



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

RESEARCH REPORT 2013





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Research Report 2013



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Scientific Advisory Board

The Board has been established by the President of the Max Planck Society. Its role is to counsel the Institute's Directors and staff members, to provide regular evaluations and to critically assess the Institute's work by way of assuring it is of high international quality. The Board also advises the Institute and the President of the Max Planck Society on the innovative development of the Institute's research activities and deployment of its resources. With each appointed for a six-year term, the Board's members include:

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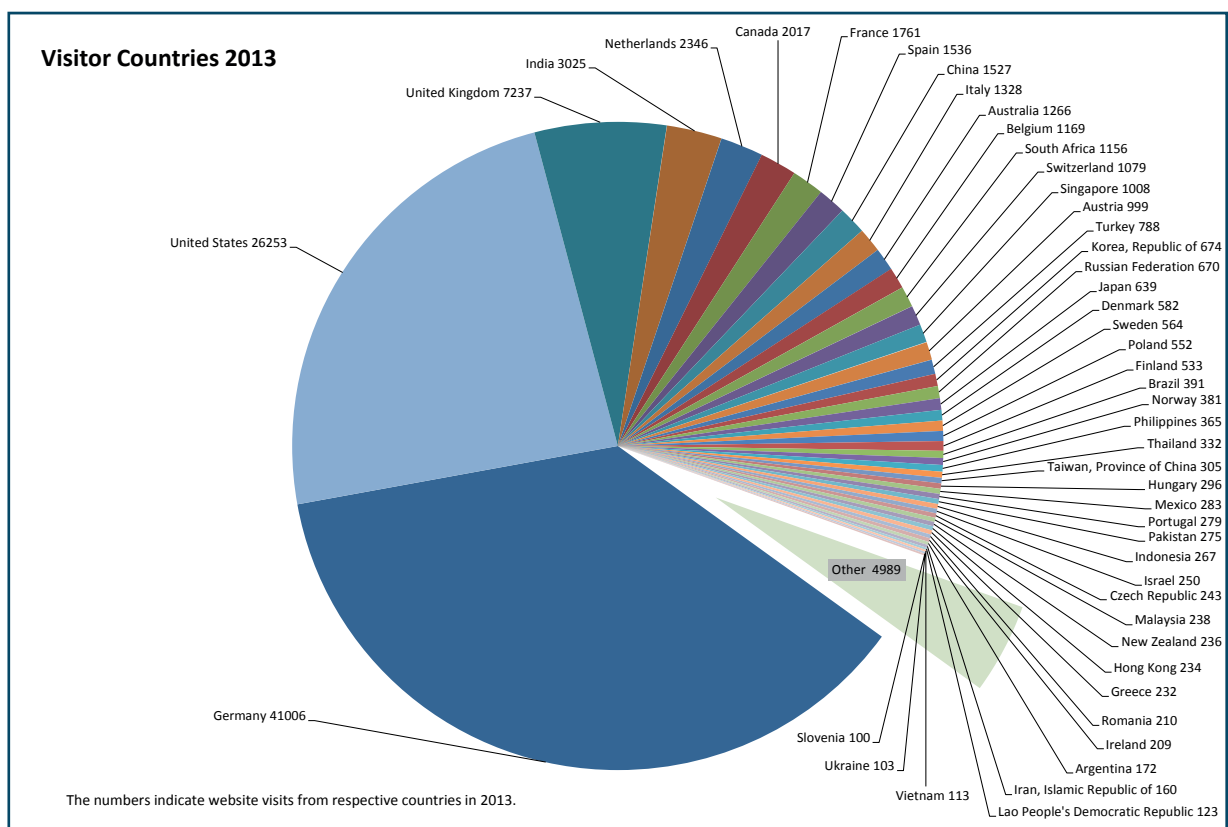
Prof. Karen Schönwälder, Department of Socio-Cultural Diversity

Max Planck Institute for the Study of Religious and Ethnic Diversity

2013 represented a year of continued development and progress at the Institute. We have grown considerably, and the Institute is now home to over 100 staff members (74 scientific staff members across two departments and one Max Planck Fellow project, 28 non-scientific staff members in administration, IT and library services). As this report demonstrates, the Institute is punching its weight in relation to staff size and resources. Perhaps most significantly, this is evident in the large number of scholarly publications by institute staff members in 2013 (8 books and edited volumes, 9 special journal issues, 100 articles in refereed journals and in edited volumes, 17 working papers and 3 films).

Throughout the year we continued to undertake substantial and productive collaborative initiatives – in research, publications and events – with numerous international scholars and institutions. With the establishment of our institute just a few years ago, the Directors knew that among their foremost goals, it was crucial to create an institute, build up its work and reputation, and have it firmly recognized on the international map of top quality research institutions. We now believe we have succeeded in this first set of goals.

In addition to publications, one way of reckoning the Institute's place on the global research map is through its internet presence. The Institute's website now averages 10,000 hits per month. The provenance of these internet visitors, shown in the diagram, demonstrates our truly global reach.



This reach was also apparent in mid-2013 when we advertised for a number of post-doctoral fellowships: some three hundred applications were received from all over the world, including a sizable proportion from scholars at top universities around Europe and the USA. The Institute has also created a growing Facebook presence and following.

The Institute's growing reputation can also be gauged by its ability to attract first rate visitors. We have created a routine of weekly and bi-weekly departmental seminars – in which Institute researchers present their work-in-progress and try-out their conference presentations. In these, and in monthly public lectures, external scholars also occasionally present their work. For all of these academic fora, in 2013 the Institute continued to attract renowned social scientists from around the world, including: Michel Wieviorka (Fondation Maison des Sciences de l'Homme /L'École des hautes études en sciences sociales, Paris), Mary C. Waters (Harvard University), Saba Mahmood (University of California, Berkeley), Paul Spoonley (Massey University), Patrick Simon (Centre d'études européennes - Sciences Po / Institut national d'études démographiques), Peter Geschiere (University of Amsterdam), Mukulika Banerjee (London School of Economics), Michael Herzfeld (Harvard University), Geneviève Zubrzycki (University of Michigan, Ann Arbor), Vincent Goossaert (Ecole Pratique des Hautes Etudes, Paris) and Peter Stamatov (Yale University).

A number of longer term visitors, particularly early and mid-career social scientists, have also spent longer periods of time at the Institute (see the respective section in this report). While our own staff members have learned much from sharing approaches, methods and findings with these visitors, the latter also demonstrate how scholars who are building their careers particularly wish to come to a place like the Max Planck Institute to make use of its outstanding research resources – not least a growing, specialist library – and benefit from its intellectual atmosphere. All of our visitors have left with extremely high praise for the Institute's academic collegiality and scholarship, along with its professional and helpful support staff.

International links were also manifested in the workshops and conferences hosted or co-organized by the Institute in 2013. Examples include the 'Medical migration' symposium organized together with the University of Warwick; 'Language and super-diversity' together with the University of Jyväskylä; 'Urban aspirations in Seoul' together with The Seoul Institute and Hanyang University, and 'Reconsidering African integration in a fragmented age' together with the University of the Witwatersrand.

In 2013 the Institute also advanced its reputation through its presence at major disciplinary conferences. 'Making public space' was an Institute-organized panel at the American Association of Geographers in Los Angeles, and 'Diverse engagements: migration led diversification and transformation of urban society' was an Institute-organized panel at the American Anthropological Association in Chicago.

It is also important that the Institute is acknowledged as a hub of publication. We are already known as the base for three journals (*Diversities*, which we produce in collaboration with UNESCO; *African Diaspora*; and of particular note, *Global Networks*, which, with an Impact Factor 1.863, is unique among social science journals in being highly ranked internationally in three separate disciplines: 14th of 83 journals in Anthropology, 14th of 72 in Geography and 14th of 137 in Sociology). To these will be added in 2014 a new open access journal *Cultural Diversity in China*, to be published by De Gruyter, Berlin and edited by Peter van der Veer, and the new online journal of the European Association of Social Anthropologists (EASA), called *AnthroVision*, edited by our Senior Research Partner and 'GloDiv' project member Beate Engelbrecht. Finally, and with particular excitement, we are pleased to report that in 2013 we finalized our arrangements to publish 'Global Diversities' – a new, Institute-based book series with Palgrave Macmillan (see text box).

In these ways and more, 2013 has been a year of consolidation, growth and institution-building, upon which further progress can be assured in 2014 and beyond.

Göttingen, February 2014

Palgrave Macmillan Book Series Global Diversities

Series Editors: Steven Vertovec and Peter van der Veer

Publications Manager: Christiane Kofri

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

WE ARE NOW LIVING IN THE AGE OF DIVERSITY. This 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’. 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 new Palgrave book series on ‘**Global Diversities**’ will examine:

- multiple forms and configurations of diversity;
- how these have been conceived, imagined, and represented;
- how they have been or could be regulated or governed;
- how different processes of inter-ethnic or inter-religious encounter unfold;
- how conflicts arise and how political solutions are negotiated and practiced;
- what truly convivial societies might actually look like.



Works in the series will produce new, comparative insights into conditions and processes surrounding cooperative relations between diverse groups, transnational patterns of group formation, the emergence of ethnic/religious strife and modes of conflict avoidance or amelioration. Studies will address migration-related contexts worldwide as well as societies long characterized by different kinds of diversity, such as South Africa, the Balkans, China, and India. By comparatively examining a range of conditions, processes and cases revealing the contemporary meanings and dynamics of ‘diversity’, the Palgrave Book Series ‘Global Diversities’ will be a key resource for students and professional social scientists. It will represent a landmark within a field that has become, and will continue to be, one of the foremost topics of global concern throughout the twenty-first century.

