellow Group 'Governance of Cultural Diversity'**

Stefanie ENDER (2013-2014) ▪ **Department of Socio-Cultural Diversity**

Franziska GRASSL (2016-) ▪ **Library**

Jana HOLZHEIMER (2014-2015, 2016-2017) ▪ **Department of Socio-Cultural Diversity**

Tina Marie JOAQUIM (2012-2014) ▪ **Department of Socio-Cultural Diversity**

Ricarda KEENAN (2013-2015) ▪ **Department of Socio-Cultural Diversity**

Birgit Hanna KEPPLER (2015-2017) ▪ **Department of Socio-Cultural Diversity**

Laura KNOBLOCH (2013-2016) ▪ **Library**

Sanje KÖHLER (2015) ▪ **Department of Socio-Cultural Diversity**

Rayan KORRI (2016-2017) ▪ **Research Project 'Diversity of Asylum Seekers' Needs and Aspirations'**

Tina KRUEGER (2014) ▪ **Department of Socio-Cultural Diversity**

Christoph LINNE (2012-2016) ▪ **Student Assistant IT**

Galina NOVIKOVA (2014-2016) ▪ **Department of Socio-Cultural Diversity**

Katja ORTMANN (2014-2015) ▪ **Max Planck Fellow Group 'Governance of Cultural Diversity'**

Myrna SIEDEN (2014-2015) ▪ **Max Planck Fellow Group 'Governance of Cultural Diversity'**

Anurag SUNDRIYAL (2016-2017) ▪ **Department of Socio-Cultural Diversity**

Lisa SZEPAN (2015-2016) ▪ **Department of Socio-Cultural Diversity**

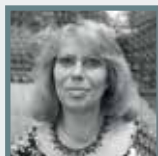
Wiebke UNGER (2012-2014) ▪ **Department of Socio-Cultural Diversity**

Friederike VOSS (2014-2015) ▪ **Department of Socio-Cultural Diversity**

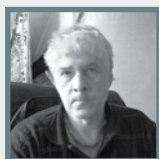
Tina WALTHER (2015-) ▪ **Department of Religious Diversity**

Nele WOLTER (2016-) ▪ **Department of Socio-Cultural Diversity**

NON-ACADEMIC STAFF

Christel ALBERN**Head of Administration** (-2015)**Heidemarie FUNKE****Library****Andreas BARZ****Housing Technology / Safety****Dr Kristin FUTTERLIEB****Library Management****Doris BÜTHE****Office, Department of Socio-Cultural
Diversity / Prof. Schönwälder****Maja GOLIBERZUCH****Human Resources****Marina CZIESIELSKY****Office, Research Group 'Empires of
Memory'****Dr Anja HASEBRINK****Head of Administration** (2015-)**Simone DIETRICH****Library****Rami HIGAZI****IT Service****Kornelia DRAWS****IT Services****Monika KELLNER-WEBER****Cleaning / Event-related services****Jutta ESSER****Office, Prof. Vertovec****Christiane KOFRI****Publications Management**

Martin KÜHN
IT Services



Klaudia SCHMIECH
Accounting



Alexei MATVEEV
Scientific software



Nadine SCHRÖDER
Library



Kerstin MEISE
Reception



Birgitt SIPPEL
Website, DTP



Julia MÜLLER
Office, Prof. van der Veer



Patricia THIES
Reception



Dagmar RECKE
Office, Prof. Shachar



Bettina VOIGT
General Administration



Wassana SAOCHANTHUEK
Cleaning / Event-related services



Irene VON FRAGSTEIN
General Administration



Dorothea SCHLOTTER
Library



Diana WAGENER
IT Services



Marion WIGBRAND
Travel Department



Nurcan YAMAKOGLU
Cleaning / Event-related services



Dr Norbert WINNIGE
IT Management



Jie ZHANG
Office, Prof. van der Veer



Susanne WUCHERPFENNIG
Human Resources





EVENTS 2014-2016

LECTURES

9 January 2014

Göttingen Research Campus Anthropology
Colloquium

STEVEN VERTOVEC (MPI-MMG):

“Observing diversification”

23 January 2014

CETREN Lecture

YI ZHENG (University of New South Wales):

“Militancy and dissidence: radical aesthetics and radical politics in the 20th century”

29 January 2014

Seminar Series 2013/14 · MPI Fellow Group

“Governance of Cultural Diversity - Socio-Legal Perspectives”

JEREMY WALTON (Göttingen University):

“Mediations of Turkish Islam: statism, populism and civil liberalism”

30 January 2014

Open Lectures · Winter 2013/14

OLIVER BAKEWELL (International Migration
Institute, University of Oxford):

“The everyday integration of migrants in Africa”

3 February 2014

GOPINATH ARUNIMA (Jawaharlal Nehru University,
Delhi):

**Spaces, objects and sacred geographies:
rethinking the history of Kerala’s faith practice**

6 February 2014

Göttingen Research Campus Anthropology
Colloquium

SABINE HESS (University of Göttingen):

**“Theory and method of an ethnographic analysis
of border regimes”**

13 March 2014

Religious Diversity Colloquium · Spring 2014

CHARLES STAFFORD (London School of Economics):

**“Reflections on economic psychology in
Heilongjiang and Oklahoma”**

25 March 2014

Religious Diversity Colloquium · Spring 2014

HANS STEINMÜLLER (London School of
Economics):

**“A minimal definition of cynicism: everyday
social criticism and some meanings of ‘life’ in
contemporary China”**

15 April 2014

Religious Diversity Colloquium · Spring 2014

KENNETH DEAN (McGill):

**“Pirates in Paradise: the formation of the
Chinese transnational temple network and the
cult of Lin Guniang in Pattani”**

22 April 2014

Religious Diversity Colloquium · Spring 2014

GOLDIE OSURI (Warwick):

**“Sovereignty and the act of conversion: the case
of Narasapur”**

29 April 2014

Religious Diversity Colloquium · Spring 2014

JAMES LAIDLAW (Cambridge):

**“Detachment, disinterest, and indifference:
some Jain ways of setting oneself apart”**

30 April 2014

MPI Fellow Group Seminar Series · Spring 2014

MARIAN BURCHARDT (MPI-MMG):

**“The politics of visibility: Muslim face-veiling,
urban conviviality and contention in Spain”**

6 May 2014

Religious Diversity Colloquium · Spring 2014

CHRIS FULLER (London School of Economics):

“Anthropology and government in British India, 1881-1911: Ibbetson and Risley reconsidered”

8 May 2014

Göttingen Research Campus Anthropology Colloquium · Summer 2014

VINCENT HOUBEN (HU Berlin):

“New area studies and translation”

13 May 2014

Religious Diversity Colloquium · Spring 2014

AYA Ikegame (Edinburgh):

“The guru as a wise legislator: the guru and informal legal space in rural South India”

20 May 2014

Religious Diversity Colloquium · Spring 2014

STINE SIMONSEN PURI (University of Copenhagen):

“In the absence of chance: play and economy at the Delhi racecourse”

21 May 2014

MPI Fellow Group Seminar Series · Spring 2014

GENEVIÈVE ZUBRZYCKI (University of Michigan, Ann Arbor):

“Religion, cultural patrimony and secularism in Quebec’s charter of values” (co-sponsored with Institute of Sociology)

21 May 2014

Open Lectures · Summer 2014

ALISON DUNDES RENTELN (University of Southern California):

“Should the state grant exemptions from noise laws? Balancing religious freedom against the human right to quiet”

22 May 2014

Religious Diversity Colloquium · Spring 2014



MICHAEL BERGUNDER (Heidelberg):

“What are ‘religions’ in South Asia?”

27 May 2014

Religious Diversity Colloquium · Spring 2014

JACOB COPEMAN (Edinburgh):

“Names, caste, and the secular: reflections from North India”

3 June 2014

Religious Diversity Colloquium · Spring 2014

FENGANG YANG (Purdue University):

“The tri-color market perspective: understanding religious revitalizations in China”

4 June 2014

MPI Fellow Group Seminar Series · Spring 2014

DAMON MAYRL (Universidad Carlos III de Madrid):

“Secular conversions: politics, institutions, and religious education in the United States and Australia”

5 June 2014

Göttingen Research Campus Anthropology Colloquium · Summer 2014

DÖRTE ENGELKES and ANNA SEEGER-KRÜCKEBERG (MPI-MMG):

Presentation of the film ‘A different kind of diversity: Astoria, New York City’, by Anna Seegers-Krückeberg

10 June 2014

Religious Diversity Colloquium · Spring 2014

UDAY CHANDRA (MPI-MMG):

“Laboring bodies and wandering spirits: East India migrants and mobility in contemporary Mumbai”

12 June 2014

Religious Diversity Colloquium · Spring 2014

NATE ROBERTS (MPI-MMG):

“From village to city: Hinduism and the ‘Hindu caste system’ ”

18 June 2014

MPI Fellow Group Seminar Series · Spring 2014

PETER STAMATOV (Yale University):

“Empires, religious regimes, and the institutionalization of ‘race’ ”

19 June 2014

Open Lectures · Summer 2014

SUZANNE HALL (University of London / LSE):

“Super-diverse street: A ‘trans-ethnography’ across migrant localities”



3 July 2014

Göttingen Research Campus Anthropology Colloquium · Summer 2014

GABRIELE ALEX (Universität Tübingen):

“The ‘quantified child’: reflections on the role of the pediatrician in a super-diverse society”

3 July 2014

Open Lectures · Summer 2014

CHARLES HUSBAND (University of Bradford) and Jörg Hüttermann (MPI-MMG):

“Lived diversity in Bradford and Duisburg”

9 July 2014

MPI Fellow Group Seminar Series · Spring 2014

RICHARD TRAUNMÜLLER (University of Essex):

“How do European states react to the new religious pluralism?”

23 September 2014

Tuesday Seminar · Autumn 2014

SHANKUNTALA BANAJI (London School of Economics):

“Behind the high-tech fetish: children, work and media use across socio-economic classes in India”

2 October 2014

Tuesday Seminar · Autumn 2014

JENNY CHIO (Emory University):

“Diversity without difference: rendering the modern rural in China’s ethnic tourism”

14 October 2014

Tuesday Seminar · Autumn 2014

JASON KEITH FERNANDES (Centro de Estudos Internacionais, Lisboa):

“Making good Indians out of Goan Catholics: the Catholic Church and the formation of Indian citizens in Goa”

23 October 2014

Tuesday Seminar · Autumn 2014

CAROLYN CHEN (Northwestern University):

“Racial barriers and religious boundaries: religion and assimilation among second-generation Asian Americans”

27 October 2014

African Diversities Colloquium

LÉONIE S. NEWHOUSE (MPI-MMG):

“Brewing and drinking: negotiating the gendered terrain of labour and value in rural South Sudan”

29 October 2014

MPI Fellow Group Seminar Series 2014/15

MIRIAM KÜNKLER (Princeton University and ZIF Bielefeld):

“The (de-) confessionalization of law in India and Indonesia: the limits of Monism”

30 October 2014

Open Lectures · Autumn 2014

STEFAN LINDEMANN (Frankfurt):

“Resentment, repression, and refuge: a qualitative comparative analysis of ethno-political conflict”

10 November 2014

African Diversities Colloquium

NALUWEMBE BINAISA (MPI-MMG):

“Mobilities and belonging: Congolese making ‘home’ within three urban spaces in the African Great Lakes”

24 November 2014

[African Diversities Colloquium](#)

MARK GERAGHTY (MPI-MMG):

“Ethnicity in the New Rwanda”

25 November 2014

[Tuesday Seminar · Autumn 2014](#)

PAYAL ARORA (Erasmus University Rotterdam, Netherlands):

“Poor@Play: digital life beyond the West”

27 November 2014

[Open Lectures · Autumn 2014](#)

JUSTUS UITERMARK (University of Amsterdam):

“The urban roots of immigrant rights movements: Los Angeles, Amsterdam, Paris”

3 December 2014

[MPI Fellow Group Seminar Series 2014/15](#)

ZEYNEP ÖZGEN (MPI-MMG):

“From Madrasa to underground and back: is Turkish secularization path-dependent?”

8 December 2014

[African Diversities Colloquium](#)

ELENA GADJANOVA (MPI-MMG):

“ ‘We’ll take their money and vote for someone else’: how political competition undermines clientelistic networks in Africa’s patronage democracies”

11 December 2014

[Open Lectures · Autumn 2014](#)

MAURICE CRUL (Vrije Universiteit Amsterdam and Erasmus University Rotterdam):

“Pathways to success: the second generation in Germany, France, Sweden and the Netherlands”



12 January 2015

[African Diversities Colloquium](#)

JULIA VORHÖLTER (Georg-August-University Göttingen):

“Contagious modernity: the emergence of a therapeutic society in urban Africa”

21 January 2015

[MPI Fellow Group Seminar Series 2014/15](#)

NUNO FILIPE OLIVEIRA (University of Lisbon and MPI): **“Collective identifications and cultural diversity governance: disparate paths between Portugal and Brazil”**

26 January 2015

[African Diversities Colloquium](#)

PETER KANKONDE BUKASA (MPI-MMG)

“ ‘From today, we embargo even pastors’: political religion and violent transnational mobilisation in the Congolese diaspora”

4 February 2015

[MPI Fellow Group Seminar Series 2014/15](#)

DAVID COOK-MARTIN (Grinell College and Universidad Carlos III Madrid):

“How their laws affect our laws: mechanisms of immigration policy diffusion in the Americas”

9 February 2015

[African Diversities Colloquium](#)

REBEKKA HABERMAS (Georg-August-University Göttingen):

Violence, economy and empire: cotton and colonialism in German Togo around 1900

5 March 2015

[Open Lectures · Spring 2015](#)

MIKE RACO (Bartlett School of Planning, University College London):

“The radical ambiguities of diversity politics in a global city: lessons from London”

16 April 2015

Open Lectures · Spring 2015

CHRISTOPHE BERTOSSI (Institut français des relations internationales, Paris):

“Framing Muslims in France today: the impact of institutions on perceptions and boundaries”

27 April 2015

African Diversities Colloquium

MECHTHILD NAGEL (Visiting Research Professor at the Max Planck Institute for the Study of Religious and Ethnic Diversity; Director of the Center for Gender and Intercultural Studies, SUNY Cortland):

“Troubling justice: a case for a ludic Ubuntu ethic”

4 May 2015

African Diversities Colloquium

ROMAN LOIMEIER (Georg August University Göttingen):

“Is there an African middle class?”