Reflecting this multi-disciplinary field, the Palgrave Book Series ‘Global Diversities’ will include works from anthropology, political science, sociology, law, geography and religious studies. While drawing on an international field of scholarship, the series will include works by current and former staff members, by visiting fellows and from events of the Max Planck Institute for the Study of Religious and Ethnic Diversity. Relevant manuscripts submitted from outside the Max Planck Institute network will also be considered.

Contracted with Palgrave in 2013, the series has already received a dozen book proposals. From these, the following (in fact, entirely from current Institute staff) have already been accepted for publication in 2014-15:

- Susanne Wessendorf – *Commonplace Diversity: Social Relations in a Super-diverse Context*
- Jin-Heon Jung – *Defection and Conversion: Christian Encounters of North Korean Migrants*
- Monika Palmberger – *How Generations Remember: Contested Memories in Post-War Bosnia and Herzegovina*
- Tam Ngo & Justine Quijada (eds.) - *Atheist Secularism and its Discontents: Religion and Communism in Eurasia*
- Laavy Kathiravelu – *Migrant Dubai: Building a Global City*

Departments



Department of Religious Diversity

In 2013, the Department of Religious Diversity completed part of its Urban Aspirations Program. Its collaboration with the Tata Institute for Social Science and PUKAR, Partners for Urban Knowledge, Action, and Research ended in December 2013. This does not mean that our research in Mumbai has come to an end, but that it is now done without local institutional affiliation. Drs. Roberts, Gandhi, Udupa, Björkman as well as PhD students Tayob, Zaidi, and Ghazi continue their work on Mumbai. Research in Shanghai (Drs. Yuqin Huang, Weishan Huang, Sinwen Lau) is finished, while the dissertations on Shanghai (He Xiao and Tuxun) are nearing completion. Research on Seoul (funded by the Korean Academy) will continue until 2017. A workshop in Seoul was held in June 2013 and collaboration with The Seoul Institute, the major urban research institute in Seoul, was established. A conference on results from the research is planned in 2015, to be held at Harvard University. Research on Singapore is developing slower than expected with only one postdoc (Dr. Cornelio) working on it now, but a collaboration with Professor Kenneth Dean (McGill) in 2014 will hopefully lead to a sustainable research effort on Chinese and Indian communities in Singapore and their ties to their respective homelands. A major product of the Urban Aspirations Program is the edited volume on Religion in Asian Cities (200,000 words) that is under contract and review with University of California Press.

In June 2013 the Program on Religious Networks developed a new research direction in collaboration with the newly established Institute for Religious and Ethnic Diversity in the Central Nationalities University (Minzu Daxue) in Beijing. This program will look at the impact of Chinese expansion (economic, political, infrastructural) on ethnic and religious minorities in S.E. Asia (Vietnam, Laos, Thailand) and S.W. China (Yunnan, Sichuan). These minorities are found on both sides of the border and have often

millenarian dreams about their own nationhood. The collaboration on research, teaching of PhD students, and on an open access-journal is expected to create a research network on issues of ethnicity and religion in China. In Vietnam a project has been started on the religious interpretation of Vietnam-China relations with an emphasis on the Vietnam-China War of 1979. The research is conducted in collaboration with Professor Nguyen Van Huy in Hanoi and Professor Hue-Tam Ho Tai at Harvard. This is further connected to another project on Northern and Southern Vietnamese immigrants in East and West Germany.

Collaboration with Göttingen University and its centers on Modern India and East Asia have been further developed through a collaborative research program on trans-regional research (CETREN) funded by the *Bundesministerium für Bildung und Forschung* (the Federal Ministry of Education and Research). The University has not received additional funding from the *Exzellenzinitiative* (Excellence Initiative) which has hampered further development of its program of internationalization.

An important approach in the department is comparative analysis, which has been developed in a number of publications. Van der Veer has published a book on comparing religion and nationalism in India and China (Princeton University Press 2014), which is the subject of a symposium in March 2014 at Princeton University (to be published online by the Social Science Research Council in New York). He has also held the Lewis Henry Morgan Lectures 2013 at the University of Rochester on the 'Comparative Value of Anthropology'. They will be published by Duke University Press. Conference volumes on comparing Religion under Communism in Asia and Europe by Tam Ngo and Justine Quijada and on religion and refugees in Asia by Jin-heon Jung and Alexander Horstmann will be published by Palgrave.

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) have taken the initiative to start a new Research Centre at Minzu University. It has been opened by a series of lectures given by van der Veer. The first PhD students and Postdoctoral fellows have been selected. The Center will have a journal, a working paper series and a website. The everyday management of this project is in the hands of Ms Jie Kang (MPI MMG).



Director: Prof. Dr. Wu Da, Professor at the School of Ethnology and Sociology, Minzu University of China, Beijing, China

Chairman of Advisory Board: Prof. Dr. Peter van der Veer, Director Max Planck Institute for the Study of Ethnic and Religious Diversity, Göttingen, Germany

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- Xiaoyun Zheng (Chinese Academy of Social Science)
- Hong Ding (Minzu University of China)

Researchers

- Scholars from MUC
- Scholars from MPI MMG
- Post-doctoral fellows
- PhD students
- Mphil students

CENTER FOR THE STUDY OF ETHNIC AND CULTURAL DIVERSITY (CONTINUED)

Research Topics

- Conceptualization of hierarchy and slavery in India and S.W. China, study of the relations between Yi and Miao in Sichuan, Yunnan, and Vietnam (PhD students from China and Vietnam, four years project)
- Study of the effects on ethnic minorities of the opening up of S.W. to S.E. China
- Asia (Postdocs, PhD students, four years project)
- Yi immigration and the relations between Yi and Tibetan in Muli (PhD student, four years project)
- Study of the linguistic diversity of Yi in Southwest of China (PhD and MPhil students, four years project)
- Social networks beyond ethnicity in China: Case study of the classmates and alumni of Minzu University (PhD and MPhil students, four years project)

Translation Project

- Van der Veer's Morgan Lectures on the Value of Comparison
- Wu Da's book on the Yi
- A collection of articles by Wu Da and van der Veer (Comparative issues in China and India)

Translators: At least 5 professional and qualified translators will be found to be the translators of the translation project.

Recruitment of PhD Students

PhD students will be recruited both from China and from abroad. They will do a one-year preparation study in Göttingen and for the rest be trained at Minzu. Dissertations will be defended in Utrecht and in Minzu. Funding will come both from Göttingen and Minzu. Chinese students will have to perform satisfactorily in the IELTS test. Non-Chinese students have to be fluent in Mandarin.



Annual Summer School starting July 2014

Summer School Beijing, July 7-11, 2014
Location: Minzu University of China, Beijing
Topic: Ethnic and Cultural Diversity

Conference Proceedings

To collect and publish the papers of conferences held by the Center. The Center will hold a conference each year. The conferences will be based on different subjects and topics. The languages of the conference proceedings may be in both English and Chinese.

An Academic Journal (in Chinese and English) and Working Paper Series (connected to the MPI MMG Series)

The Journal of Cultural Diversity in China 《中国文化多样性研究》 edited by Prof. Peter van der Veer with Professors Wu Da and Liang Yongjia will be published as an open-access journal in both Chinese and English by De Gruyter Publishers in Berlin.

An Academic Website

This bilingual website will be built for publishing information about the academic activities of the Center. Information will be posted here on publications of research team or members, reports from field, working papers, fieldwork pictures and so on. The website will be a window of the Center and will be linked to both the MPG homepage and the MUC homepage.

Department of Socio-Cultural Diversity

In 2013 the department developed in number, breadth and depth. It welcomed no less than ten new staff members – most arriving around the same time in late Summer and early Autumn. Their arrival itself prompted a useful and significant exercise of team-building, methodological interrogation and theoretical exploration. This was undertaken through a week-long orientation event, which included introductions to each other and to other scientific and non-scientific staff, descriptions of administrative structures and processes, presentations and discussions of newly launched and ongoing research projects, and social events. The new staff and their projects extended the range of our work concerning the meanings and dynamics of different configurations, representations and encounters of socio-cultural diversity. They also contributed to deepening our core research themes – how we understand them, methodologically construct approaches to researching them, and analyze empirical data surrounding them.

The new staff members have certainly added to the breadth of the Department's research, both thematically and geographically. Among the new post-docs, Alex Street (PhD University of California, Berkeley) is a political scientist working on immigration, citizenship and political participation, with research experience in the USA and Germany; Maria Schiller (PhD University of Kent) is a social anthropologist with research experience in the UK, Austria, Belgium, and the Netherlands concerning municipal policies and civil servant practices surrounding the concept of diversity; Annelies Kusters (PhD University of Bristol) is a social anthropologist with fieldwork experience in Surinam, Ghana and India, currently researching multiple modes of communication and intersectionalities surrounding deaf people in Mumbai. Felicity Hwee-Hwa Chan (PhD University of Southern California) is an urban planner who has worked on ethnic diversity issues in Singapore and Los Angeles. Elena Gadjanova (PhD the Graduate Institute, Geneva) is a political scientist who studies

the dynamics of ethnic politics across a range of African countries – now especially in northern Ghana.