5 May 2015

Religious Diversity Colloquium · Spring 2015

JUNE HEE KWON (Duke University / University of Pittsburgh):

“Vigilant ethnicity: Korean Chinese Communist party members encounter the forbidden homeland”

7 May 2015

Open Lectures · Spring 2015

MICHÈLE LAMONT (Harvard University):

“The quest for respect and equality: responses to stigmatization and discrimination in the US, Brazil and Israel”

12 May 2015

Religious Diversity Colloquium · Spring 2015

ANASTASIA PILIAVSKY (University of Cambridge):

“The orthoprax morals of North India’s Goonda Raj”

18 May 2015

African Diversities Colloquium

ASTRID BOCHOW (Georg August University Göttingen):

“Global charity and local health need: elite’s celebration of life in Gaborone, Botswana”

19 May 2015

Religious Diversity Colloquium · Spring 2015

ERIK HARMS (Yale University):

“Rights gone wrong on the city’s edge: evidence from Ho Chi Minh City”

21 May 2015

MPI Fellow Group Seminar Series 2014/15

DAGMAR SOENNECKEN (York University Toronto and Universität Kiel):

“Legal mobilization in a neo-corporatist world: why do German refugee organizations not go to court?”

27 May 2015

Religious Diversity Colloquium · Spring 2015

WEBB KEANE (University of Michigan):

“Mediating piety: a Qur’anic quarrel in Indonesia”

28 May 2015

Religious Diversity Colloquium · Spring 2015

CHANG-HYUN LEE (Kookmin University):

“Transformation of Asian megacity and risk society: an analysis of risk perceptions among Beijing, Tokyo and Seoul”

1 June 2015

African Diversities Colloquium

PETER KANKONDE (MPI-MMG):

“Afterwards: reflections on the necessity for ‘ontological turn’ in African studies with reference to religion and migration ecologies of knowledge production”

8 June 2015

[African Diversities Colloquium](#)

MANUEL SCHWAB (Makerere Institute of Social Research, Kampala, Uganda):

“Supernatural defense: causality, possession, belief in condominium jurisprudence”

9 June 2015

[Religious Diversity Colloquium · Spring 2015](#)

JONATHAN PARRY (London School of Economics)

“ ‘Classes of labour’ in an Indian Steel Town”

10 June 2015

[Open Lectures · Spring 2015](#)

MANUEL SCHWAB (Makerere Institute of Social Research, Kampala, Uganda):

“The human becomes a vicious circle: objects of belief, displaced units of responsibility, and the tensions of diversity in homicide regulations in Sudan”

11 June 2015

[Religious Diversity Colloquium · Spring 2015](#)

KENNETH DEAN (McGill University):

“Comparing Chinese temple and ritual networks in Southeast Asia”

16 June 2015

[Religious Diversity Colloquium · Spring 2015](#)

Mun-young Cho (Yonsei University):

“The mobilization of the social and the dearth of social imaginaries: local appropriations of ‘building society’ (*shehui jianshe*) in Shenzhen’s urban periphery”

18 June 2015

[Religious Diversity Colloquium · Spring 2015](#)

BYUNG-HO CHUNG (Hanyang University):

“Penetrant transnational strategies of North Korean migrants and the liminalities of Korean national identity”

30 June 2015

[Religious Diversity Colloquium · Spring 2015](#)

CHRISTINA SCHWENKEL (UC Riverside):

“Spiritual topographies of ruination and reconstruction in Vinh City, Vietnam”

2 July 2015

[Religious Diversity Colloquium · Spring 2015](#)

JARRETT ZIGON (University of Amsterdam):

“What is a situation? The drug war”

13 July 2015

[African Diversities Colloquium](#)

JASON HICKEL (London School of Economics and Political Science):

“ ‘Xenophobia’ in South Africa: order, chaos, and the moral economy of witchcraft”

16 July 2015

[Open Lectures · Spring 2015](#)

SARAH SPENCER (COMPAS, University of Oxford):

“Multi-level governance of an intractable policy problem: migrants with irregular status in European cities”

26 October 2015

[African Diversities Colloquium · Winter 2015/16](#)

DEMETRIUS EUDELL (Wesleyan University, Middletown, CT, USA):

“Through a glass, multiculturally: on the politics of alterity”

9 November 2015

[African Diversities Colloquium · Winter 2015/16](#)

SABINE MOHAMED (MPI-MMG):

“Negotiating Ethiopia’s ‘ethnic citizenship’ in everyday Addis Ababa”

10 November 2015

[Religious Diversity Colloquium · Winter 2015/16](#)

PAUL SORRENTINO (MPI-MMG):

“Searching for ông Trượng”

17 November 2015

Religious Diversity Colloquium · Winter 2015/16

ESRA OZYUREK (London School of Economics):

“Fear rather than remorse: emotional performance of citizenship and Turkish- and Arab-German engagements with the Holocaust”

18 November 2015

Joint Seminar Series, 2015-2016:

“Diversity and Human Rights”

ITAMAR MANN (Georgetown):

“Law, ethics and politics of the European agenda on migration”



23 November 2015

African Diversities Colloquium · Winter 2015/16

SAMUEL MHAJIDA (University of Goettingen):

“Growing up in a community in transition to oblivion: memories of my pastoral boyhood in Central Tanzania, 1979-1993”

24 November 2015

Religious Diversity Colloquium · Winter 2015/16

SANAL MOHAN (Mahatma Gandhi University, Kottayam, India):

“Prayers as life affirming practices: Dalit Christianity in Kerala, India”

26 November 2015

Special Lecture Series: “Borders, Migrants, and Refugees”

BORIS NIESWAND (Tübingen):

“Unaccompanied minor refugees: principles and practices of their reception in Germany and the EU”

1 December 2015

Religious Diversity Colloquium · Winter 2015/16

NARENDRA SUBRAMANIAN (McGill University):

“From bondage to citizenship: African Americans and Dalits since enfranchisement”

7 December 2015

African Diversities Colloquium · Winter 2015/16

PATRICK HOENIG (Hamburg Foundation for the Promotion of Science and Culture):

“Congolais debout fierement partout: mobile gender courts in Eastern Democratic Republic of Congo”

8 December 2015

Religious Diversity Colloquium · Winter 2015/16

NADIA FADIL (KU Leuven):

“Demystifying the secular: European Muslim intellectuals re-posing the ‘Muslim question’ ”

9 December 2015

Special Lecture Series: “Borders, Migrants, and Refugees”

TAM NGO and PETER VAN DER VEER (Göttingen):

“The refugee’s trauma: reflections on North and South Vietnamese in East and West Germany”

15 December 2015

Religious Diversity Colloquium · Winter 2015/16

GIOVANNI DA COL (University of London):

“An ethnographic theory of hospitality: reflections from Tibetan borderlands”

11 January 2016

African Diversities Colloquium · Winter 2015/16

RICHARD HÖLZL (Georg August University Göttingen):

“Arrested circulation: Catholic missionaries, anthropological knowledge and the politics of cultural difference in Germany and East Africa, 1880-1914”

19 January 2016

Religious Diversity Colloquium · Winter 2015/16

ANDERSON BLANTON (MPI-MMG):

“The mechanical missionary: infrastructures of conversion and the Far East Broadcasting Company”

20 January 2016

Joint Seminar Series, 2015-2016: "Diversity and Human Rights"

MORIA PAZ (Stanford):

"Between the kingdom and the desert sun: human rights, immigration, and border walls"

25 January 2016

African Diversities Colloquium · Winter 2015/16

LÉONIE NEWHOUSE (MPI-MMG):

"Seeking the uncertain: possible futures and everyday hedging in Juba, South Sudan"

26 January 2016

Religious Diversity Colloquium · Winter 2015/16

ANA MARIELLA BACIGALUPO (SUNY Buffalo):

"The walking undead: spirit victims and heroes in post-Pinochet Chile"

8 February 2016

African Diversities Colloquium · Winter 2015/16

PETER KANKONDE BUKASA (MPI-MMG):

"Documentary projection: one day in my shoes"

3 March 2016

Open Lectures · Spring 2016

MOJÚBÀOLÚ OLUFÚNKÉ OKOME (City University of New York):

"Transnationalism, gender, evangelism and power in African-initiated churches in Nigeria and its diaspora"

14 April 2016

Open Lectures · Spring 2016

MAGDA NOWICKA and AGATA LISIAK (HU Berlin):

"Unravelling urban rhythms in the migrant experience: Polish migrants in Munich and Berlin"

18 April 2016

African Diversities Colloquium

LÉONIE NEWHOUSE (MPI-MMG):

"Seeking the uncertain: possible futures and everyday hedging in Juba, South Sudan"

22 April 2016

Joint Seminar Series, 2015-2016: "Diversity and Human Rights"

RONAN MCCREA (University College London):

"Justifying the secular state: Trans-atlantic lessons on the weakness of rights as a basis for secularism"

26 April 2016

Religious Diversity Colloquium · Spring 2016

GABRIEL ABEND (New York University/

Lichtenberg-Kolleg):

"The moral background"

28 April 2016

Open Lectures · Spring 2016

CARSTEN KELLER (Universität Kassel):

"Turning points and action strategies of young adults with migration backgrounds in Germany and France"

2 May 2016

African Diversities Colloquium

ANNELIES KUSTERS (MPI-MMG):

"Gesture- and sign language-based language strategies and ideologies in Adamorobe, Ghana and Mumbai, India"

11 May 2016

Joint Seminar Series, 2015-2016: "Diversity and Human Rights"

ALAN PATTEN (Princeton):

"Religious accommodations in a diverse society"



17 May 2016

African Diversities Colloquium

PETER KANKONDE (MPI-MMG):

"Conflict, social fragmentation, and the pursuit of unity in diversity in Johannesburg's local churches: the case of the Catholic Festival of all nations"

17 May 2016

Religious Diversity Colloquium · Spring 2016

XIAOXUAN WANG (MPI-MMG):

“Embracing the world in isolation: the rise of Protestant Christianity in Southeast China during the Cultural Revolution”**18 May 2016**

Telling Times: Memories of Culture, Cultures of Memory

KIMBERLY HART (Buffalo State University):

“Turkish Islamic practice, memory and elision”**24 May 2016**

Religious Diversity Colloquium · Spring 2016

MARIA JOSÉ DE ABREU (Institute for Cultural Inquiry, Berlin): **“Economies of São Paolo: image, space, circulation”****26 May 2016**

Open Lectures · Spring 2016

MIRJAM DE BRUIJN (University of Leiden):

“New information and communication technologies and ‘new’ stratifications of society: evidence from Chad, Mali and Cameroon”**30 May 2016**

African Diversities Colloquium

NALUWEMBE BINAISA (MPI-MMG):

“‘If there’s no mobile, you’re not mobile’: unpacking livelihoods, infrastructures and urban ecologies in Lagos, Nigeria”**31 May 2016**

Religious Diversity Colloquium · Spring 2016

ARPITA ROY (MPI-MMG):

“Sacred geography and alchemical ideology: a sectarian standpoint”**2 June 2016**

Religious Diversity Colloquium · Spring 2016

MIREILLE MAZARD (MPI-MMG):

“Yearning, modern destinies and Christian morality at the margins of the Chinese state”**8 June 2016**

Max Planck Fellow Group, “Governance of Cultural Diversity – Socio-Legal Dynamics”

AVI ASTOR (Autonomous University of Barcelona):

“Theorizing cultural religion”**9 June 2016**

Open Lectures · Spring 2016

CHRISTOPHER S. FOWLER (Penn State University):

“Segregation and diversity as multiscale phenomena”**13 June 2016**

African Diversities Colloquium

SAMWEL S. MHAJIDA (Göttingen University):

“The orphans of the plains: negotiating livelihood in the changing ethnic relations in the Singida-Mbulu border, 1984-2012”**22 June 2016**

Joint Seminar Series, 2015-2016:

“Diversity and Human Rights”

ANNE PHILLIPS (London School of Economics):

“The politics of the human”**27 June 2016**

African Diversities Colloquium

NIVES KINUNDA NGULLU (Göttingen University):

“Communal work, authority and crisis: the role and impact of women in postcolonial self-reliance and Ujamaa in Southern Highlands of Tanzania, 1966-1980”**28 June 2016**

Religious Diversity Colloquium · Spring 2016

NEENA MAHADEV (MPI-MMG):

“‘Spiritual warfare’ on multi-religious terrain: political cosmologies in post-war Sri Lanka”

11 July 2016

African Diversities Colloquium

JULIA VORHÖLTER (Göttingen University):

“Class-based chronicities of suffering and seeking help: comparing addiction treatment programs in Uganda”

20 September 2016

Migration and Membership in Troubled Times – Ethics, Law and Politics, Seminar Series · Winter 2016/17

KELSEY NORMAN (University of California, Irvine):

“Beyond dichotomous understandings of host state migration policy: examining ‘ambivalence’ in Egypt, Morocco and Turkey”

20 September 2016

Religious Diversity Colloquium · Winter 2016/17

PATRICE LADWIG (MPI-MMG):

“Cold war Buddhism: politicizing the religious and re-negotiating the secular in Lao Buddhism during the 2nd Indochina War (1950-1975)”

27 September 2016

Religious Diversity Colloquium · Winter 2016/17

Leilah Vevaina (MPI-MMG):

“From excarnation to ashes: changes in Zoroastrian ritual infrastructure in Mumbai”

4 October 2016

Religious Diversity Colloquium · Winter 2016/17

RAPHAEL SUSEWIND (MPI-MMG):

“Rifah-e-Aam club, Lucknow: politics and poetics in India’s changing public sphere”

11 October 2016

Religious Diversity Colloquium · Winter 2016/17

CHRIS FULLER (London School of Economics and Political Science):

“Ethnographic enquiry in Colonial India: Herbert Risley, William Crooke and the study of tribes and castes”

18 October 2016

Religious Diversity Colloquium · Winter 2016/17

DAVID STROHL (MPI-MMG):

“Engaging tolerance: privacy and publicity in the inter-religious engagement of Mumbai’s Ismaili Muslims”

18 October 2016

Migration and Membership in Troubled Times – Ethics, Law and Politics, Seminar Series · Winter 2016/17

CHRISTIAN JOPPKE (University of Bern):

“Legal multiculturalism: comparing gays and Muslims”



26 October 2016

Telling Times: Memories of Culture, Cultures of Memory

JEREMY F. WALTON (MPI-MMG):

“Disciplining the past? Sites of memory and forgetting in former Ottoman lands”

1 November 2016

Religious Diversity Colloquium · Winter 2016/17

MIREILLE MAZARD (MPI-MMG):

“‘Are you afraid of cockroaches?’ Compassion and the horrors of abjection in Taiwanese Buddhism”

1 November 2016

Open Lectures · Winter 2016/17

SERHAT KARAKAYALI (Humboldt University, Berlin):

“Volunteering for refugees in Germany: between social movement and charity”

2 November 2016

Religious Diversity Colloquium · Winter 2016/17

MICHAEL LAMBEK (University of Toronto):

“Ethnography as history: marriage and moral horizons in Mayotte”

3 November 2016

The Politics of Secularism and Religion in France and Turkey

MURAT AKAN (Bosphorous University):

“The politics of secularism and religion in France and Turkey”

7 November 2016

African Diversities Colloquium · Winter 2016/17

JANNIK SCHRITT (University of Göttingen):

“Crude politics: making the oil refinery political in Niger”

8 November 2016

Religious Diversity Colloquium · Winter 2016/17

ALPA SHAH (London School of Economics and Political Science):

“Tribe, caste and class in contemporary India”

15 November 2016

Religious Diversity Colloquium · Winter 2016/17

REZA MASOUDI (MPI-MMG):

“The spatial genealogy of Muharram rituals”

17 November 2016

Open Lectures · Winter 2016/17

KATHARYNE MITCHELL (University of Washington, Seattle):

“Church networks, sanctuary, and migrant activism in Europe”

21 November 2016

African Diversities Colloquium · Winter 2016/17

NIVES KINUNDA (University of Göttingen):

“Women farmers’ strategies and engagements in colonial Southern Highlands of Tanzania, 1900-1960”

22 November 2016

Religious Diversity Colloquium · Winter 2016/17

MEENA DHANDA (University of Wolverhampton):

“An inescapable comparison: casteism and racism in the diaspora”

23 November 2016

Religious Diversity Colloquium · Winter 2016/17

NILS BUBANDT (Aarhus University):

“What gura killed: wild men, white men, and the beastly excess to differences that matter”

30 November 2016

Telling Times: Memories of Culture, Cultures of Memory

MONIKA PALMBERGER (Visiting Professor, University of Leuven, and Hertha Firnberg Research Fellow, University of Vienna):

“(Dis)placing memories in the context of war and migration”

5 December 2016

African Diversities Colloquium · Winter 2016/17

ANGELUS MNENUKA (University of Leipzig):

“The contemporaneity of Bena Orature”

6 December 2016

Religious Diversity Colloquium · Winter 2016/17

BOB VAN DER LINDEN (MPI-MMG):

“Songs to the Jinas and of the Gurus: historical comparisons between Jain and Sikh devotional music”

8 December 2016

Open Lectures · Winter 2016/17

MARIA SOBOLEWSKA (University of Manchester):

“Remainers versus Brexiters: Is it all about immigration? Where did the new political cleavage in the UK come from, and what does it mean for the future of party politics in the UK?”

19 December 2016

African Diversities Colloquium · Winter 2016/17

GIORGIO BROCCO (Freie Universität Berlin):

“New biosocial horizons: political subjectivity and albinism in glocal Tanzania”

CONFERENCES AND WORKSHOPS

20-21 January 2014

“Diversity and public space”

Workshop at the University of Amsterdam

6-7 February 2014

“When, why and how organisations respond to diversity”

Workshop in Göttingen

14-16 May 2014

“Buddhisms in modern China: between resistance, secularization and new religiosities”

Book workshop in Göttingen

15-16 May 2014

“Encountering urban diversity in Asia: class and other intersections”

Workshop

17-18 June 2014

“Towards the ethnography of super-diversity”

Workshop

7-11 July 2014

Ethnic and cultural diversity

MPI Summer School 2014 at the Minzu University in Beijing

26-27 September 2014

“How to study diffusion: innovations in theories, methods and research designs”

Workshop in Princeton, New Jersey, co-organized by Matthias Koenig (University of Göttingen / MMG) and Andreas Wimmer (Fung Global Fellows Program at Princeton University)

2-3 October 2014

“From new helots to new diasporas: a retrospective for Robin Cohen”

International conference, The Oxford Martin School, 34 Broad St, Oxford OX1 3BD

16 October 2014

“The promises and perils of diversity and inclusion”

Symposium

18-19 October 2014

“Research project on Chinese temple networks in Southeast Asia”

Workshop

27-29 October 2014

“Perspectives on nation unbound: the transnational migration paradigm in the current conjuncture”

Workshop

19-20 November 2014

“Vernaculars of urban multiplicity: a space for ideas in the making”

Workshop

7 December 2014

“Aging and migration: anthropological investigations of care and responsibility”

AAA Session



8-10 April 2015

“Urban super-diversity”

Conference at the Berlin-Brandenburg Academy of Sciences

24 April 2015

“Urban politics migration diversity”

EUI ~ MPI Graduate Workshop



24-25 April 2015

“Urban futures in Asia: aspiration, speculation, contention”

Workshop

7-8 May 2015

“Migration und Macht: soziologische Theorien und empirische Befunde zu Machtbeziehungen in Einwanderungsländern”

Workshop

21-22 May 2015

“The geobody of Vietnam”

International conference

28-30 May 2015

“Spirit and sentiment: affective trajectories of religious being in urban Africa”

International Conference of the Research Network on Religion, AIDS and Social Transformation in Africa (RASTA)

4-5 June 2015

“Political cosmologies: global and contextual categories in the study of India”

Workshop

11-12 June 2015

“Religious networks in Asia”

Workshop

9-10 July 2015

“The infrastructures of diversity: materiality and culture in urban space”

Authors Workshop

4 September 2015

“Spatial dynamics and political order in comparative perspective”

Panel co-organized by Michalis Moutselos and Sarah El-Kazaz at 2015 American Political Science Association Annual Meeting for the Division “Urban Politics”

20-22 November 2015

“Migration - peace - human security”

Conference organized by the Georg August University Göttingen



15 January 2016

“Selling out the political? Perspectives from law, political economy and critical theory”

First Annual Goethe-Göttingen Critical Exchange

20 January 2016

“Innovations in deaf studies”

Workshop

3-4 March 2016

“Comparative approaches to Inter-Asian religious and trade networks”

Conference

4-5 April 2016

“Super-diversity: a transatlantic conversation”

Workshop

8-9 April 2016

“The value of comparison”

Conference

2-4 June 2016**“The Oxford handbook of citizenship authors”**

Conference organized by the Max Planck Institute for the Study of Religious and Ethnic Diversity and the European University Institute

17 June 2016**“Death and the afterlife”**

Workshop

**20-21 June 2016****“Translanguaging and repertoires across signed and spoken languages: Insights from linguistic ethnographies in (super)diverse contexts”**

Symposium

30 June 2016**“After critique: recent trends and future perspectives in human rights scholarship”**

Mini-workshop

4-8 July 2016**“Re-ordering diversity: humanitarian assistance in the context of forced migration and displacement”**

Summer School: a cooperation between the Collaborative Research Center (CRC) 923

“Threatened Order – Societies under Stress”, the Center for Gender and Diversity Research, and the Max Planck Institute for the Study of Religious and Ethnic Diversity

8-9 July 2016**“Imagining and regulating ethnic and religious diversity in Turkey: macro-configurations and micro-dynamics”**

Workshop

12 July 2016**“After the urban is over or before it has really begun? Urban theory today”**

Workshop organized by Abdou Maliq Simone, Max Planck Institute for the Study of Religious and Ethnic Diversity

26-27 July 2016**“Frontiers of social change: migration, mobility and world-making”**

A joint workshop between The Max Planck Institute for the Study of Religious and Ethnic Diversity and Brigham Young University

31 August - 1 September 2016**“Public institutions as the venue for negotiating religious diversity and secularism in Europe”**

Workshop

27-29 October 2016**“Inhabiting the corridor”**

A workshop on surging resource economies and urban life in East Africa

9 November 2016**“Deserving or undeserving migrants? The significance of the concept of the refugee”**

Symposium with Maximilian Scholz (MPI-MMG), Benjamin Boudou (MPI-MMG), Bouke de Vries (MPI-MMG), Stefan Schlegel (MPI-MMG), Dana Schmalz (Cardozo School of Law, New York)

24 November 2016**WeberWorldCafé “Diversity: limits and opportunities”**

Hosted by the Max Weber Stiftung and the Forum Transregionale Studien in cooperation

with the German Institute for Japanese Studies Tokyo (DIJ), the Diversity Research Institute of the University of Göttingen and the MPI-MMG



30 November 2016

“Diversity of asylum-seekers’ needs and aspirations”

Workshop

30 November 2016

“Creative value”

MPI PhD Workshop with Samuel Lengen, Xiao He, and Shaheed Tayob

1-2 December 2016

“Transactional sociality: market moralities and embedded capital in modern South Asia”

Workshop funded by the MPI-MMG’s Department of Religious Diversity and the Centre for Modern Indian Studies, Göttingen University

16 December 2016

“The law and politics of diversity”

Workshop organized by Ayelet Shachar, Director at the MPI-MMG, in cooperation with the University of California at Berkeley and the Göttingen Campus





GUESTS 2014-2016

GUESTS (IN ALPHABETICAL ORDER)



Murat Akan
(Bosphorous University)
October - November 2016



Sara Bonfanti
(University of Bergamo-Bologna)
August - September 2014



Sabrina Axster
(Rutgers University)
June 2016, December 2016



Andrea Brabete
(University of Madrid)
April - June 2015



Ana Mariella Bacigalupo
(SUNY Buffalo)
August 2015 - July 2016



Robin Cohen
(University of Oxford)
May 2016



Sandrine Bertaux
(IFEA - French Institute for Anatolian Studies, Istanbul)
September 2016 - February 2017



Qudsiya Contractor
(Tata Institute of Social Sciences, Mumbai)
May - June 2015



Christophe Bertossi
(Institut français des relations internationales)
April - May 2015



Wu Da
(Minzu University of China)
July - August 2016



Stefan Binder
(Utrecht University)
May - June 2016



Kenneth Dean
(McGill University, Montreal)
April - June 2014



Mireia Bolívar Planas
(University of Barcelona)
July 2016



Markus Dressler
(Universität Bayreuth)
April - July 2015, September 2015 - March 2016



Selma Ebrahim
(University of Virginia)
April - June 2015



EuyRyung Jun
(Pohang University of Science and
Technology, South Korea)
January - February 2015



Zachary Elkins
(University of Texas at Austin)
June - July 2016



Lorenza Logan Williams
(Stellenbosch University, South
Africa)
October 2014 - January 2015



Yolanda Garcia-Ruiz
(University of Valencia)
July - September 2015



Mechthild Nagel
(State University of New York,
College at Cortland)
February - July 2015



Ayşe Güc-İsık
(University of Ankara)
November 2015 - March 2017



Rosalyn Negrón
(University of Massachusetts
Boston)
June - July 2014



Daniel Hiebert
(University of British Columbia)
June - July 2014



Ádám Németh
(University of Pécs)
December 2014 - February 2015



Hovhannes Hovhannisyan
(Yerevan State Linguistic University)
May - July 2014



Lucy Nga Than
(City University, New York)
March - July 2014



Rachel Humphris
(University of Oxford)
May - June 2014



Natalie Marie Novick
(University of California at
San Diego)
January - April 2015

**Mojúbàolú Olufúnké Okome**

(City University, New York)

January - April 2016**Olga Sooudi**

(University of Amsterdam)

July - August 2016**Sanal Mohan Padikaparampil**(Mahatma Gandhi University,
Kottayam, India)**August - November 2015****Narendra Subramanian**

(McGill University)

September 2015 - September 2016**Andreas Pott**

(University of Osnabrück)

September - October 2014**Nga Mai Thi Thanh**

(University of Oldenburg)

March - August 2015**Riccardo Pozzo**(Istituto per il Lessico Intellettuale
Europeo e Storia delle Idee, Roma)**August 2016****Daniel Volkert**

(Turkish Community, Kiel)

September 2015 - December 2015**Madhumita Sengupta**(Indian Institute of Technology
Gandhinagar, Gujarat)**May - June 2016**



SENIOR RESEARCH PARTNERS

SENIOR RESEARCH PARTNERS (IN ALPHABETICAL ORDER)

Senior Research Partners at MPI-MMG are external partners who are involved in developing the institute in a variety of ways, such as project creation and management, joint publication and the co-organization of events.



Da Wu

Minzu University of China

Da Wu is working closely with Peter van der Veer on the 'Research Program on South-East Asia' project.



Arjun Appadurai
New York University

Arjun Appadurai is working closely with the Department of Religious Diversity and co-developing the 'Urban Aspirations in Mega-cities' project with Peter van der Veer.



Patrick Eisenlohr
Universität Göttingen

Patrick Eisenlohr is engaged in a project on urban religion in Mumbai, focusing on media practices in various religious settings among Muslims in the city.



Lisa Björkman
University of Louisville

Lisa Björkman is working closely with Peter van der Veer on the 'Urban Aspirations in Mega-cities' project.



Beate Engelbrecht
University of Göttingen

Beate Engelbrecht is working with Steve Vertovec on Visual Anthropology within the GLOBALDIVERCITIES project.



Jan Blommaert
Tilburg University (Netherlands)

Jan Blommaert works together with Steve Vertovec on the 'Sociolinguistic Diversity' project.



Nancy Foner
City University of New York

Nancy Foner is working with Steve Vertovec on the GLOBALDIVERCITIES project.



Robin Cohen
University of Oxford

Robin Cohen is working closely with Prof. Vertovec in developing external research programmes on diversity in South Africa.



Susanne Frieze
Affiliation

Susanne Frieze is working as a consultant in Qualitative Data Analysis for the GLOBALDIVERCITIES and RNA projects.



Miles Hewstone
University of Oxford

Miles Hewstone is working closely with the Department of Socio-Cultural Diversity on several projects, including 'Ethno-religious Diversity and Social Trust', 'Super-diversity in South Africa' and 'Diversity and Contact (DivCon)'.



Shalini Randeria
Graduate Institute of International and Development Studies, Geneva

Shalini Randeria is working closely with the Department of Religious Diversity and Peter van der Veer.



Daniel Hiebert
University of British Columbia

Daniel Hiebert is working with Steve Vertovec on developing a research programme concerning diversity and markets.



Vyjayanthi Rao
New School for Social Research, New York

Vyjayanthi Rao is working closely with the Department of Religious Diversity and with Peter van der Veer on the 'Urban Aspirations in Mega-cities' project.



Loren Landau
University of Witwatersrand, Johannesburg

Loren Landau is working with Steve Vertovec on the GLOBALDIVERCITIES project.



Regina Römhild
Humboldt University Berlin

Together with Steve Vertovec, Regina Römhild conceived and directed the project 'Diversity and Integration in Frankfurt'. Further collaboration is planned.



Shoma Munshi
American University of Kuwait

Shoma Munshi is working closely with the Department of Religious Diversity and Peter van der Veer on the 'Urban Aspirations in Mega-cities' project.