Several new PhD students have been welcomed to the Department in 2013 as well. Beatriz Martín Aragón (pursuing her PhD in anthropology at University College London) examines notions of cultural competence and diversity in healthcare institutions, focusing on Spanish medical practitioners and Roma women; Mark Geraghty (pursuing his PhD in anthropology at the University of Chicago) has conducted over three years of fieldwork in Rwanda, focusing on 'genocide' concepts and their uses in local law courts; Christian Jacobs (pursuing his PhD in sociology at the University of Göttingen) is interested in the role of public space for social interactions, working closely with the Department's 'DivCon' project by way of data and analysis; Kristen Biehl (pursuing her PhD in social anthropology at the University of Oxford) has completed extensive fieldwork in a super-diverse neighbourhood in Istanbul, where she examines issues surrounding the uses of urban space, housing, informality and governmentality; and Peter Kankonde Bukasa (pursuing his PhD in sociology at the University of the Witwatersrand, Johannesburg) is looking at the ways Pentecostal churches, largely founded by and comprised of Congolese and Nigerian migrants, generate legitimacy and facilitate 'integration' in South Africa.

Meanwhile, the Department's other projects and staff members have been highly productive – witnessed not least in publications and participation in international academic activities. Of special note, the department's two flagship projects, Diversity and Contact ('DivCon') and GlobaldiverCities ('GloDiv') have each reached a kind of climax. Within 'DivCon', the last of three survey waves across 50 neighbourhoods in 16 German cities was completed in 2013, and all three waves have together been subject to sophisticated forms of quantitative analysis. Findings, which are currently being written up for publication in peer-reviewed journals, both confirm some

aspects of current contact theory and challenge other important sociological assumptions. At the same time, throughout 2013 the focused qualitative research in five of the 'DivCon' cities has been subject to comparative analysis, in significant ways helping us to understand the differential patterns of inter-group contact and attitude formation that have been observed across neighbourhoods and cities in the quantitative part of the project. Together, these findings are currently being discussed with our external research partners, and written up as a multi-authored book.

Eighteen months of simultaneous multi-method fieldwork in New York, Singapore and Johannesburg was completed early in 2013 within the ERC-funded 'GloDiv' project. Carried out by a pair of researchers (one sociologist, one geographer) in each location,

the fieldwork has produced a massive amount of data on multi-ethnic social interactions in a variety of public spaces. This additionally included six weeks of ethnographic shooting by our film team in each of the locations as well. After analyzing their data throughout the year – independently and together – the team has begun their write-up, initially through single- or jointly-authored articles for refereed journals. In 2013 the film team produced and screened two of the planned five films arising from the 'GloDiv' project. Also in this year, a special GlobdiverCities project website was set up, which contains a wealth of visual material and numerous video clips in which the team members describe their research methods and findings. Together with the project leader, Prof. Vertovec, the entire team has now mapped out a comparative volume, to be written in 2014.



The development and maintenance of a state-of-the-art, indeed ground-breaking, website is an ongoing ambition. We believe the Institute's website continues to meet such an ambition (see www.mmg.mpg.de). Beyond its user-friendly homepage providing an easy overview and access to information on departments, research, library resources, people and publications, the site already links to handsomely designed sub-websites with information on international working groups, new breakthroughs in data visualization, and more.



In 2013, the first of its 'large projects' sub-websites was launched with a special portal for materials from the ERC GlobdiverCities ('GloDiv') project. Here the user will find not only descriptions of research, lists of presentations and publications, but also a wealth of visual research materials including films. Uniquely, the site includes numerous video statements by Prof. Vertovec and 'GloDiv' team members in which they describe their research sites, multi-method research techniques, and first comparative insights across Johannesburg, New York and Singapore.

Next year will see the launch of other such 'large projects' sub-websites, including the Diversity and Contact ('DivCon') project and the Super-diversity South Africa collaborative research programme.



Max Planck Fellow Group

“Governance of Cultural Diversity – Socio-Legal Dynamics”

The Max Planck Fellow Group, established in December 2011, addresses the governance of cultural diversity, focusing in particular upon socio-legal dynamics of regulating religious diversity in global and comparative sociological perspective.

In 2013, the Fellow Group consolidated its core staff, which in addition to the group leader, Prof. Matthias Koenig, comprises one post-doctoral researcher (Marian Burchardt, PhD University of Leipzig) and one doctoral researcher (Thorsten Wallbott). The Fellow Group welcomed international post-doctoral fellows who added to the historical and geographic breadth of research. Julia Martínez-Ariño (PhD Uni-

versity of Barcelona) worked on the accommodation of religious diversity in public institutions (prisons, hospitals) in Spain. Zeynep Yanasmayan (PhD Catholic University Louvain) has conducted research on dual citizenship practices, notably among highly skilled Turkish migrants in Spain, Belgium and Great Britain, while being also involved in a larger collaborative project on secular models in Europe (RELIG-ARE). Samuel Nelson (PhD Yale University) has been engaged in historical-sociological research on the origins of secular models of governing religious diversity in early colonial India. Furthermore, In-Sook Choi and Sabine Trittler (pursuing their PhD at Göttingen



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

University) have been integrated into the Fellow Group.

The two major research projects (see previous report) have made substantial progress. The first line of research, which, in collaboration with Kiyoteru Tsutsui (University of Michigan), examines changing constitutional provisions on religious, linguistic and ethnic diversity, has completed coding of all contemporary constitutions, thus preparing the ground for preliminary analyses of domestic as well as global factors driving constitutional change. Initial findings will be presented at the ISA World Congress of Sociology (2014) in Japan. Furthermore, an interdisciplinary workshop on the global diffusion of constitutional norms, legal instruments and public policies has been organized in cooperation with Prof. Anja Jetschke (University of Göttingen).

The second line of research on courts as arenas for the struggle of religious recognition made progress by consolidating an international network of researchers through workshops organized at the Käte Hamburger Kolleg “Law as Culture” in Bonn and at the Sociology of Law and Public Action Congress in Toulouse. Claire de Galember (ENS Cachan) visited the Institute to prepare joint publications, including a special thematic issue on the role of courts in regulating religion, to be published by the

Revue Française de Science Politique, and collaboration has been established with Effie Fokas (Athens) and her ERC Starting Grant “Directions in Religious Pluralism in Europe” (starting 2014). Progress has also been made in data collection; comprehensive databases on religiously motivated litigation at the European Court of Human Rights and at the UN Human Rights Committee have been established. Furthermore, field research among legal experts, policy-makers and activists has been conducted by Marian Burchardt as part of his post-doctoral research on secularism, collective memory and legal regulation of religion in Catalonia and Quebec.

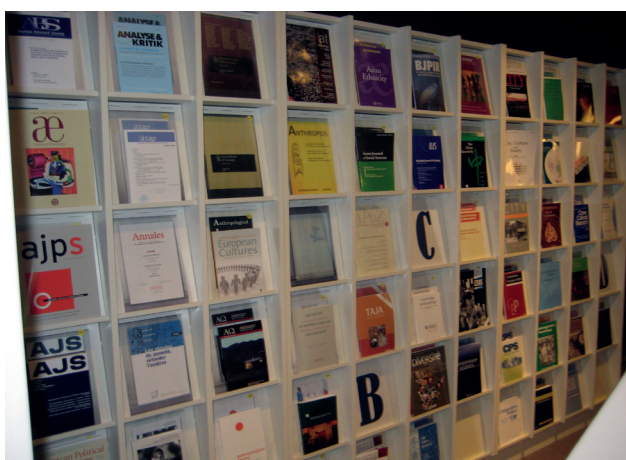
The Max Planck Fellow has continued efforts to strengthen links between the Institute and the University of Göttingen. Thus, he is involved in the pilot project “Politics of Secularism and New Religiosities”, which was launched in 2013 under the transregional research program (CETREN). He is furthermore involved in several thesis committees supervising the work of doctoral students affiliated with the MPI MMG Department of Socio-Cultural Diversity (Chaloyan, Kankonde, Volkert). And he contributed to broader research strategies at the University by participating in the Forum for Interdisciplinary Religious Studies and, more recently, by joining, as Vice Director, the University’s Institute for Advanced Study (Lichtenbergkolleg).

MPI MMG Library

1. Introduction

Faced with the speed of changes within the information landscape, librarians and library associations are working together worldwide in finding new publishing models such as micro-publications or Open Access Journals. They are also working in the fields of knowledge management or in the use of social media for research collaboration purposes. In 2013, the library of the MPI MMG focused on three particular aspects:

- (a) The acquisition, collection, and archivation of scientific information in all publication and media formats; the provision of access to electronic information worldwide (e.g. databases like JSTOR, AnthroSource or LexisNexis); and the initiation and improvement of user services in an ongoing dialogue with our users.
- (b) According to our users' needs, we established a new ordering system and have initiated collaborations with the Max Planck Digital Library and the Gemeinsamer Bibliotheksverbund to build a modern resource discovery system. We are actively working together with other Max-Planck Libraries in an Open Access Working Group and with the Max-Planck-wide Institutional Repository PubMan. Additionally, the head librarian is on the Advisory Board of the Association of Special Libraries in Germany.



- (c) Bringing together library and research skills, the head librarian, Dr. Kristin Futterlieb, finalized a project on modern librarian leadership and started a project in collaboration with Dr. Astrid Biehle-Mefebue from the Diversity Institute at Göttingen University on Diversity Management in German Public Libraries.