Sarah Spencer
University of Oxford

Sarah Spencer is working with Steve Vertovec on the Leverhulme Trust-sponsored project 'Ethno-religious Diversity and Social Trust'.



Ben Rampton
King's College London

Ben Rampton is working with Steve Vertovec on the 'Sociolinguistic Diversity' project.



Paul Spoonley
Massey University

Paul Spoonley is cooperating with Steve Vertovec on urban superdiversity, especially in the Pacific and New Zealand.

**Dietlind Stolle****McGill University, Montréal, Canada**

Dietlind Stolle works with the Department of Socio-Cultural Diversity on the project 'Diversity and Contact'.

**Andreas Wimmer****Columbia University**

Andreas Wimmer has developed a project on conviviality and conflict together with Steve Vertovec.

**Christopher Stroud****University of the Western Cape, South Africa**

Christopher Stroud works with the Department of Socio-Cultural Diversity on the 'Sociolinguistic Diversity' project.

**Brenda Yeoh****National University of Singapore**

Brenda Yeoh is working with Steve Vertovec on the GLOBALDIVERCITIES project.

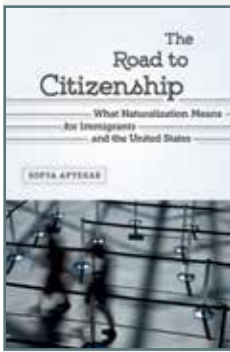
**Sahana Udupa****Central European University**

Sahana Udupa is working with Peter van der Veer on projects concerning new forms of media in India.



PUBLICATIONS 2014-2016

BOOKS AND EDITED VOLUMES 2014-2016



Aptekar, S. (2015). *The road to citizenship: What naturalization means for immigrants and the United States*. New Brunswick: Rutgers University Press.

In *The Road to Citizenship*, Sofya Aptekar analyzes what the process of becoming a citizen means for these newly minted Americans and what it means for the United States as a whole. Examining the evolution of the discursive role of immigrants in American society from potential traitors to morally superior “supercitizens,” Aptekar’s in-depth research uncovers considerable contradictions with the way naturalization works today.



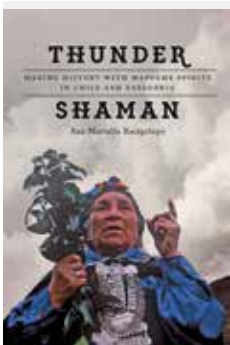
Arnaut, K., & Garvey, M. M. (2016). *Compagnon! Journal d'un noussi en guerre: 2002-2011*. Cameroon: Langa RPCIG.

In *Compagnon ! Journal d'un noussi en guerre: 2002-2011* Garvey tells the story of intimate and professional life in Côte d'Ivoire during a decade of civil war. During that period Garvey played an important role in the paramilitary group FLGO-Abidjan, part of the militarised wing of the so-called patriotic movement who supported President Laurent Gbagbo. *Compagnon!* is the outcome of the collaboration of Marcus Mausiah Garvey and the anthropologist Karel Arnaut which began in 2009 when Garvey showed Karel his autobiography-in-progress.



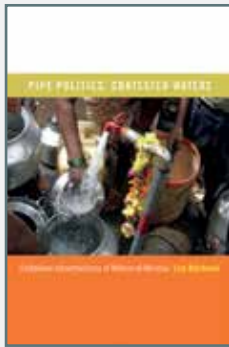
Arnaut, K., Blommaert, J., Rampton, B., & Spotti, M. (Eds.). (2016). *Language and Superdiversity*. London: Routledge.

A first synthesis of work done in sociolinguistic superdiversity, this volume offers a substantial introduction to the field and the issues and state-of-the-art research papers organized around three themes: Sketching the paradigm, Sociolinguistic complexity, Policing complexity. The focus is to show how *complexity* rather than *plurality* can serve as a lens through which an equally vast range of topics, sites, and issues can be tied together.



Bacigalupo, A. M. (2016). *Thunder Shaman: Making history with Mapuche spirits in Chile and Patagonia*. Austin: University of Texas Press.

The first study of how Mapuche shamans make history, this book challenges perceptions of shamans as being outside of history and examines how shamans themselves understand notions of civilization, savagery, and historical processes.



Björkman, L. (2015). *Pipe politics, contested waters: Embedded infrastructures of millennial Mumbai*. Durham: Duke University Press.

In *Pipe Politics, Contested Waters*, Lisa Björkman shows how an elite dream to transform Mumbai into a “world class” business center has wreaked havoc on the city’s water pipes. In rich ethnographic detail, *Pipe Politics* explores how the everyday work of getting water animates and inhabits a penumbra of infrastructural activity—of business, brokerage, secondary markets, and sociopolitical networks—whose workings are reconfiguring and rescaling political authority in the city.



Blanton, A. (2015). *Hittin' the prayer bones: Materiality of spirit in the Pentecostal South*. Chapel Hill: University of North Carolina Press.

In this work, Anderson Blanton illuminates how prayer, faith, and healing are intertwined with technologies of sound reproduction and material culture in the charismatic Christian worship of southern Appalachia. *Hittin' the Prayer Bones* draws on Blanton’s extensive site visits with church congregations, radio preachers and their listeners inside and outside the broadcasting studios, and more than thirty years of recorded charismatic worship made available to him by a small Christian radio station.



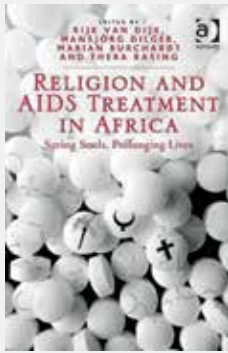
Burchardt, M., & Michalowski, I. (Eds.). (2015). *After integration: Islam, conviviality and contentious politics in Europe*. Wiesbaden: Springer VS.

The integration of Muslims into European societies is often seen as a major challenge that is yet to be confronted. This book, by contrast, starts from the observation that on legal, political and organizational levels integration has already taken place. It showcases the variety of theoretical approaches that scholars have developed to conceptualize Muslim life in Europe, and provides detailed empirical analysis of ten European countries.



Burchardt, M. (2015). *Faith in the time of AIDS: Religion, biopolitics and modernity in South Africa*. Basingstoke: Palgrave Macmillan.

This book describes how Christian communities in South Africa have responded to HIV/AIDS and how these responses have affected the lives HIV-positive people, youth and broader communities. Drawing on Foucault and the sociology of knowledge, it explains how religion became influential in reshaping ideas about sexuality, medicine and modernity.



Burchardt, M., van Dijk, R., Dilger, H., & Rasing, T. (Eds.). (2014). *Religion and AIDS Treatment in Africa: Saving souls, prolonging lives.* Farnham: Ashgate.

This book critically interrogates emerging interconnections between religion and biomedicine in Africa in the era of antiretroviral treatment for AIDS. Highlighting the complex relationships between religious ideologies, practices and organizations on the one hand, and biomedical treatment programmes and the scientific languages and public health institutions that sustain them on the other, this anthology charts largely uncovered terrain in the social science study of the Aids epidemic.



Burchardt, M., Wohlrab-Sahr, M., & Middell, M. (Eds.). (2015). *Multiple secularities beyond the West: Religion and modernity in the global age.* Berlin: de Gruyter.

Questions of secularity and modernity have become globalized, but most studies still focus on the West. This volume breaks new ground by comparatively exploring developments in five areas of the world, some of which were hitherto situated at the margins of international scholarly discussions: Africa, the Arab World, East Asia, South Asia, and Central and Eastern Europe.



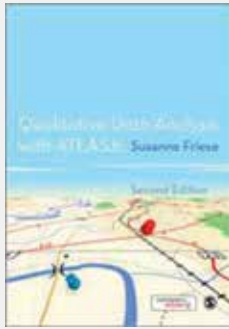
Burchardt, M., Patterson, A., & Rasmussen, L. M. (Eds.). (2016). *The politics and anti-politics of social movements: Religion and AIDS in Africa.* London: Routledge.

This book explores the nature, significance and consequences of the religious activism surrounding AIDS in Africa. While African religion was relatively marginal in inspiring or contributing to AIDS activism during the early days of the epidemic, this situation has changed dramatically.



Fisher, G. (2014). *From comrades to bodhisattvas: Moral dimensions of lay Buddhist practice in contemporary China.* Honolulu: University of Hawai'i Press.

From Comrades to Bodhisattvas is the first book-length study of Han Chinese Buddhism in post-Mao China. Using an ethnographic approach supported by over a decade of field research, it provides an intimate portrait of lay Buddhist practitioners in Beijing who have recently embraced a religion that they were once socialized to see as harmful superstition. The book focuses on the lively discourses and debates that take place among these new practitioners in an unused courtyard of a Beijing temple.



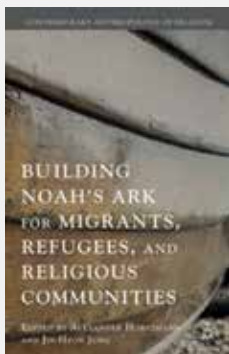
Frieze, S. (2014). *Qualitative Data Analysis with ATLAS.ti* (2nd edition). London: Sage.

Are you struggling to get to grips with qualitative data analysis? Do you need help getting started using ATLAS.ti? Do you find software manuals difficult to relate to? Written by a leading expert on ATLAS.ti, this book will guide you step-by-step through using the software to support your research project. In this updated second edition, you will find clear, practical advice on preparing your data, setting up a new project in ATLAS.ti, developing a coding system, asking questions, finding answers and preparing your results.



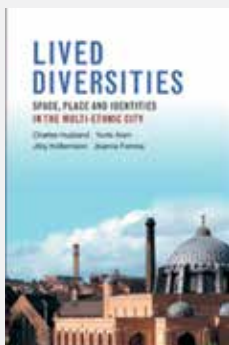
Futterlieb, K., & Probstmeyer, J. (Eds.). (2016). *Diversity Management und interkulturelle Arbeit in Bibliotheken*. Berlin: de Gruyter.

Bibliotheken erfüllen einen gesellschaftlichen Bildungsauftrag und sollten die vielfältige gesellschaftliche Zusammensetzung sowohl integrieren als auch repräsentieren. Über der Darstellung des IST-Zustands hinaus bietet dieser Band wissenschaftlich fundiert eine Analyse der bestehenden Defizite sowie gute Praxisbeispiele und schafft damit Ansatzpunkte für ein nachhaltiges, stärker integratives Bibliotheksmanagement.



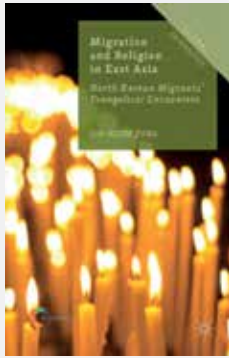
Horstmann, A., & Jung, J.-H. (Eds.). (2015). *Building Noah's ark for migrants, refugees, and religious communities*. New York: Palgrave Macmillan.

Building Noah's Ark for Migrants, Refugees, and Religious Communities examines religion within the framework of refugee studies as a public good, with the spiritual and material use of religion shedding new light on the agency of refugees in reconstructing their lives and positioning themselves in hostile environments.



Hüttermann, J., Husband, C., Alam, Y., & Fomina, J. (2014). *Lived diversities: Space, place and identities in the multi-ethnic city*. Bristol: Policy Press.

This timely book investigates the interactions of multiple ethnic groups in the contemporary inner city. Focusing in particular on Muslim communities, and the discrimination they have faced, it addresses difficult issues of integration and identity, while offering a detailed exploration of the politics and practice of multicultural coexistence. It will be essential reading for urban policy scholars and those studying ethnic diversity and the politics of space and place.



Jung, J.-H. (2015). *Migration and religion in East Asia. North Korean migrants' evangelical encounters*. Basingstoke: Palgrave Macmillan.

This book sheds light on North Korean migrants' Christian encounters and conversions throughout the process of migration and settlement. Focusing on churches as primary contact zones, it highlights the ways in which the migrants and their evangelical counterparts both draw on and contest each others' envisioning of a reunified Christianized Korea.



Kang, J. (2016). *House church Christianity in China: From rural preachers to city pastors*. Basingstoke: Palgrave Macmillan.

This book provides a significant new interpretation of China's rapid urbanization by analyzing its impact on the spread of Protestant Christianity in the People's Republic. Demonstrating how the transition from rural to urban churches has led to the creation of nationwide Christian networks, the author focuses on Linyi in Shandong Province. Using her unparalleled access as both an anthropologist and member of the congregation, she presents a much-needed insider's view of the development, organization, operation and transformation of the region's unregistered house churches.



Kankonde Bukasa, P., Wilhelm-Solomon, M., Núñez, L., & Malcomess, B. (Eds.). (2016). *Routes and rites to the city: mobility, diversity and religious space in Johannesburg*. Basingstoke: Palgrave Macmillan.

This book is an exploration of the ways religion and diverse forms of mobility have shaped post-apartheid Johannesburg. The relationship between religion, mobility and urbanization involves both temporal and spatial diversity and the shifting borders of spatial production, belonging and exclusion. This is a constant process of territorialization and de-territorialization of physical, aesthetic and symbolic forms of the city.



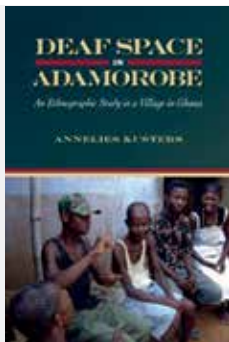
Kathiravelu, L. (2016). *Migrant Dubai: Low wage workers and the construction of a global city*. Basingstoke: Palgrave Macmillan.

This book analyzes the everyday lives of labour migrants in a rapidly developing city-state. Using the emirate of Dubai as a case study, Migrant Dubai shows that even within highly restrictive mobility regimes, marginalized migrants find ways to cope with structural inequalities and quotidian modes of discrimination.



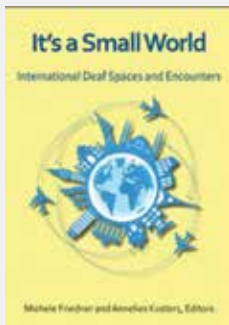
Koenig, M., Knöbl, W., & Spohn, W. (Eds.). (2015). *Religion and national identities in an enlarged Europe*. Basingstoke: Palgrave Macmillan.

This volume analyzes changing relationships between religion and national identity in the course of European integration. Examining elite discourse, media debates and public opinions across Europe over a decade, it explores how accelerated European integration and Eastern enlargement have affected religious markers of collective identity.



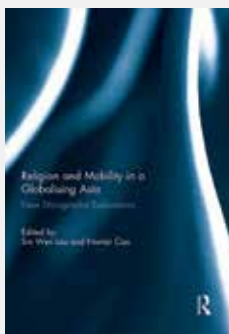
Kusters, A. (2015). *Deaf space in Adamorobe: An Ethnographic study in a village in Ghana*. Washington, DC.: Gallaudet University Press.

Shared signing communities consist of a relatively high number of hereditarily deaf people living together with hearing people in relative isolation. In the United States, Martha's Vineyard gained mythical fame as a paradise for deaf people where everyone signed up until the 19th century. That community disappeared when deaf people left the island, newcomers moved in, married locals, and changed the gene pool. These unique communities still exist, however, one being the Akan village in Ghana called Adamorobe.



Kusters, A., & Friedner, M. (Eds.). (2015). *It's a small world: International deaf spaces and encounters*. Washington, DC.: Gallaudet University Press.

It's a Small World explores the fascinating and, at times, controversial concept of deaf-same ("I am deaf, you are deaf, and so we are the same") and its influence on deaf spaces locally and globally. The editors and contributors focus on national and international encounters (e.g., conferences, sporting events, arts festivals, camps) and the role of political/economic power structures on deaf lives and the creation of deaf worlds.



Lau, S. W., & Cao, N. (Eds.). (2014). *Religion and mobility in a globalising Asia: New ethnographic explorations*. London: Routledge.

This volume examines the dynamic, mutually constitutive, relationship between religion and mobility in the contemporary era of Asian globalisation in which an increasing number of people have been displaced, forcefully or voluntarily, by an expanding global market economy and lasting regional political strife. Seven case studies provide up-to-date ethnographic perspectives on the translocal/transnational dimension of religion and the religious/spiritual aspect of movement.



Luo, R. (2014). *Becoming urban: State and migration in contemporary China*. Kassel: Kassel University Press.

This book examines in depth how institutional arrangements, in particular, the Hukou (Household Registration) system, influence the integration of migrants at their destinations. Under this unique Chinese settlement system, migrants are defined by their Hukou location to which they are allocated by birth or by later official permissions if they fulfill certain requirements. The primary research questions approached concern the economic, social, political and psychological integration of migrants in cities.



Meissner, F. (2016). *Socialising with diversity: Relational diversity through a superdiversity lens*. Basingstoke: Palgrave Macmillan.

This book analyses post-migration social networks via the notion of superdiversity. Approaching diversity as relational and complexly configured through multiple migration-related differentiations, it challenges us to rethink how we talk about and classify migrant networks. Based on research in two cities of migration - London and Toronto - the author investigates how we can use a superdiversity lens to discuss migrant networks in urban contexts.



Ngo, T. (2016). *The new way: Protestantism and the Hmong in Vietnam*. Seattle: University of Washington Press.

In the mid-1980s, a radio program with a compelling spiritual message was accidentally received by listeners in Vietnam's remote northern highlands. The Protestant evangelical communication had been created in the Hmong language by the Far East Broadcasting Company specifically for war refugees in Laos. The Vietnamese Hmong related the content to their traditional expectation of salvation by a Hmong messiah-king who would lead them out of subjugation, and they appropriated the evangelical message for themselves.



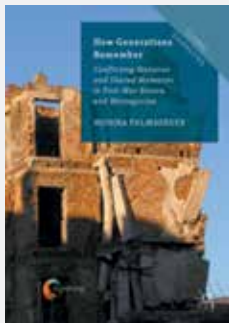
Ngo, T., & Buck Quijada, J. (Eds.). (2015). *Atheist secularism and its discontents: A comparative study of religion and communism in Eurasia*. Basingstoke: Palgrave Macmillan.

Atheist Secularism and Its Discontents takes a comparative approach to understanding religion under communism, arguing that communism was integral to the global experience of secularism. Bringing together leading researchers whose work spans the Eurasian continent, it shows that appropriating religion was central to Communist political practices.



Nieswand, B., & Drotbohm, H. (Eds.). (2014). *Kultur, Gesellschaft, Migration: Die reflexive Wende in der Migrationsforschung*. Wiesbaden: Springer VS.

Der Sammelband arbeitet den Beitrag von Reflexivität für das Verständnis der Beziehung von Kultur, Gesellschaft und Migration anhand von drei Schwerpunkten heraus: 1. Politiken kultureller Differenz 2. Transnationale Perspektiven 3. Ethnizität und Diversität. Dafür werden Autorinnen und Autoren mit unterschiedlichen disziplinären Hintergründen aus Deutschland, Österreich, der Schweiz und den USA zusammengeführt.



Palmberger, M. (2016). *How generations remember: Conflicting histories and shared memories in post-war Bosnia and Herzegovina*. Basingstoke: Palgrave Macmillan.

This book provides a profound insight into post-war Mostar, and the memories of three generations of this Bosnian-Herzegovinian city. Drawing on several years of ethnographic fieldwork, it offers a vivid account of how personal and collective memories are utterly intertwined, and how memories across the generations are reimagined and 'rewritten' following great socio-political change.



Palmberger, M., & Tošić, J. (Eds.). (2016). *Memories on the move: experiencing mobility, rethinking the past*. London: Palgrave Macmillan.

This volume demonstrates the crucial link between memory, mobility and politics, analyzes a diverse range of media and forms of remembering, and provides an interdisciplinary take on this timely subject that will appeal across the social sciences and humanities



Petermann, S. (2014). *Persönliches soziales Kapital in Stadtgesellschaften*. Wiesbaden: Springer VS.

Netzwerkressourcen sind zwar in vielfältigen Lebenssituationen hilfreich aber sozial ungleich verteilt. In diesem Buch wird ein Sozialkapital-Modell präsentiert, das beschreibt und erklärt, in welchem Ausmaß soziale Ressourcen aus persönlichen Netzwerken verfügbar sind und genutzt werden. Aussagen über die ungleiche Verteilung sozialer Netzwerkressourcen werden empirisch für unterschiedliche Stadtgesellschaften geprüft.



Roberts, N. (2016). *To be cared for: The power of conversion and foreignness of belonging in an Indian Slum*. Oakland, California: University of California Press.

To Be Cared For offers a unique view into the conceptual and moral world of slum-bound Dalits (“untouchables”) in the South Indian city of Chennai. Focusing on the decision by many women to embrace locally specific forms of Pentecostal Christianity, Nathaniel Roberts challenges dominant anthropological understandings of religion as a matter of culture and identity, as well as Indian nationalist narratives of Christianity as a “foreign” ideology that disrupts local communities.



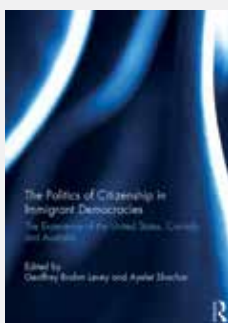
Schiller, M. (2016). *European cities, municipal organizations and diversity: The new politics of difference*. Basingstoke: Palgrave Macmillan.

This book challenges the prevailing view that local authorities are irrelevant in immigration policy-making. Presenting an in-depth ethnographic study of the recent implementation of local ‘diversity policies’ in the Netherlands, Belgium and United Kingdom, it identifies a new politics of difference, characterized by a ‘paradigmatic pragmatism’. Building on extensive fieldwork in Amsterdam, Antwerp and Leeds, the author shows that, rather than simply replacing an earlier politics of difference, local diversity policies combine ideals of multiculturalism, assimilation and diversity.



Schönwälder, K., Vertovec, S., Petermann, S., Hüttermann, J., Hewstone, M., Stolle, D., Schmid, K., & Schmitt, T. M. (2016). *Diversity and Contact: Immigration and social interaction in German cities*. Basingstoke: Palgrave Macmillan.

This book analyzes how the socio-demographic and cultural diversity of societies affect the social interactions and attitudes of individuals and groups within them. Focusing on Germany, where in some cities more than one third of the population are first or second-generation immigrants, it examines how this phenomenon impacts on the ways in which urban residents interact, form friendships, and come to trust or resent each other.



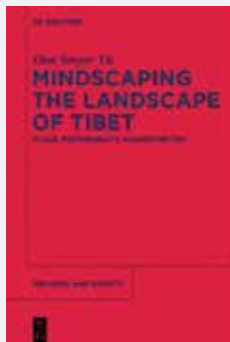
Shachar, A., & Levey, G. B. (Eds.). (2015). *The politics of citizenship in immigrant democracies*. London: Routledge.

This book brings together scholars from various disciplines to explore current issues and trends in the rethinking of migration and citizenship from the perspective of three major immigrant democracies – Australia, Canada, and the United States. These countries share a history of pronounced immigration and emigration, extensive experience with diasporic and mobile communities, and with integrating culturally diverse populations. The volume explores the significance of political structures, political agents and political culture in shaping processes of inclusion and exclusion in these diverse societies.



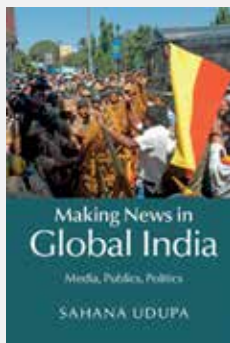
Simone, A. (2014). *Jakarta: Drawing the city near*. Minneapolis: University of Minnesota Press.

AbdouMaliq Simone illustrates how the majority of Jakarta's population, caught between intense wealth and utter poverty, handles confluence and contradictions in their everyday lives. Exploring how inhabitants from different backgrounds regard each other, how they work together or keep their distance in order to make the city endure, he offers a powerful new way of thinking about urban life.



Smyer Yu, D. (2015). *Mindscaping the landscape of Tibet: Place, memorability, ecoaesthetics*. Berlin: De Gruyter.

Based on the author's cross-regional fieldwork, archival findings, and critical reading of memoirs and creative works of Tibetans and Chinese, this book recounts how the potency of Tibet manifests itself in modern material culture concerning Tibet, which is interwoven with state ideology, politics of identity, imagination, nostalgia, forgetting, remembering, and earth-inspired transcendence. It attempts to bring forth a set of fresh perspectives on how a culturally and religiously specific landscape is antecedent to simultaneous processes of place-making, identity-making, and the bonding between place and people.



Udupa, S. (2015). *Making news in global India: Media, publics, politics*. Cambridge: Cambridge University Press.

In the decades following India's opening to foreign capital, the city of Bangalore emerged, quite unexpectedly, as the outsourcing hub for the global technology industry and the aspirational global city of liberalizing India. Through an ethnography of English and Kannada print news media in Bangalore, this ambitious and innovative new study reveals how the expanding private news culture played a critical role in shaping urban transformation in India, when the allegedly public profession of journalism became both an object and agent of global urbanization.



van der Veer, P. (2016). *The value of comparison*. Durham: Duke University Press.

In *The Value of Comparison* Peter van der Veer makes a compelling case for using comparative approaches in the study of society and for the need to resist the simplified civilization narratives popular in public discourse and some social theory. He takes the quantitative social sciences and the broad social theories they rely on to task for their inability to question Western cultural presuppositions, demonstrating that anthropology's comparative approach provides a better means to understand societies.

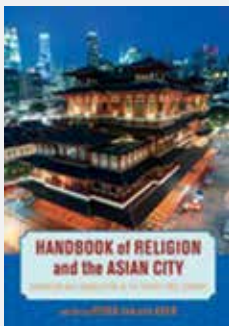


van der Veer, P. (2016). 亚洲的精神性. 印度与中国的灵性与世俗 (*yazhou de jingshenxing. yindu yu zhongguo de lingxing yu shisu*) = *The modern spirit of Asia: The spiritual and the secular in China and India*. Beijing: Social Sciences Academic Press (China).



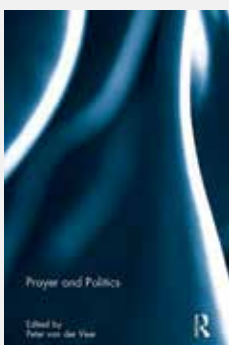
van der Veer, P., Smyer Yu, D., & Miller, J. (Eds.). (2014). *Religion and ecological sustainability in China*. London: Routledge.

This book sheds light on the social imagination of nature and environment in contemporary China. It demonstrates how the urgent debate on how to create an ecologically sustainable future for the world's most populous country is shaped by its complex engagement with religious traditions, competing visions of modernity and globalization, and by engagement with minority nationalities who live in areas of outstanding natural beauty on China's physical and social margins.



van der Veer, P. (Ed.). (2015). *Handbook of religion and the Asian city: Aspiration and urbanization in the twenty-first century*. California: University of California Press.

Handbook of Religion and the Asian City highlights the creative and innovative role of urban aspirations in Asian world cities. It does not assume that religion is of the past and that the urban is secular, but instead points out that urban politics and governance often manifest religious boundaries and sensibilities—in short, that public religion is politics. The essays in this book show how projects of secularism come up against projects and ambitions of a religious nature, a particular form of contestation that takes the city as its public arena.

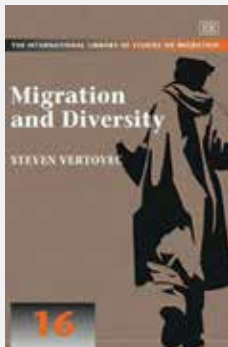


van der Veer, P. (2017). *Prayer and politics*. London: Routledge.

Prayer and politics: unlikely, but intimate bedfellows. This publication explores everything from the Pentecostal religious battle – where prayer is both sword and shield against the Satanic Other – to the exchange between Islam and Christianity, demonstrating the relationship between prayer and politics in a wide spectrum of religious traditions, from all across the globe. This book was originally published as a special issue of the *Journal of Religious and Political Practice*.

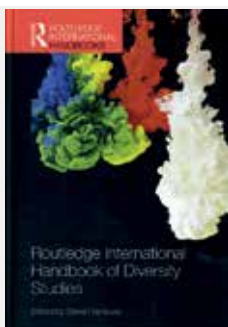


Vertovec, S. (2014). トランスナショナリズム / *[Toransunashonarizumu] = Transnationalism*. Tokyo: Nippon Hyoron Sha.



Vertovec, S. (Ed.). (2014). *Migration and Diversity*. Aldershot: Edward Elgar.

Processes of social change brought about by international migration usually entail multiple kinds of diversification affecting ethnicities and identities, languages, gender balances, social statuses, skills and more. Compiled and introduced by a leading figure in the field, *Migration and Diversity* draws together key social scientific studies addressing varieties of migration-driven diversification. Contributions also examine state responses to, and the wider effects of, the new social, economic and political configurations that arise from migration.



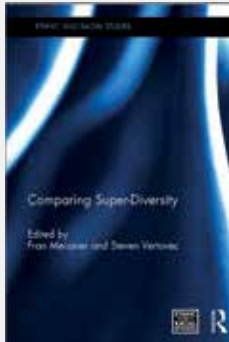
Vertovec, S. (Ed.). (2015). *Routledge international handbook of diversity studies*. London: Routledge.