Books and print journals remain important in the social sciences, even as electronic resources gain in prominence. We thus continue to provide traditional library services while also offering modern research tools. Our success in managing this increasing range of tasks is due to our excellent library team.

2. Staff

In June 2013 Lindsey M. Harmon, MA LIS student at Louisiana State University supported the library team that consists of one scientific librarian, two librarians and two library assistants.

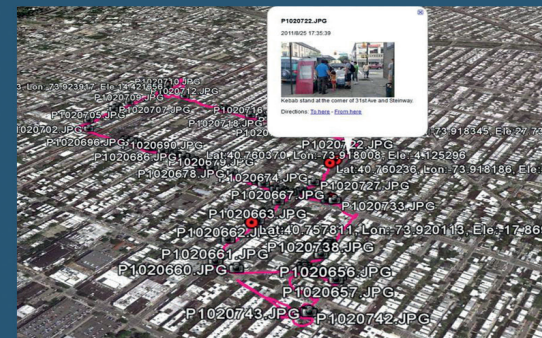
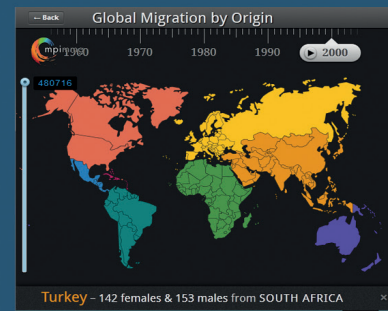
3. Library Commission/ Library Representatives

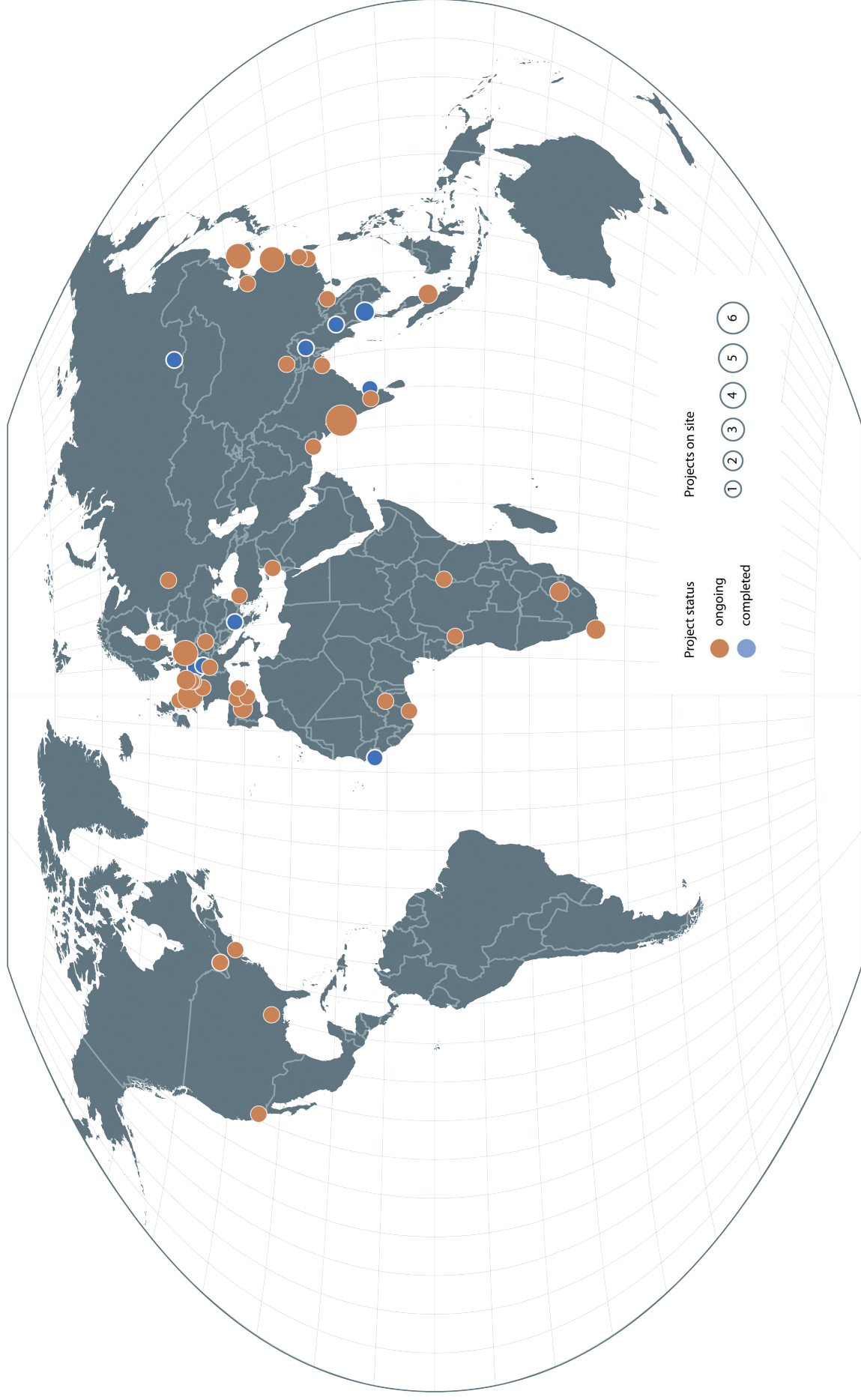
In 2013 the library representative for the Department of Religious Diversity was Dr. Dan Smyer-Yu. Until September 2013 the library representative for the Department of Socio-Cultural Diversity was Dr. Karel Arnaut, he was followed by Dr. Annelies Kusters.

4. Statistics 2013

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Cartography: Alexei Matveev, Norbert Winnige

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Comparative study of urban aspirations in mega-cities

Peter van der Veer

This is a project that studies the effects of the urban environment in globalizing mega-cities on the formation of ethnic and religious *aspirations*. This is not another project that surveys quantitatively urban ethnicity and religious identity. 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 use the concept of “aspiration” to point at the ideational character of many of the processes that effect cityscapes and urban movements. This is true for city planning, squatting, migration, gentrification, as well as the extraordinary role played by media and creative arts in mega-cities.

In prior studies of global processes, the dominant tendency has been to associate concepts like innovation, risk and productivity exclusively with the economy and market phenomena. This tendency was in tune with a more general emphasis on political economy in processes of globalization. Our proposal aims to supplement this emphasis by also looking at *innovation, risk and productivity* as central features of the cultural life of common people in global cities. We expect this corrective angle to generate new hypotheses about media, religion and social movements in the global cultural economy. Similarly, in the past 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.

Mega-cities constitute constantly transforming arenas for the risk-taking of capital and religion in various instances of spatial contestation. Since they are constantly in flux, they are hard to study and

thus require innovative methodologies. We use the term “*observatory*” in our project to refer partly to the theory-inflected long-term quasi field-biological method of observing behavior, with the caveat that behavior is understood here as the meaningful practices of humans and thus cannot easily be subjected to statistical surveying. Partly we also refer with this term to our emphasis on processes of mediation in combining the neighborhood with the larger city and with global networks.

This project understands mega-cities as a central element in globalization and is firmly comparative. Does globalization make comparative sociology redundant? Some might argue that it does, since global forces shape societies everywhere at the same time and it is these forces that have to be studied. But we want to argue that they shape societies in very different ways that need to be compared. For example, the IT revolution has shaped societies in important ways worldwide, but very differently in Europe and in India, and even very differently in Bangalore and Mumbai. In an earlier phase of globalization, imperialism shaped Britain and India simultaneously, but quite differently and the differences and similarities now and then call for comparative analysis.

The project aims to explore the Asian mega-cities of Mumbai, Singapore, Shanghai and Seoul. 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 center. Both cities are expressive of the nation-states that they are part of, but also quite uniquely different from them. Singapore is important as it combines a Chinese majority with considerable Indian and Malay minorities. It is also a financial center. Seoul is a financial center that is at the heart of East Asian modernity.

Interdisciplinary methodology

The methodology of the project needs to be unapologetically innovative and interdisciplinary, em-

employing scholars from sociology, anthropology, urban studies, and architecture, and in the future from design academies, systems-planning, and media studies. It entails the following elements: (a) the observation and documentation of links between old and new media practices, users and audiences; (b) analysis of the role of new technologies in documentation, planning and design for “urban futures”: GIS for mapping, cell phones for spontaneous local photography, text-messaging for creating new links among urban youth, documentary cinema culture as a bridge between art and social activism, etc.; (c) study of the role of older media, such as popular cinema, music concerts, billboards and processions, English and vernacular newspapers, printing presses, etc., in the ecology of “new media”; (d) observation of the place of media in fostering new religious movements, churches, leaders, etc., especially as they affect the social imaginaries of migrants to cities, and create climates for social conviviality or violence; (e) accounts of the emergence of new generations of designers, animators, photographers, software experts, etc., as shapers of emerging youth cultures which cross-cut older ethnic, linguistic, religious and class boundaries through new spaces such as malls, office buildings, cineplexes, etc. We also aim to use new models of collaboration between local and international researchers, in order to maximize the catalytic relations between inside and outside views. Results of this project will directly examine the extent to which mega-cities have contributed to the paradox that modernization has not produced secularization. It will furthermore provide a comparative lens on those features of life in the mega-city that most contribute to this outcome in different national and regional settings, with a particular eye to distinguishing the role of fantasy-machines (such as cinema); political movements (especially those that have utopian or radical tendencies); new occupations (such as those involved in new sectors such as software, tourism, entertainment and finance), which may facilitate new religious identifications; and new neighborhood demographics, which may redefine the self and the other, present

and future, hope and despair. Each observatory will provide a methodological equivalent of a dynamic, kaleidoscopic device, which will allow us to develop new understandings of fundamental social relations between urbanization, mediation, globalization and religious identification.