In recent years the concept of 'diversity' has gained a leading place in academic thought, business practice and public policy worldwide. Although variously used, 'diversity' tends to refer to patterns of social difference in terms of certain key categories. Today the foremost categories shaping discourses and policies of diversity include race, ethnicity, religion, gender, disability, sexuality and age; further important notions include class, language, locality, lifestyle and legal status. The Handbook examines a range of such concepts along with historical and contemporary cases concerning social and political dynamics surrounding them.



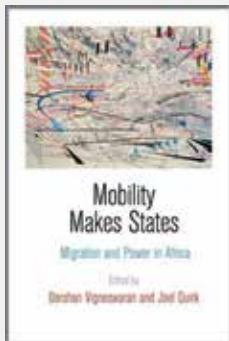
Vertovec, S. (Ed.). (2015). *Diversities old and new: Migration and socio-spatial patterns in New York, Singapore and Johannesburg*. New York: Palgrave Macmillan.

Diversities Old and New provides comparative analyses of new urban patterns that arise under conditions of rapid, migration-driven diversification, including transformations of social categories, social relations and public spaces. Ethnographic findings in neighbourhoods of New York, Singapore and Johannesburg are presented.



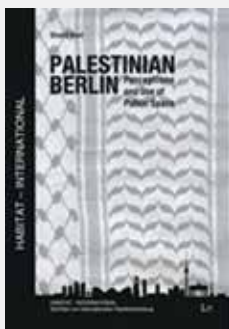
Vertovec, S., & Meissner, F. (Eds.). (2016). *Comparing super-diversity*. London: Routledge.

The concept of 'super-diversity' has received considerable attention since it was introduced in *Ethnic and Racial Studies* in 2007, reflecting a broadening interest in finding new ways to talk about contemporary social complexity. This book brings together a collection of essays which empirically and theoretically examine super-diversity and the multi-dimensional shifts in migration patterns to which the notion refers. These shifts entail a worldwide diversification of migration channels, differentiations of legal statuses, diverging patterns of gender and age, and variance in migrants' human capital.



Vigneswaran, D., & Quirk, J. (Eds.). (2015). *Mobility makes states: Migration and power in Africa*. Philadelphia: University of Pennsylvania Press.

Human mobility has long played a foundational role in producing state territories, resources, and hierarchies. When people move within and across national boundaries, they create both challenges and opportunities. In *Mobility Makes States*, chapters written by historians, political scientists, sociologists, and anthropologists explore different patterns of mobility in sub-Saharan Africa and how African states have sought to harness these movements toward their own ends.



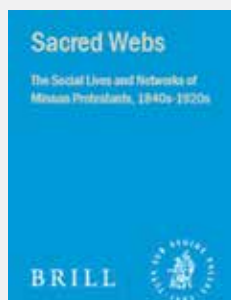
Wari, S. (2017). *Palestinian Berlin: Perceptions and use of public space*. Berlin: LIT Verlag.

How do Palestinian immigrants perceive and use the public space in the city of Berlin? Is their perception and use of space homogenous as a group? What are the main patterns of their socio-spatial practices in public spaces? How do they influence the urban landscape of the neighborhoods in which they live? Which factors play a role in their perception and use of public space and how do the hybrid identities of the second and third generations affect their socio-spatial behavior in comparison to the first generation? This book aims to present a study about Palestinian immigrants in Berlin and answer these questions and more about Palestinian identity, socio-spatial practices and use of public space.



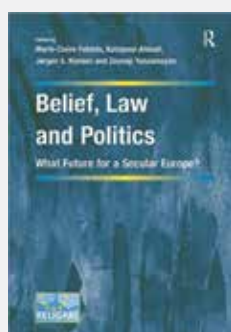
Wessendorf, S. (2014). *Commonplace Diversity: Social relations in a super-diverse context*. Basingstoke: Palgrave Macmillan.

Drawing on in-depth ethnographic fieldwork, Wessendorf explores life in a super-diverse urban neighbourhood. The book presents a vivid account of the daily doings and social relations among the residents and how they pragmatically negotiate difference in their everyday lives.



White, C. (2017). *Sacred webs: The social lives and networks of Minnan protestants, 1840s-1920s*. Leiden: Brill.

In *Sacred Webs*, historian Chris White demonstrates how Chinese Protestants in Minnan, or the southern half of Fujian Province, fractured social ties and constructed and utilized new networks through churches, which served as nodes linking individuals into larger Protestant communities. Through analyzing missionary archives, local church reports, and available Chinese records, *Sacred Webs* depicts Christianity as a Chinese religion and Minnan Protestants as laying claim to both a Christian faith and a Chinese cultural heritage.



Foblets, M.-C., Alidadi, K., Nielsen, J. S., & Yanasmayan, Z. (Eds.). (2014). *Belief, law and politics: what future for a secular Europe?*. Farnham: Ashgate.

This edited collection gathers together the principal findings of the three-year RELIGARE project, which dealt with the question of religious and philosophical diversity in European law. Specifically, it covers four spheres of public policy and legislation where the pressure to accommodate religious diversity has been most strongly felt in Europe: employment, family life, use of public space and state support mechanisms.



Ye, J. (2016). *Class inequality in the global city: Migrants, workers and cosmopolitanism in Singapore*. Basingstoke: Palgrave Macmillan.

In striving to become cosmopolitan, global cities aim to attract highly-skilled workers while relying on a vast underbelly of low-waged, low status migrants. This book tells the story of one such city, revealing how national development produces both aspirations to be cosmopolitan and to improve one's class standing, along with limitations in achieving such aims.

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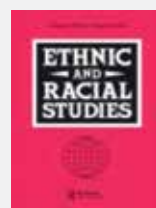
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van der Veer, P., & Goh, D. (Eds.). (2016). The sacred and the urban in Asia [Special Issue]. *International Sociology*, 31(4).



Vertovec, S., & Meissner, F. (Eds.). (2015). Comparing superdiversity [Special Issue]. *Ethnic and Racial Studies*, 38(4).

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Becker, S. (2016). Translanguaging im transnationalen Raum Deutschland-Türkei. In A. Küppers, B. Pusch, & P. Uyan Semerci (Eds.), *Bildung in transnationalen Räumen: Education in transnational spaces* (pp. 35-52). Wiesbaden: Springer.

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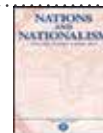
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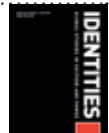
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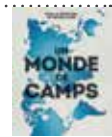
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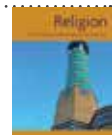
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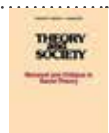


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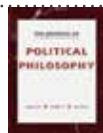


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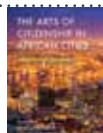
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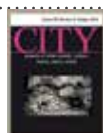
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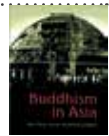
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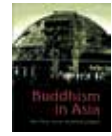
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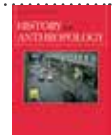
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- WP 16-07** October 2016 **CAQDAS and grounded theory analysis** ▪ Susanne Frieze

The MMG Working Paper Series is designed to communicate work in progress and to disseminate key findings in areas related to the core research themes of the institute. The series includes contributions from our own research staff members, visiting scholars and participants in institute events.

The Working Papers constitute “work in progress”; the series allows researchers to present preliminary versions of their research to a wider audience. Papers in this series may be in various stages of completion and are often pre-publication versions of academic articles or book chapters. They are published to stimulate discussion and contribute to the advancement of our knowledge. We welcome feedback from readers and encourage you to convey your comments and criticisms directly to the authors.

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PALGRAVE MACMILLAN BOOK SERIES 'GLOBAL DIVERSITIES'

Series Editors: Steven Vertovec
Ayelet Shachar
Peter van der Veer

palgrave
macmillan



The age of diversity in which we are living is characterized globally by, among other things, increasing flows of people, images and cultural forms, new permutations of identity politics, and the intensification of transnational social, religious and cultural connections. Consequently around the world we have witnessed growing public debates and burgeoning academic research surrounding modes and processes of social differentiation – often summarized under the broad notion 'diversity'. Indeed over the past decade, the concept of 'diversity' has gained a leading place in academic thought, business practice, politics and public policy across the world. However, local conditions and meanings of 'diversity' are highly dissimilar and changing. For these reasons, deeper and more comparative understandings of pertinent concepts, processes and phenomena are in great demand.

The Palgrave Book Series on 'Global Diversities' examines:

- multiple forms and configurations of diversity;
- how these have been conceived, imagined, and represented;
- how they have been or could be regulated or governed;
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- what truly convivial societies might actually look like.

Reflecting this multi-disciplinary field, the Palgrave Book Series 'Global Diversities' includes works from Anthropology, Political Science, Sociology, Law, Geography and Religious Studies.

www.mmg.mpg.de/en/publications/global-diversities-book-series/

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ISBN 978-1-137-43825-6



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Schönwälder, K., Petermann, S.,
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**Diversity and Contact
Immigration and Social Interaction in
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ISBN 978-1-137-58603-2



Kankonde Bukasa, P.,
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**Routes and Rites to the City
Mobility, Diversity and Religious Space
in Johannesburg**

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Ye, J. (2016)

**Class Inequality in the Global City
Migrants, Workers and
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**Migrant Dubai
Low Wage Workers and the
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JOURNAL *NEW DIVERSITIES*



Aims and Scope

NEW DIVERSITIES is an online journal publishing high quality, peer-reviewed articles concerning multiple forms of diversity. The thematic scope of the journal includes the different categories of social difference that become relevant in particular situations or contexts, including ethnicity, religion, language, gender, sexuality, disability, social status and age. In particular, the journal is interested in original articles addressing how these notions are socially constructed, how they unfold in different contexts and how they are addressed in policy and practice. The main defining characteristic of the journal is that it is devoted to publishing special issues that gather thematically coherent original articles.

In the period between 2014 and 2016, the journal has published five special issues addressing practices and discourses of diversity at different geographical scales, such as the Mediterranean region or cities. Some issues such as “Religion and Superdiversity” and “The Infrastructures of Diversity” are conceptualized as collective scholarly interventions in major disciplinary debates while others such as “Migration and Development” provide fresh perspectives on existing strands of research. Contributors in this period include leading scholars such as Min Zhou, Philip Martin, Thomas Faist and Kim Knott.

For 2017 and 2018, the new editorial team will expand the focus of the journal to tackle a number of additional relevant and innovative themes, such as emerging global mobilities, indigenous politics and how these intersect with other salient categories of social difference, and the new language of contention around diversity and its effects. We will also seek to broaden the geographical scope of the journal and include research on the African diaspora, Latin America, and South-East Europe. Finally, we aim to improve the visibility of the journal and position it as a leading open access resource for timely and original analysis on how social differences are constituted, experienced, and transformed.

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newdiversities.mmg.mpg.de

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New Diversities • Vol. 16, No. 1, 2014

Social Mobility and Identity Formation

Guest Editors: Jens Schneider (University of Osnabrück) and Maurice Crul (Erasmus University Rotterdam)



New Diversities • Vol. 16, No. 2, 2014

Migration and development: Rethinking recruitment, remittances, diaspora support and return

Guest Editor: Ninna Nyberg Sørensen (Danish Institute for International Studies, DIIS)



New Diversities • Vol. 17, No. 1, 2015

Engaging with the Other: Religion, Identity, and Politics in the Mediterranean

Guest Editors: Avi Astor (Universitat Autònoma de Barcelona) & Mar Griera (Universitat Autònoma de Barcelona)



New Diversities • Vol. 17, No. 2, 2015

The Infrastructures of Diversity: Materiality and Culture in Urban Space

Guest Editors: Marian Burchardt (Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen), Stefan Höhne (Technische Universität Berlin) & AbdouMaliq Simone (Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen)



New Diversities • Vol. 18, No. 1, 2016

Religion and Superdiversity

Guest Editors: Irene Becci (University of Lausanne) & Marian Burchardt (Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen)

JOURNAL *GLOBAL NETWORKS*

a journal of transnational affairs

Edited By: ALISDAIR ROGERS
STEVEN VERTOVEC
ROBIN COHEN

Online ISSN: 1471-0374



Aims and Scope

Global Networks is devoted to the social scientific understanding of global flows and connections, transnational affairs and practices and their relation to wider theories of globalization.

In the twenty-first century emerging transnational actors are playing an ever more important role in both global and local affairs. They represent the human face of globalization. Such actors enter into the spaces opened up by the intersection of corporate capital, labour mobility and the new information, communication and transportation technologies. A feature of globe-spanning interactions of all kinds is the building, sustaining and enlivening of social, economic, political and cultural networks.

These global networks are constituted by dynamic and often flexible connections between individuals, family-members, firms, social groups, and organizations. They often transcend territorial borders, challenging the claims of cultural and economic self-sufficiency made by nations and communities. They may span great geographical distances, generating emotional costs as well as encouraging innovative ways of communicating. Such transnational processes, from below as well as above, present profound challenges and opportunities to states, corporations, cities and other territorial-based actors. They also enable the imagination and construction of innovative forms of human solidarity and citizenship. Global networks are social and material accomplishments and their resilience can be tested to the point of failure.

Contributions containing substantial, innovative and high-quality research which exemplify the journal's interests on these themes are welcome, from across the disciplines. The editors are particularly interested in articles which adopt a transnational perspective rather than a national or international approach e.g. using methods, data sources and concepts outside the long-established 'methodological nationalism' of the social sciences. Submissions will be characterized by one or more of the following

- an emphasis on border-crossing and/or long distance networks, flows, connections, etc.
- an acknowledgement of human agency, in keeping with a perspective on globalization 'from below', while also recognizing its material, technological and discursive dimensions
- a significant conceptual advance and intervention in these fields of inquiry

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JOURNAL *CULTURAL DIVERSITY IN CHINA*

Editor-in-Chief: PETER VAN DER VEER

Aims and Scope

The journal aims to include articles concerned with cultural diversity in modern China from a social science perspective, especially sociology and anthropology. General themes to be addressed comprise relations between ethnicity and religion, urbanization of ethnic and religious minorities, transnational aspects of ethnicity, and questions of language, religion, assimilation and nationhood.



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JOURNAL *ANTHROVISION*

A Vaneasa online journal

Publication director: BEATE ENGELBRECHT

Chief editor: NADINE WANONO

ISSN electronic edition: 2198-6754

<http://anthrovision.revues.org/>

AnthroVision is an electronic online journal dealing with visual anthropology and the anthropology of the visual in an emerging post-digital world characterised a diverse and constant influence of audio-visual forms of representation embedded in an increasingly complex network of media and visual communication practices. A group of interested scholars linked through the Visual Anthropology Network of the European Association of Social Anthropologists (VANEASA) decided to create this platform to give an opportunity to colleagues from interdisciplinary background to publish articles including audiovisual material and to promote innovative ways of writing within an academic framework.