URBAN ASPIRATIONS IN SEOUL: RELIGION AND MEGACITIES IN COMPARATIVE STUDIES

Project Director:

Prof. Dr. Peter van der Veer

Collaborative Researchers (in alphabetical order):

Hyun Mee Kim (Yonsei University Korea)

Ju Hui Judy Han (University of Toronto)

Nicholas Harkness (Harvard University)

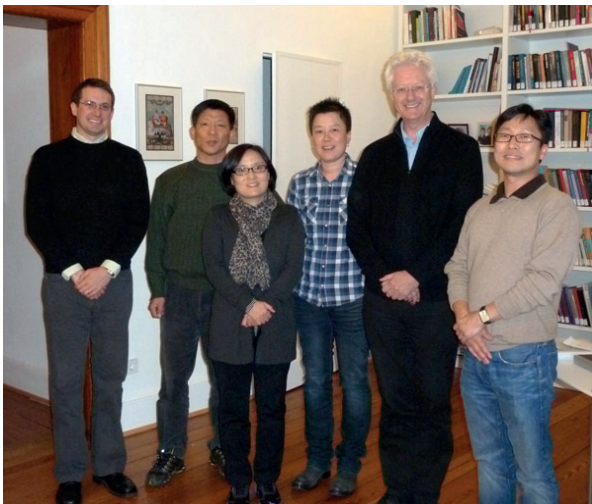
Jin-heon Jung

Doyoung Song (Hanyang University Korea)

The project on Urban Aspirations in Seoul: Religion and Megacities in Comparative Studies is supported by The Academy of Korean Studies Grant funded by the Korean Government from October 2011 to September 2016.

The Seoul Lab will be anchored by three major themes: (1) the urban geography of religion; (2) urban and spiritual life; and (3) multiple aspirations. The urban geography of religion focuses on the way religious institutions and practices have shaped the urban landscape and invested it with meaning. Urban and spiritual life will focus specifically on the way historical forms of sociality and their ritualization have perdured, or been transformed in the context of the institution of faith. The theme of multiple aspirations is aimed at viewing not only the intersection and conflict among multiple religious aspirations in the megacity, but also the place of religious aspiration itself in the broader social space of competing urban goals and ambitions.

We aim to use Christianity as a starting point from which to illuminate multiple religious and urban aspirations. An emphasis on Christianity makes



The Seoul Lab Team Workshop

Nicholas Harkness, Doyoung Song, Hyun Mee Kim, Ju Hui Judy Han, Peter van der Veer, Jin-heon Jung (from left to right)

sense in the historical and geographical context of Seoul, a city historically wrought with aspirations for class mobility and rural-to-urban migration, with proportionally more Christian inhabitants than the rest of the nation. But Seoul is a city known not only for its imposing Christian megachurches but also for its great diversity of religious expression. Christianity's vexed relationship with Buddhism, Shamanism, and Islam is manifested in the multi-religious and multi-cultural dynamics unfolding in present-day urban settings. These contextually situated and enacted relationships will form the centerpiece of our research.

The Seoul Lab will strengthen modern Korean studies in Europe and North America, bring the study of Korean society into a comparative Asian frame, and thus generate new synergies among cultural theorists and social scientists of religion and urban space.

■ **Megachurches/microchurches: Politics of scale, space, and growth in Seoul**

Ju Hui Judy Han (University of Toronto)

While Seoul boasts numerous megachurches that are spectacular in size and phenomenal in wealth, the majority of churches in contrast remain small to moderate in size and financially insecure. Such

polarization between corporate megachurches and precarious microchurches reflects not only divergent political theologies but also South Korea's rising inequality. The contrast is both scalar and spatial – intimate congregations of twenty church-goers worship in the same neighborhood as megachurches that draw tens of thousands and paralyze local traffic on Sundays. Wealthy land-owning churches build megastructures complete with parking lots and restaurants, while small tenant churches rent basements and rooftops and face eviction and displacement when the area is redeveloped. The first set of research questions thus concerns how the scale of church growth reflects the orientation of the aspirations at work. Do some churches simply lack ambition to grow? Is growth always equated with success? How do church-goers choose between the anonymous experiences of resource-rich megachurches and intimate fellowship in resource-poor churches? What do we make of this uneven geography of variegated aspirations?

The contrast also suggests a politics of space and location. Certainly, not all megachurches remain indifferent to local needs, and not all small churches are rooted in the local community, but no doubt they occupy different social locations in the city. While megachurches may hire a fleet of shuttle buses on Sundays to round up congregants located throughout the city, small grassroots churches offer daily childcare for local residents and feed the indigent on a regular basis. Further, church construction is both profitable and risky -- new megachurch constructions can wipe out dozens of struggling churches nearby, and bankruptcy and foreclosure are a real possibility when church coffers are emptied and recruitment goals are not met. The second set of questions thus concerns how the space of church growth implicates competing and contested aspirations. How do churches extend their institutional reach across time and space? In what ways are churches embedded in the locality, and how do they shape the urban landscape? How does religious infrastructure interact with urban (re)development? What kind of neighbor does a church make?

For both sets of questions (scale and space), I plan to combine geospatial analysis of church growth (and failure) patterns with fine-grained ethnographies of religious ecologies, considering how religious aspirations take place in the historical geography of Seoul's volatile real estate market. As such, religious beliefs and practices as well as the political economic dynamics of urban (re)development and capital accumulation – including forced displacement and violent dispossession – will be examined as essential parts of the urban ecology of religion in Seoul.

■ **A myth of ethnic homogeneity in globalizing Seoul: A comparison study with Korean Chinese and North Korean migrants in South Korea**

Woochang Jung

This research focuses on Korean Chinese and North Korean migrant communities in Seoul to explore the relationship between the migrants' conditions of living and daily practices, and how this relationship affects and is affected by their evaluation of their present conditions through imaginations of their future potentials. Through this research, I aim to problematize the mechanism of South Korean modernity, in which Korean ethnic homogeneity is taken for granted in the national projects for development and globalization, and in which Korean Chinese and North Korean migrants have been systematically positioned on the periphery of the political economic structure. Modernization of Seoul has been conflated with a claim of it as the legitimate Korean national capital and a slogan of going global. I hypothesize that Korean ethnic migrants in Seoul help us to better understand the nature of the socio-economic inequalities that are stratifying residential districts, and that are complicated with internal ethnic differentiations (i.e., the Korean migrants and their southern counterparts).

I will carry out multi-sited ethnography among Korean Chinese and North Korean migrant com-

munities in areas where they are concentrated. I will examine the relationship between the migrant communities and their residential areas by paying attention to how they use and move across space. I will participate in their organizations and activities including local churches, non-profit aid organizations, as well as personal or social networks that are often overlapped with the former. Here, I will pay close attention to how they maintain a relationship with these migrant communities, how they circulate information and how they implement different programs and initiatives for the migrant communities. I will also attend their educational programs, seminar and lecture series, and worker's workshop series.

■ **Places of Islam in Seoul – New experimentation in the post-colonial and globalizing Seoul**

Doyoung Song (Hanyang University)

One of the significant aspects of Seoul's religious life is the introduction of new religions with the rapid development of migration and globalization. Islam is generally perceived as being totally unfamiliar in the cultural scene of Seoul, an important case in this context. As Muslim migrant workers become recognized as habitants of Seoul, the incorporation and configuration of Muslim culture in spatial and social dimensions become an important subject to study for urban cultural studies of today's Seoul.

For that reason, this research studies following subjects: (a) the spatial configuration of Muslims' everyday life in Seoul; (b) adjustment strategies and the implication of religious space: Muslim migrant workers in Seoul; and perceptions and communications in the face of Islam, among the religious communities of Seoul.

■ **In pursuit of religious perfection: Women, intimate labour, and genderizing Seoul**

Hyun Mee Kim (Yonsei University)

Globalization refers to the phenomenon of production, labor, market and images moving across state



A Korean shamanistic ritual at the Training Center for Important Cultural Properties, Seoul (Photo: Jin-heon Jung)

borders. Religion plays a pivotal role in formulating new scenes and the acumen of global interactions. As a megacity, Seoul is a place where people from different races, gender, sexual orientation, and national identities negotiate, create and renew their identities. Since many studies have adopted a gender-neutral approach to studying global cities as the place of capital accumulation, labor arrangements and consumptive desires, little consideration has been given to the role of the gendered agent in transforming the city into a new form of social reproduction and life patterns.

This five-year research focuses on the 'gendered' aspect of Seoul in terms of people's religious practices and lived experiences. Women from many countries travel to Seoul to experience and consume as fans of Korean popular culture and as spouses of Korean men. Also, women in Seoul, in this age of the global transitioning of social reproduction, maneuver the complicated and contradictory demands of fulfilling the role of home managers based on the rigid gender division of labor, maintaining intimacy and spirituality, and reproducing the lifestyles of uniqueness and suave charms including the style of food and spirituality of life.

Existing scholarship on religions in Seoul has highlighted the evangelist tendencies of mega Christian churches, motives for going to churches and the process of their settlement and practices. Religion is often studied in an introspective way without connecting it to other forms of global social reproduc-

tion, such as family-making and other consumptive activities.

In this context, my research will be conducted in two different phases over five years on two themes: gender and migration as pilgrimage, and women's religious activities to enhance self-improvement and the therapeutic self in Seoul.

■ Religious-ideological competition and development in Cold War cities: Seoul, Berlin & Pyongyang

Jin-heon Jung

This project focuses on Seoul as the capital of a divided nation that is still technically at war. Desire, fear, and ignorance of reunification are omnipresent. Preceding discussions about Seoul in the world city framework have paid relatively less attention to this geopolitical context. It is crucial to take into account that Seoul has been transformed by the competition between the South and North Korean states that have constantly claimed their capitals, i.e., Seoul and Pyongyang, as the legitimate "Korean" national capital, by demonstrating both spiritual and material superiorities over the other. In Seoul, under the military dictatorship that drove rapid industrialization and urbanization, Korean megachurches began emerging. This causal relationship between the state-led urbanization and the growth of megachurches will be reinvestigated in light of the particular Korean urban theologies that emerged in the context of the national division.

This project consists of mainly two stages; first, I would like to analyze the ways in which Korean evangelical megachurches have cooperated and negotiated with state power by in part nurturing the division of morality and spirituality (which is both similar to and different from American fundamentalism), and by examining how such religious-ideological aspirations continue or shift in envisioning a reunified nation-state; and second, with the findings from the project described above, this research proposes to compare Seoul with Pyongyang, the capital of North

Korea, and Berlin, the capital of reunified Germany, in order to better investigate the relationship between the Cold War history and religious-ideological imagination and discourses in the processes of legitimizing/redesigning national capitals.

■ The social semiotics of aspiration in Seoul

Nicholas Harkness (Harvard University)

This project considers the intersection of urban aspiration and religion in terms of communicative interaction in Seoul. Drawing on ethnographic research to be conducted among South Korean Christians, I will explore how ideologies of ethnonational advancement and spiritual enlightenment are shaped by a practical engagement with the city and its religious life. Part of this practical engagement involves coordinating the movement between physical urban spaces with the ongoing orientation to social spaces and their ritual centers. The investigation will explore how semiotic differentiation in communicative interaction relates to the cultural model of social transformation: from poor to rich, from unhealthy to healthy, from superstitious to enlightened, from suffering to joyful, and from dirty to clean. The research will focus on the way such semiotic differentiation within ideologies of Christian advancement meets the differentiation and evaluation of physical and social spaces of Seoul.



The procession of Ashura night, Spencer Lane, Mumbai
(Photo: Reza Masoudi Nejad)

MUMBAI PROJECT

Peter van der Veer

Arjun Appadurai (New York University)

In collaboration with the Tata Institute of Social Sciences and PUKAR in Mumbai

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

Uday Chandra

Do low-caste and tribal migrants from the countryside experience freedom or exploitation in an Indian megacity? Scholars studying rural-urban migration in India, and beyond, have endlessly debated its pros and cons, especially in an era of neoliberal globalization. Yet, what these sparring scholars share, ironically, is a distinctively secular-rational understanding of migrants' work and lives that straddle the country and the city. Such an understanding rooted in a political-economic calculus of costs and benefits does not capture, however, either the processes of self-making among migrants at the bottom of society or the pivotal role of religion in their lives.

Accordingly, this project compares and contrasts the self-making processes of low-caste (Dalit) and tribal (Adivasi) migrants from rural eastern India in the megacity of Mumbai. I show how migrant selves in Mumbai are stitched together across rural and urban spaces in distinctly religious idioms, albeit differently. On the one hand, Dalit migrants from the floodplains of Bihar efface older social antagonisms rooted in caste relations to embrace the supra-regional worship of the solar goddess, Chhath Maiyya. On the other hand, Adivasi migrants from the forest highlands of Jharkhand rely on established labor networks, under the auspices of the Catholic Church, to access urban livelihoods. Whereas both Dalit and Adivasi migrants craft new selves in the city in distinctive religious idioms, the relationship between religion and politics differs significantly. Dalits give up their rural caste obligations to adopt a new ritual identity in a Greater Bihar that now encompasses

the beaches of Mumbai. On the contrary, Adivasis emphasize their membership in a global Catholic community as tribal/indigenous men and women. I show that the kinds of work that these two sets of migrants find and the nature of their urban aspirations, follow directly from their religious experiences of rural-urban migration across the breadth of contemporary India.

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

Sarover Zaidi

This project focusses on religious architecture in Mumbai and its relationship to neighborhoods, markets, street cultures, municipal planning and the urban space of the city. Working between theological architecture (especially of the three Semitic religions), ghettoized neighborhoods, and the formation of city plans, I aim to look at the forms in which these expand into the social, the political and the pluralistic practice of religion in a cosmopolitan city. The relationship of religious architecture and religious space to the everyday life of different religious groups, specifically the Muslims, Christians and Jews residing in Ward B of Mumbai, will be traced. Understanding how religious structures organize everyday life, both in a contemporary and historical sense and how they contend and concede with the rise and formations of markets, housing colonies, street cultures and city plans around them are a core aspect of this research. Unpacking the logic of space in a historical port city and the commercial capital of India, I will look at how city planning, bureaucratically secular intentions, and infrastructures of a globalizing city deal with aspects of the historical, the traditional and the religious in its contemporary form.

■ **The Shi'a in Mumbai: Everyday life, religiosity and political subjectivity**

Radhika Gupta

This project examines how ideas, ideologies and cultural flows from a transnational Shi'ite realm shape

everyday life and political subjectivity among Shia Muslims in India. Building upon my doctoral work in Kargil, it will initiate comparative research between a relatively rural, remote and border locale with a historically well-connected urban metropolis, Mumbai. In seeking to explore the texture of everyday life in relation to transnational cultural flows, I hope to conduct ethnographic research on material culture, modes of entertainment and leisure, and interactions in spaces where the divide between the sacred and quotidian are blurred. How does everyday life relate to Shia political subjectivity and what can this tell us about the relationship between religion, secularism and the public sphere more generally?

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

Ajay Gandhi

Indian cities have witnessed dramatic changes since the country's economy was liberalized in the 1990s. Infrastructural transformation, as manifested in property speculation and gentrification, has unfolded alongside social realignment. Benchmarks for status and prestige have shifted markedly in recent years; acceptable forms of display and distinction have also changed. Existing forms of urban mutuality and connectivity increasingly intersect with newer instruments for borrowing and lending. Alongside this, a vast infrastructure of agents and intermediaries has sprung up to enable access to goods, services and credit. These converging processes are investigated in this postdoctoral project on status, mediation and debt in Mumbai. The project is informed by the following research question: How do economic opportunities become entangled in status distinctions and credit access, and what are the mechanics for realizing them?

These three themes are being investigated through interviews, case studies, and participant observation in a popular neighbourhood in central Mumbai. The focus is on how status is performed and the articulation of aspirational benchmarks, venues for accessing liquidity and the consequences

of indebtedness, and the networks of fixers and operators who constitute the in-between between citizen or consumer and state or service provider. The material gathered will allow for engagement with anthropological debates on sovereignty, mediation and distinction.

■ **Theological anthropology, aspiration, and belonging in a global mega city**

Nathaniel Roberts

This new research examines the ways members of the Tamil linguistic and ethnic minority in Mumbai articulate “urban aspirations” via religious discourse and activity. What is the relationship between their minority status (and all that comes with it, including often economic and political marginalization) and the universalistic form in which their aspirations are often framed? How do they reconcile different and possibly incompatible claims of belonging such as caste, ethnolinguistic community, religion, nation, the human? Within what forms of temporality—progressive, cyclical, apocalyptic, homogeneous empty—do they seek to fashion an existence? Thus far three domains of practice have been identified where divisions among humans, or between humans and god, are sought to be overcome: prayer, bodily techniques, and what I call “performative translatability.” Prayer in this context is at once a means of communicating with the divine, and of creating strong and highly personalistic ties across traditional “national” divisions (e.g. of kin, caste, and linguistic community). Performative translation describes the way church services and other activities “perform” (in the sense of making real through action) the universality of the Christian message through incessant and highly public translational acts. Under the heading of bodily techniques, I examine the physical austerities, affective disciplines, and behavioral practices through which converts and others seek to remake themselves as Christian subjects. These techniques, because they are taught, are also part of a collective aspirational project.

SHANGHAI PROJECT

■ **Capital-linked migrants in Shanghai**

Weishan Huang

This project looks at religions as part of everyday life in Shanghai under the magnificent transition of the intersection of economic open-up and social changes in last few decades in China, particularly how capital-linked migrants influence the religious landscape in Shanghai. My first attempt is to understand the changes of religious practices and discourses among immigrant and local practitioners. While previous scholarship pays much attention to the relationship between Christianity and economic activities, this research will focus on both Buddhism and Christianity and economic activities in Shanghai. My second attempt is to understand the state-society relation from the grassroots level and to interpret the inconsistency of the “state-religion” relationship in China. Most current scholars tempt to look at the practices of the central state, but fail to interpret the inconsistency among various religions in many different regions. This research tends to look at the Chinese state as more than a totality of regime, but multi-layer authorities in local levels in a transitional society. Examining the case study at the grassroots level will offer us a different view of the inconsistency of state practices toward religions and some basic understandings of religious practices in daily life in Shanghai. Ethnography will be the major research method.