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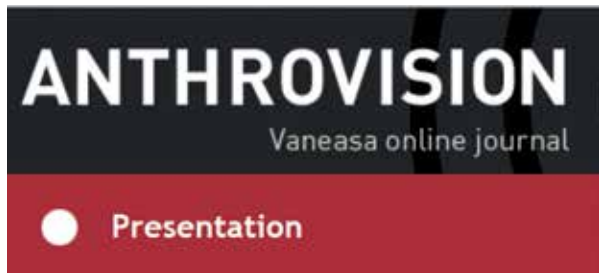
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HELENA WULFF (Sweden) Films made by members of the institute representing their research.



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FILMS *made by members of the institute representing their research*

GLOBALDIVERCITIES ▪ THE PROJECT

Length: 22 min
 Producer: MPI MMG
 Camera: Dörte U. Engelkes
 Sound: Anna Seegers-Krückeberg
 Editor: Abbas Yousefpour
 Narrator: Jo Myers
 Music: 23rd Parallel ft. ONJON

By 2050, an estimated 70 per cent of the world's population will live in cities. Through internal and international migration urban population will increasingly become more diverse ethnically, religiously, linguistically and in terms of legal status.

We know little about these experiences of migration-driven diversification, urban space and everyday contacts.

How do these processes influence social relations? Do they shape new patterns of coexistence or cause new conflicts?

The films of the GlobaldiverCities Trilogy transform these research questions into visual narrations. The documentaries portray people and places in three neighborhoods in Singapore, New York and Johannesburg.

by Dörte U. Engelkes in cooperation with Steven Vertovec
 © MPI MMG 2015



A DIFFERENT KIND OF DIVERSITY. ASTORIA, NEW YORK CITY

Length: 53 min
 Producer: MPI MMG
 Camera: Dörte U. Engelkes
 Sound: Anna Seegers-Krückeberg
 Editor: Abbas Yousefpour
 Location: New York/USA

GlobaldiverCities Project

This film features a neighborhood of New York called Astoria. It is known as one of the diversest areas in the USA. Longstanding residents share their neighborhood with migrants from earlier migration waves and with newly arriving migrants from all over the world. This mix of people encounters each other on a daily base in public space. The documentary captures the atmosphere of this neighborhood and the feeling of living with diversity.

by Anna Seegers-Krückeberg
 © MPI MMG 2015



MIX, LAH. JURONG WEST, SINGAPORE

Length: ca. 60 min
Producer: MPI MMG
Camera: Dörte U. Engelkes
Sound: Anna Seegers-Krückeberg
Editor: Abbas Yousefpour
Location: Jurong West, Singapore

GlobaldiverCities Project

This film features the residential area of Jurong West at the edge of Singapore where many people from all over Asia live and meet. The focus is on living with diversity in public spaces: a small path between huge high rises, a food hawker as the central meeting point of the neighborhood and places around the homes of the protagonists. Mrs. Heng and her husband come every Sunday to the path to join a small flea market. Raj is spending the whole day roaming around the food hawker where he meets many friends and strangers. Ramdass who arrived in Singapore some years ago and chose to live in a neighboring dormitory for male working migrants and Ofelia who spends most of her time with her friends from the Philippines.

by Dörte U. Engelkes
© MPI MMG 2015



EVERYBODY IS FROM ANYWHERE. HILLBROW, JOHANNESBURG

Length: 59 min
Producer: MPI MMG
Camera: Dörte U. Engelkes
Sound: Anna Seegers-Krückeberg
Editor: Abbas Yousefpour
Location: Johannesburg/South Africa

GlobaldiverCities Project

This film features a neighborhood of Johannesburg in South Africa. Hillbrow's population changed after the Apartheid era from an almost exclusively white suburb to a dominantly black area. White South Africans and migrants from rural South Africa meet people from all over Africa who recently arrived to look for a better life. The documentary portrays different protagonists, their way of living and how they get along with friends and strangers in the streets and places of Hillbrow.

by Dörte U. Engelkes
© MPI MMG 2015



ISHAARE. GESTURES AND SIGNS IN MUMBAI

Length: ca. 75 min
 Director: Annelies Kusters
 Research: Annelies Kusters,
 Sujit Sahasrabudhe
 Producer: MPI MMG
 Editor: Visual Box
 Camera: Harish Chaudhari, Prakash Khairnar, Rohan Satardekar
 Location: Mumbai, India



"Ishaare" has a double meaning: it means "gestures" in Hindi and Marathi, but it also means "signs", as such indicating that there cannot be made a strict distinction between them. However, whilst there seems to be overlap between gestures and sign language, they differ too, as the protagonists of the movie show and tell us. The film "Ishaare" documents how six deaf signers communicate with familiar and unfamiliar hearing shopkeepers, street vendors, customers, waiters, ticket conductors and fellow travellers in Mumbai. When enquiring, selling, bargaining and chitchatting, these deaf and hearing people use gestures and signs, and they also lipread, mouthe, read and write in different spoken languages. In the film, they share how they experience these ways of communication.

by Annelies Kusters © MPI MMG 2015

SHORT FILMS BY ANNELIES KUSTERS



Pilot Mumbai Film

This film is our pilot study which was recorded at the end of the course, in which research assistant Sujit acted as deaf research participant. This film gives you an impression of what we are doing in Mumbai, the kind of data we are collecting and recording, and how we will use the images to create a documentary. There are a number of mistakes, including with the lighting, camera settings, and framing – we were practicing, after all! In the final documentary, we will portray six different deaf Mumbaikars in their interactions with (familiar) strangers and acquaintances throughout the city.



Documentary training by Visual Box

In this film, you will get an impression of the course that Visual Box, a Flemish sign language media agency, gave to five potential deaf cameramen with the aim of preparing them to record an ethnographic documentary on deaf-hearing visual communication in Mumbai (see project description). These five deaf young men have experience with making their own movies, but haven't yet had experience with filming full-length documentaries or in working with a (semi-) professional camera. During the course, we spent a lot of time in the city practicing how to record visual communication between deaf and hearing interlocutors. Research assistant Sujit acted as deaf research participant. In addition, we learned how to hold various kinds of interviews with or without a sign language interpreter and how to capture the environment. This course culminated in the pilot which you can see in the next film.



LIBRARY, ONLINE MEDIA AND OTHER RESOURCES 2014-2016

LIBRARY

The library is of central importance to the Institute. It is the main venue for all the literature and information needs of the Institute's researchers, doctoral students and academic guests, to whom we provide high-quality collections, licenses and information services. We are developing collections of sufficient quality, size and diversity to support the research requirements of the Institute's academic community. Our purpose is to assist users in the process of transforming information into knowledge. This requires materials that embrace the full spectrum of information media.

Social science and legal research still use a large amount of print media, increasingly supplemented, but nowhere near being replaced, by electronic media. Hence we anticipate collection needs in a broad range of formats. We also facilitate access to collections owned by other institutions or provided by the Max Planck Society that serve as a gateway to global networked information resources, e.g. AnthroSource, HeinOnline or Web of Science.

In addition to acquiring all important works of the fields the Institute covers, we also fulfil the information needs of each individual researcher and her/his research topic, e.g. cities and diversity, minority rights, religious groups in global contexts, super-diversity, multicultural jurisdiction or laws and citizenship.

The task of filling gaps in the research areas of the new department for Ethics, Law and Politics is a main focus of the library at the time of writing this report. In 2016 we started by collecting major works on international law in general and on human rights and minority rights in particular, which is, of course, only the start.

With our specific collection of field-related print media and abundant electronic information resources, the MPI MMG library is receiving more and more recognition as a place to study and work from scholars worldwide.



Service Developments

Using the Open Source Software VuFind, we now provide ELISA, a Resource Discovery System which we developed together with our hosting partner, the Gemeinsamer Bibliotheksverbund. This research portal contains a wide range of selected sources in the areas of research covered by the Institute. This means that our books, ebooks, selected journal articles and open-access publications can be searched simultaneously. Several filters can be used to specify and restrict the results. We are always endeavoring to analyze further resources and load them into ELISA to make more and more resources searchable through one portal, e.g. the content of the provider JSTOR has recently been incorporated into ELISA.

Collaborations

We participate with external networks, consortia and other partners, such as the Deutscher Bibliotheksverbund and the Max Planck Digital Library, to maximize access to the world of information and to build resources for the Institute. We work together with other Max Planck libraries on areas such as Open Access or ebook acquisition, as well as with the Max-Planck-wide Institutional Repository PuRe. The head librarian, Dr Kristin Futterlieb, collaborates regularly with other academic librarians in her fields in the special subject groups for Religious Studies and Language Studies of the Regensburger Verbund-

klassifikation. Bringing together library and research skills, she is also collaborating with Dr Astrid Biele-Mefebue of the Diversity Department at Georg-August-University, Göttingen, on a project on Diversity Management in libraries, as well as with Kerstin Schoof of the MPI for Empirical Aesthetics on a paper about special libraries as the academic hubs of research Institutes.

Staff

The work of specialized libraries like ours is exceptionally diverse, and our staff carry it out it extremely well in quantity as well as in quality. Our success in managing the constantly increasing range of tasks is due to our excellent library team. Our core principle is to provide a distinguished service to MPI researchers, and in all of our activities we seek to meet or exceed our users' expectations. We value the diversity of perspectives and unfettered access to information. We recognize the critical contribution we make to the effectiveness of the research and believe that these values are central to realizing the Institute's goals.

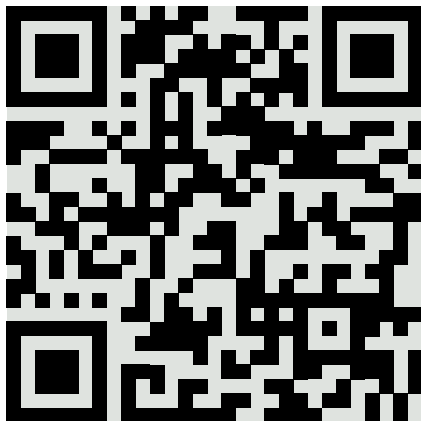
To meet future challenges, our staff endeavour to be resourceful, innovative and flexible professionals. To achieve this we are constantly improving our skills. In 2014-2016 we attended, among other events, training sessions and conferences such as the Deutscher Bibliothekartag and MPG-Bibliothekstagung on bibliometrics, ebooks in academic libraries, the semantic web, research data management, open science, librarian skills for today's world etc. Our library staff member, Nadine Schröder, has also started an MA program in Information and Knowledge Management alongside her work. She is already contributing her insights from the program and introducing them for the benefit of our scholars. Library personnel seek to build personal connections with researchers to ensure the best possible provision of information and literature. Library staff members also reach out to academic staff through services such as library introductions, interlibrary loans, the electronic ordering system, Ask-A-Librarian, and other instructional and consultative services. We are concerned to make ourselves accessible to the Institute's researchers..

Statistics 2014-2016

	2014	2015	2016
Active users	151	179	212
New persons at the Institute	24	27	40
New acquisitions	2.952	2.924	4.237
History Collection accessible at SUB	102.000	102.000	102.000
Collection accessible at MPI MMG	29.000	32.000	36.000
Total collection	131.000	134.000	138.000
Other Media (Films, CD-Roms...)	477	513	538
Print-Journals	231	250	250
E-Journals	18.500	22.000	25.500
E-Books	50.000	66.000	78.000
Expenses for acquisitions in €	224.000	254.000	264.500

ONLINE MEDIA

The Institute offers a variety of digital resources to the visitors to its website. The section 'Online Media' comprises blogs, interviews on the concept of diversity, videos of lectures held by guests of the Institute and videos of fieldwork activities.



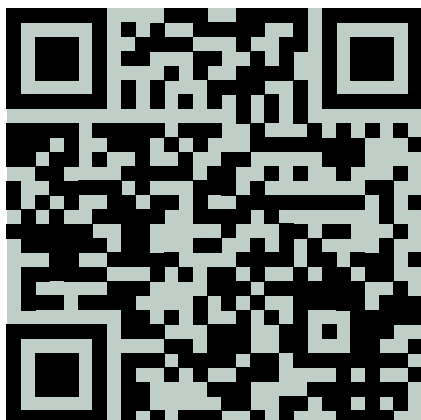
BLOGS

Researchers from the institute describe the development of their projects and the challenges, delights and frustrations of conducting social scientific research.



DIVERSITY INTERVIEWS

Here you will find transcripts of interviews with distinguished scientists, led by staff members of the MMG.



ONLINE LECTURES

Here you will find videos from lectures given by distinguished researchers at the MPI MMG.



FIELDWORK VIDEO GALLERY

Videos showing the fieldwork activities of our researchers.

THE DATARAMA

For scientists who rely on visual data or data visualizations, the limitations of monitors, multiple monitor spans or projection facilities can present serious limitations for data gathering and the analysis and presentation of findings. Arising from MPI-MMG's 'GlobaldiverCities' project, in which it was used to present and juxtapose images and data concerning urban public spaces, the Datarama is a unique research and presentation tool that provides a significant solution to the limitations of working with visual data. It offers a combination of an immersive



projection environment coupled with interactive selection and the use of multiple kinds and sources of data.