■ **Christian aspirations and the everyday doing of business in Shanghai**

Sin Wen Lau

Numerous overseas Chinese moved to China in search of economic opportunities in the aftermath of the 1979 economic liberalization. The bulk of these overseas Chinese were entrepreneurs and executives working for multinational corporations that have invested in China and represented one of the

most significant flows of capital and skills into the country. For many of these business people, China was not a permanent home and travel was a constant feature in their lives. Yet, as overseas Chinese, they shared historical, cultural and linguistic linkages with China and her peoples. This was an understanding that has positioned overseas Chinese business people as bridge-builders connecting China to the world in the context of China's push to modernize.

This project asks how overseas Chinese business people embed, embody and use a Christian view of the world to make meaning in the context of reform era China. Rather than approach practices of faith amongst these business Christians as a patterned whole, I intend to follow the flow of these overseas Chinese and their Christian aspirations in and through the city and pay attention to the contestations and engagements through which Christianity is embodied and used to make meaning in Shanghai. In doing so, I seek to develop a localized understanding of Christianity through a meaning centred analysis of Christian practices amongst overseas Chinese business people. Offering a case study of how a religious faith is made meaningful in a highly regulated urban environment, this study pushes against arguments that suggest a secular modernity.

■ **Collection and speculation: Life stories of market traders in mega city Shanghai**

Rumin Luo

In this project I am especially interested in betting and notions of good luck in the mega city Shanghai. On the one hand, I want to explore how speculation is shaped in the context of policy and social changes in late socialist China. I will do this by participant observation in a Stamp-Card-Coin speculative market and by elaborating the life stories of winners in the market.. Speculation in Chinese paper money (banknotes) is a symbol of Chinese culture, which is in favor of luck (number) and treasure (as a gift). This informal economy is created between the state and local actors, in which traders activate their different local contacts to earn massive profits. Nevertheless,



Buddhist campaigning in Shanghai
(Photo: Weishan Huang)

speculation in ancient and contemporary coins is more a production of the new self-knowledge and common cultural heritage, which emerged or was revived from Chinese cultural products rooted in local and regional histories.

On the other hand, I try to look at how the migrant traders negotiate in the face of risk and uncertainty, hope and despair. They are not formally registered by the Hukou system in the mega city and so rarely get access to the urban education and welfare systems available.. By showing how they organize themselves to go beyond policy constraints and exclusion, utilizing their social, kinship, speculation, and possible religious networks, I will explore how migrants earn and negotiate their informal and quasi-visible spaces in the city life of current China. The experiences of how these migrant trades overcome institutional barriers also challenge our understandings of the relation between policies and local responses.

■ **Deterritorialization and localization: Capital-linked migrants and transnational Buddhism in Shanghai**

Weishan Huang

Taiwan has served as an important source of emigration contributing to religious revival in China since its opening to outside influences. This project examines the reproduction of religious beliefs and practices



Bodhisattva statues hidden behind the bookshelves, Shanghai (Photo: Weishan Huang)

carried out by Taiwanese merchants in the intersection of transnational migration and the global division of labor under urban aspirations in Shanghai. Tzu Chi teaching, as a reformed Buddhist practice, was brought to Shanghai by transnational Taiwanese merchants in the early 1990s. Due to governmental restrictions in province-level municipalities, religious practices are invisible in public spaces, but they are vitalizing private spaces in Shanghai. The roles urban religious institutions play in adapting to city regulations are especially pressing for faith groups. This project examines strategies of religious practices and discourses among Taiwanese immigrants as well as the shift of religious practices and discourses among Tzu Chi's newly converted local practitioners. The concept of localization refers to the localization of faith practice, whereby the eight case studies conducted in different districts in Shanghai and Suzhou reveal the different approaches and stances adopted by capital-linked migrants towards integrating this transnational Buddhism into their businesses, as

well as propagating it in the host society. The study reveals that sustainable development and environmental protection have translated economically into the practice of thrift in the use of electricity and other resources as well as raw material conservation in manufacturing. Tzu Chi cultivation teaching has translated into the concept of self-management to control or re-direct the questionable excessiveness, if not greed, of employers, as well as to instruct or even discipline employees.

■ Evangelical urbanization and spatial transformation in Shanghai

Weishan Huang

Shanghai has experienced large-scale social changes since the late 1980s. It is critical to understand how socio-structural challenges, such as immigration, urban restructuring, and entrepreneurialism affect faith-based groups within the framework of urban aspirations. Shanghai's primary economic activity is based on diversified industrial production, but the city also boasts a port, financial markets and a high-tech sector, such as Lujiashu and Zhangjiang high-tech Park in Pudong. The magnetism of Shanghai in drawing high concentrations of transnational capital-linked migrants and transnational business professionals has also created a resource base that has a significant effect on the religious ecology of the city.

My research is based on the premise that the shifting terrain of religion in urban areas can be understood through a spatial transformation. I have discovered a new phenomenon of "evangelical urbanization" in China from preliminary research looking at a few specific Christian religious movements in Shanghai. I argue that capital-linked migrants (second-migration ethnic Chinese) have been pioneers of transnational production in both high-tech sectors and non-denominational Christianity in Pudong, since these foreign passport holders migrated with aspirations of entrepreneurship, evangelicalism and patriotism. Increasing urbanization has also significantly contributed to this continued religious phenomenon.

■ Gender, ethnicity and religion: Making sense of Uyghur aspirations in Shanghai

Sajide Tuxun

Focusing on Uyghur businessmen, intellectuals and white collar professionals in Shanghai, this project studies the ways through which these Uyghurs draw on their unique cultural background and lifestyle practices to adapt to living in globalizing Shanghai. It pays particular attention to the shaping of Uyghur hopes for the future through cross-cultural interactions and everyday efforts to manage risk, uncertainty and speculation in an urban environment.

Uyghurs consider Shanghai to be one of the most famous inland (neidi) cities in China. Shanghai can be seen as a microcosm of the Uyghur community in other inland cities, in which the majorities are intellectuals, and the others are self-employed businesspeople, street peddlers, as well as workers. Research focuses on questions of ethnicity, gender, Islam, and modernity.

■ Marriage and aspirations in contemporary Shanghai

Yuqin Huang

In addition to the heated discussion about the 30-million possible unmarriageable bachelors mainly from rural areas, anxieties about “leftover women” (Shengnu) in first-tier Chinese cities, who have difficulties to find a marriage partner after a certain age, have become prominent in recent years. By volunteering in a non-profit marriage agency in Shanghai, I will explore the following issues: how “marriage” has become a political power again; how the issue of “Shengnu” has been perceived and interpreted by the different parties involved, including those running of the association, the agency founder, the media, local government officials as representatives of the state, volunteers and the potential courtship/marriage partners; and the elements that could shape marriage aspirations. This project is particularly concerned about how contemporary socio-

economic transformations, especially skyrocketing housing prices and living expenses, have impacted and shaped people’s aspirations in relation to courtship and marriage in contemporary Shanghai, and how these aspirations differ across gender, age and region of origin. As a result, the complex entanglement between courtship/marriage, urban aspirations, media, the state and civil society in contemporary Shanghai is considered.

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

Xiao He

This project explores rural migrants’ experiences of time in globalizing Shanghai. Before a period of rigid restrictions on migration from the 1960s to the 1980s, Shanghai had historically been a global commercial center attracting many internal and international migrants. Since the 1990s, Shanghai has been reconstructing itself into an emerging global city, witnessing massive inflows of rural migrants and rapid urbanization. The social landscape of Shanghai being reconfigured, not only in terms of urban space, but also in terms of temporality: while the state attempts to promote a “new Shanghainese” identity based on a futuristic vision of belonging, my previous research found that rural migrants often claimed that they “live one day at a time”. On the one hand, because of their memory of the state’s violent restriction on migration and their anticipation of precarious urban restructuring, rural migrants feel a strong uncertainty in everyday life; on the other hand, globalizing Shanghai enables their aspiration for possibilities, causing them to stay and persevere with the everyday despite great uncertainty. The central question of the project is twofold: how heightened social and economic uncertainties brought out by migration and urban transformations sharpen rural migrants’ everyday experiences of time and how they enact their historically and culturally specific temporalities to deal with urban uncertainty, reclaim urban aspirations and forge new urban politics.

SINGAPORE PROJECT

Aspirations, Christianity, and young adulthood in Singapore

Jayeel Serrano Cornelio

Given its adoption of the developmentalist paradigm, Singapore has become an undeniably aspirational society. Singapore's bureaucracy, its world-class education system, and capitalist drive have clearly fostered an ethos of achievement among its citizens. But what exactly constitutes their aspirations? And to what extent is religion significant to the formation thereof?

This is a study that aims to understand the aspirations of Christian young adults in Singapore today. In the hope of offering comparative nuances, a broad spectrum of informants will be targeted in this study: Catholics, traditional Protestants, and megachurch Christians. The main interest is in their aspirations, which are broadly defined in the literature as personal goals that drive individuals to behave in a particular manner in order to achieve them. In my study, I interrogate the aspirations of Christian young adults in three respects: what are the individual aspirations of Christian young adults in Singapore today? Do Christian young adults have aspirations for Singapore as their nation? What does Christianity mean to these young adults? And, does religion play a role in the formation of their aspirations for themselves and Singapore as their nation?