The Datarama consists of two key features. The first is the rotunda, a walk-in, wrap-around projection surface (2.8 m high with a 6 m radius). Around

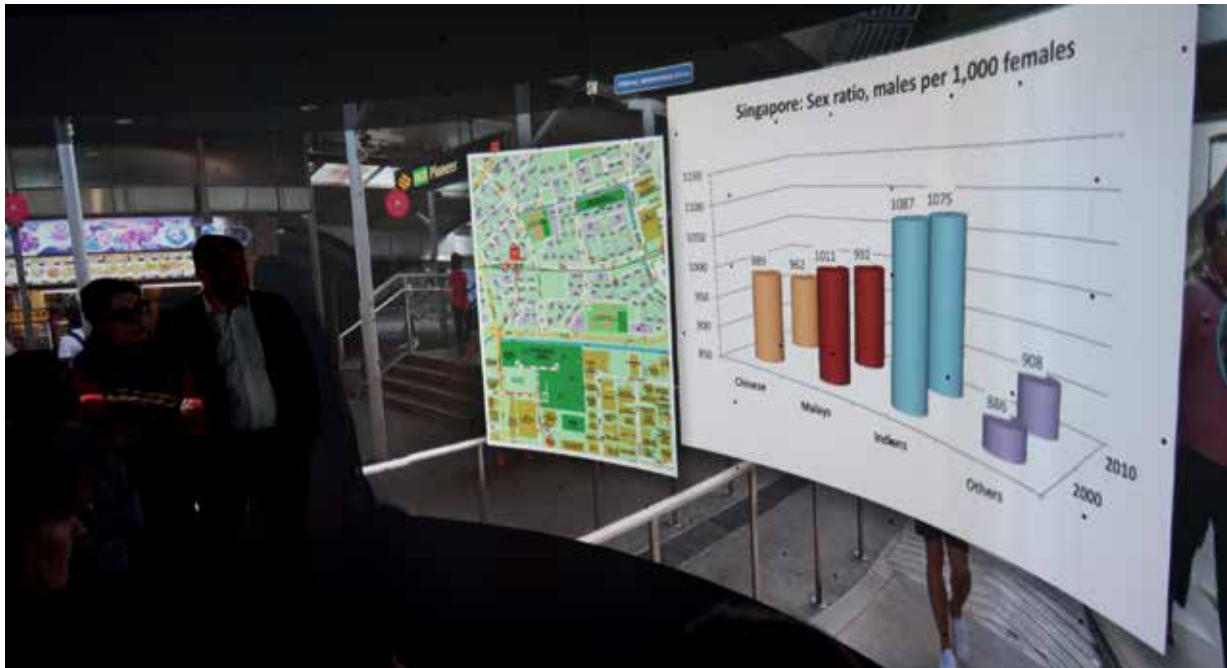
the central console there is an extendable sofa seating up to eight people, and a further twenty-five can stand in the Datarama's rotunda. The second key feature of the Datarama is its custom-built, hardware-agnostic software. Together, these elements offer the Datarama's main features, including:

- 360° visual representation of photographic, videographic or simulated landscapes or objects;
- Photographic and video material that can be life-sized;
- Interactive selection of multiple forms and types of visual data: photos, videos, charts, maps, video and audio materials, text-based sources internet sites, real-time data sources (e.g. Twitter, Google searches);



Support for diverse data types & formats including charts, maps, 360° panoramic video and 3D-objects

Integration of real-time data sources — Twitter, Instagram, webcams, etc.



- Use of georeferenced data specific to panoramic photos and videos;
- Incorporation of 3D Virtual Reality and Augmented Reality formats.

The Datarama represents a major innovation in manipulating scientific data, since it is at once immersive (allowing an 'a-ha' effect of seeing data in new and unconventional ways), explorative (allowing users to move around in, and drill down into,

visual data) and relational (allowing users to juxtapose multiple kinds, sources and formats of data spatially). In addition to these benefits for scientific research and analysis, the Datarama will significantly support teaching. It also has considerable potential to enhance the public understanding of science, for instance, through exhibitions and public museums. The Datarama is already being reproduced and used for scientific collaboration with the University of Göttingen and the National University of Singapore.

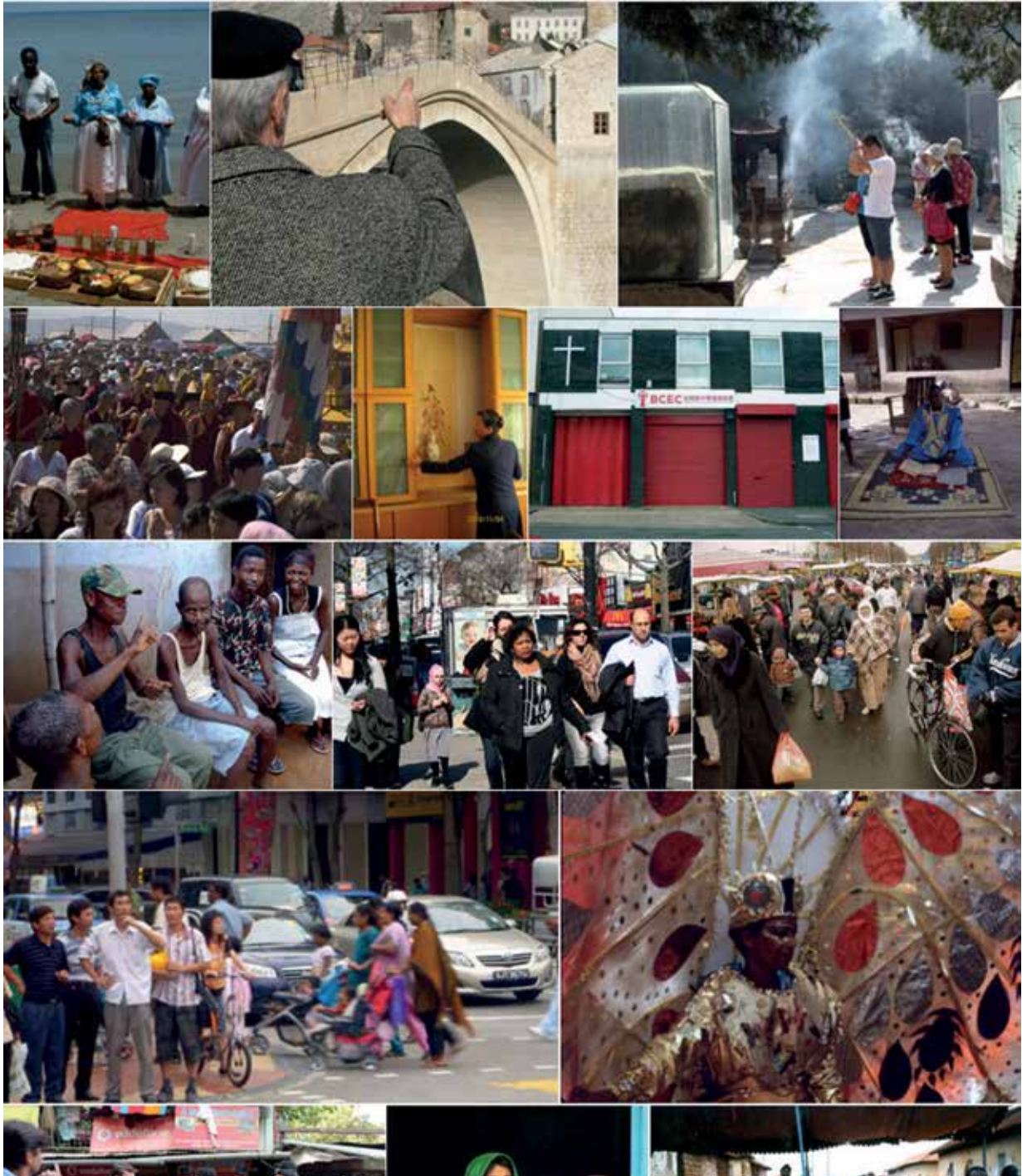


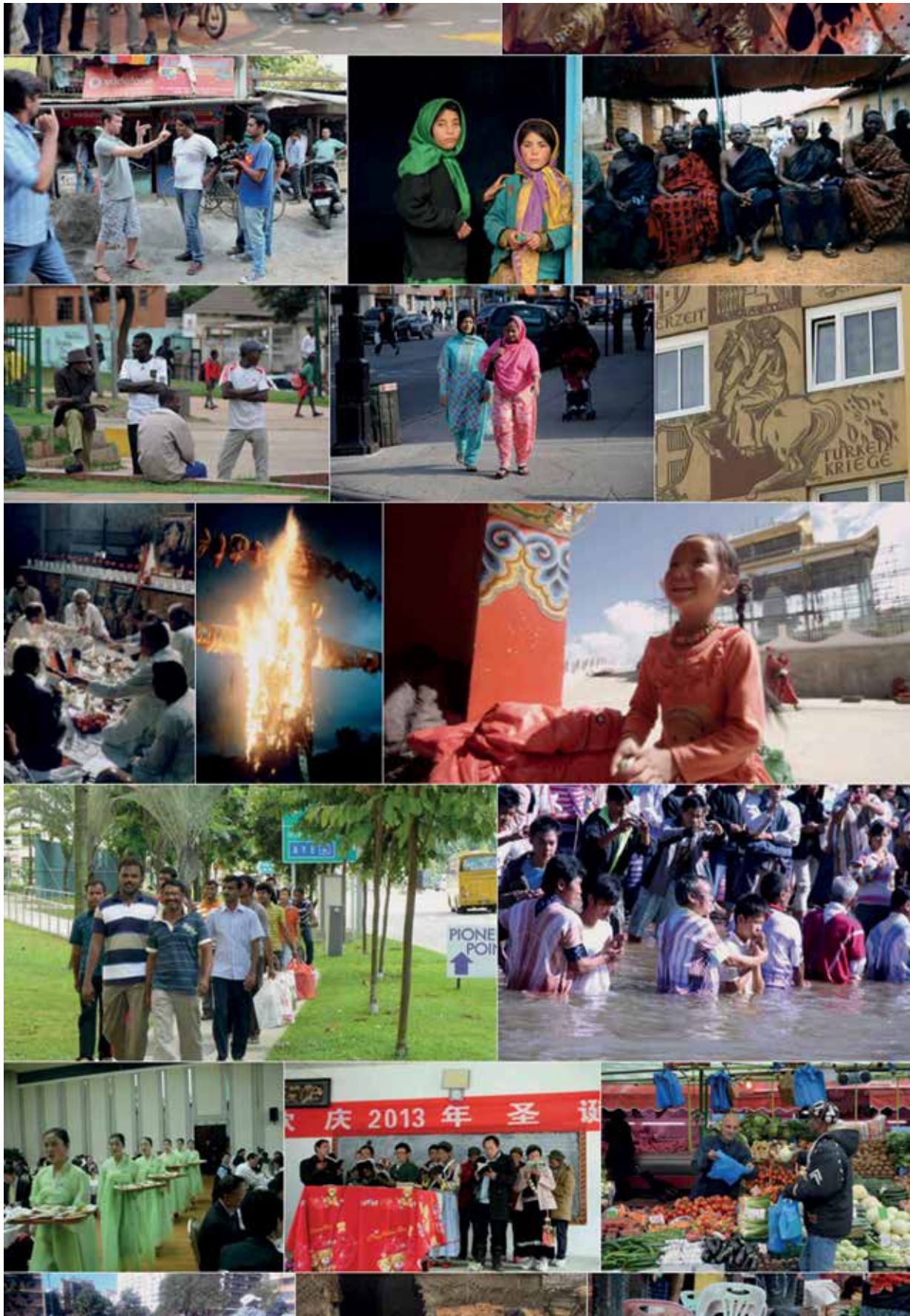
Transit to different venues or view the same location from different perspectives

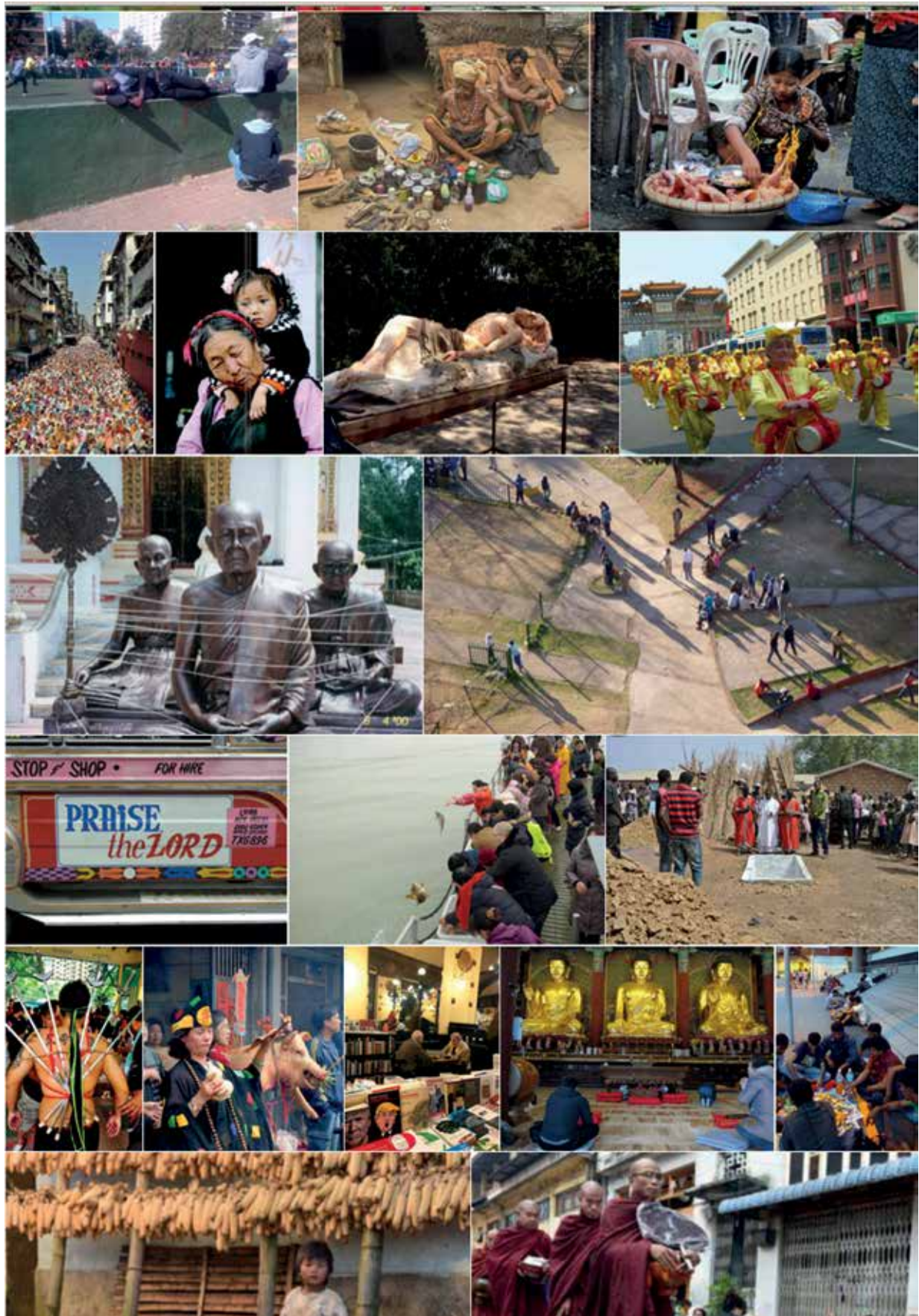
Gesture-based faceted browsing allows to zoom in and focus on specific data or visual details

FIELDWORK PHOTO GALLERY

The collection of photographs on our website at photogallery-mmg.mpg.de represents the fieldwork activities of our researchers. All social-science research at the Institute, particularly that requiring informed consent and involving visual materials, is designed to follow the ethical guidelines formulated by the American Anthropological Association (see <http://www.aaanet.org/profdev/ethics/upload/Statement-on-Ethics-Principles-of-Professional-Responsibility.pdf>).







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