Young adulthood in this research is defined as the period that ranges from post-secondary education (18 years old) to the early career stage (late 20s). This wide range can be seen in terms of the transition towards full independence or family life. Studying the aspirations of young adults in Singapore today is worth pursuing because they are part of a generation that grew up witnessing the affluence of the city-state and the effectiveness of its government. This makes them distinct from the previous generations that underwent drastic socio-economic transitions.



Ordination of William Goh as Archbishop of the Roman Catholic Church in front of an estimated crowd of 14,000 at Singapore Expo (Photo: Jayeel Serrano Cornelio)

Community engagement, aspirations, and the youth of Soka Singapore

Jayeel Serrano Cornelio

Soka Gakkai as a Buddhist movement is known all over the world for its various forms of community engagement. It believes in the transformation of the world for the sake of universal peace, harmony with nature, and the overall progress of humanity. Studies of Soka Gakkai have then tried to understand the phenomenon as a new religious movement, giving emphasis on how it localizes, how it attracts new members, and even how it tries to influence politics. To complement these studies, the interest of this research is in the philanthropic engagement of the youth of Soka Gakkai in Singapore. What does community engagement for Soka youth mean? And how do these engagements relate to wider issues of youth and politics in Singapore? Drawing on interviews with the youth of Soka, I will probe how community engagement affords space for the youth to identify with a novel Buddhist organization and at the same time contribute to their society.

One area where community engagement is deliberate for the youth of Soka Singapore is cultural performances. The organization is also known in Singapore for its performances in such events as the National Day Parade and Chingay. This is part of the Soka's attempts to project itself as a cultural organization working for peace and progress in the city-

state. One emerging finding is that their participation is articulated by the youth as a form of religious patriotism. For them, it is about sending a message that individual and collective struggles can be overcome and that peace and harmony can be fostered. These nuances point to the nationalization of religion, which I am proposing as the process in which the secularist interests of the State are articulated and enacted by religious entities participating in cultural performances. Put differently, such cultural performances by religious entities are shrouded in a nationalistic character that renders the religious significantly invisible and the prevailing political order unquestioned.

Globalization of religious networks

Peter van der Veer

This project aims to develop the comparative study of the globalization of religious networks in Christianity, Buddhism, Hinduism, Daoism and Islam. The focus will initially be on patterns of regional and global expansion from India and China, but the project will not limit itself in geographical terms. Religious movements are connected to patterns of migration that are increasingly globalized. New methodologies have to be developed to be able to study the pathways of religious globalization. Important in this project will be the study of missionaries, missionary societies, their support structures and modes of communication. This has to be studied comparatively across religions. The ethnic and religious dynamics in South-East Asia are a theme of special interest in so far as they are affected by the economic and political expansion of China.

Chinese Christian communities in Berlin

Jingyang Yu

Focusing on Chinese Christian Communities, this research explores Chinese immigrants living in Berlin

and their religious practices within the congregations as well as in quotidian life, to describe the role of the church as a space for identity formation and a site of integration, while demonstrated the interaction between the religious communities and their urban surrounding. As an example of the rapidly growing migrants' churches in the city, this research also intends to analyze the heterogeneity and vitality within the religious landscape of Berlin, and the formation of an emerging metropolitan religiosity.

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

Ke-hsien Huang

This new project is an attempt to link concerns about Chinese Pentecostals to examining 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. Through the fieldwork proposed here, I aim to specifically analyze how Pentecostal college students navigate themselves through the interweaving of their urban aspiration, a secular modernity "with Chinese characteristics", and their "precarious" religion challenged by the secularist, atheist educational system.

All of the above situations make Pentecostal college students a group of spectacular research subjects, to empirically observe 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 media of Chinese secular modernity, will be examined as well as its potential impact on the future of Pentecostal or, more generally, of religious development in China.

My major field site will be Fuzhou and Xiamen of Fujian Province, where up to one thousand TJC

college students with campus fellowships live. In addition, Taiwan will be included in this fieldwork, due to its distinct historical trajectory. Although the KMT government in Taiwan shared Confucian secularism and many institutional arrangements of education and religious regulation with the CCP in China, the former did favor Christianity much more than the latter due to the different international relationships with the West (particularly the U.S.) since 1949. Preliminarily, I would like to examine if the Taiwanese trajectories had a different orientation as compared to the Chinese ones, as well as the determining factors for the differences/similarities found.

■ **Dyadic nexus fighting two-front battles: A study of the micro-level process of religion-state relations in contemporary China**

Ke-hsien Huang

This project will provide a new conceptual framework, which I call dyadic-nexus model, to understand religion-state relations in contemporary China. The model is constructed to answer a critical empirical question left in the scholarly discussions: when and how does the state regulative power on religion come to the fore in the Chinese economic-reform era emphasizing religion-state pragmatic cooperation?

I will base my articulation of the model on qualitative data on the True Jesus Church, a formerly unregistered but now legalized Christian group. The research aims to illustrate how religious leaders and local officials cooperate to form a pragmatic dyadic nexus that enacts micro religion-state relations. The two types of actors have their respective sources of pressure outside the nexus: lay members and the officials' bureaucratic superiors, who drive the two actors to fracture the operating nexus by taking hardline approaches. Two-front battles have been continually fought when the two types of actors shuttle between pragmatically negotiating with their nexus partner and aligning with their hardline sources of pressure.

Accordingly, this micro-level project contributes to the existing literature dominated by macro-level

and meso-level analyses by loosening the stereotyped dichotomy of official and unregistered religions, detailing state-religion relationships as a dynamic process of alternating cooperation and conflict, and showing how the meaning of faith traditions orients the process.

■ **Migration, religion and gender: Perspectives on Chinese missionaries in the UK (1950 to the present)**

Yuqin Huang

There is little study of religion in Chinese diaspora research and important gender perspectives are overlooked. This new research therefore explores the historical transformation of patterns and processes in and between migration, diaspora religion and gender from 1950 to the present. It examines Chinese Christian missionary strategies in the UK among successive waves of Chinese migrants. In particular, it explores the missionary contribution of Chinese women. In light of 60 years of Chinese migration to the UK, this research will chart the impact of global migration, local demography, language, culture, and political orientation on diaspora missionary activities. Detailed inductive analysis of the activities of approximately 40 leading women in mission will provide theoretical resources for the study of religion in Chinese diaspora research, and materials to illuminate a) gender issues in religious performing and missionary work, and b) patterns in non-Western clerical ministry among migrant communities in the UK.

■ **The politics of secularism and the emergence of new religiosities**

Rupa Viswanath (CeMIS)

Dan Smyer Yu

Axel Schneider (CeMEAS)

Matthias Koenig

Secular governance is globally represented as the quintessential harbinger of the new, the means by



North Korean Migrants at South Korean Church, Seoul
(Photo: Jin-heon Jung)

which societies attain freedom from the alleged intolerance of “tradition.” Our research begins with the observation that secular projects in fact variously redefine, criminalize and by other means incorporate into new forms of legal-administrative regulation a host of religious practices and institutions. We will identify the most significant of these means in India, China and Europe, collectively mapping, first, the concrete and often violent means by which secularization is enforced by state and non-state agents, and second, the new forms that religiosity takes under regimes of secularism: new languages and practices of religion, new categories of religious and non-religious authority which bring about distinctive relations with citizen-subjects, and new forms of religious and secular personhood.

In short, we will comparatively analyse secular governance and the production of religion in the three regions of inquiry by attending to the justificatory discourses and counter-discourses used by regulatory powers and religious actors, the forms of coercion and punishment imposed, and the relationships among surveilled practices and institutions and both formal and local politics. In so doing this project will reconceptualize the processes of defining and implementing, as well as resisting and subverting what has become known as secular modernity outside the national frameworks that have long-dominated research on this topic in the humanities and social sciences. Our process-oriented transregional analysis of contention over religion in the secular

regimes promises to capture the precise consequences of various actors’ references to “secularism” and to understand the emergence of new modes of state regulation of religion and religiously-identified agents.

■ The post-division (Christian) citizenship: The Christian encounters of North Korean migrants and South Korean Protestant church

Jin-heon Jung

This study investigates the Christian conversion of North Korean migrants in the context of post-Cold War East Asia. I argue that North Korean conversion to Christianity is a cultural process that reflects South Korean Evangelical zeal and interest in “reinventing” anti-communist neo-liberal subjects (i.e., North Korean converts). In turn, the migrant converts’ submission to this Evangelicalism provokes competing discourses and practices of what constitutes “true” Christianity and what Korean-ness should look like in a transforming East Asia as well as in multicultural South Korea.

South Korean evangelical churches have long served as an anti-Communist bulwark, providing not only an “underground railroad” guiding North Koreans from China to South Korea, but also various religious and non-religious services for North Koreans settling in South Korea. Following this “Christian passage,” as I call it, and settlement in South Korea, a startling 85% of migrants identify themselves as Christian. In this context, the Church, with the caveat that it is by no means singular, emerges as a “contact zone” in which North Korean migrants are incorporated into a South Korean Christian system.

My research demonstrates the ways in which the migrants’ conversion to Christianity entails both physical relocation to the South, and internal transformation from Juche (self-reliance, North Korean ruling philosophy) to neoliberal Protestant ethics. The evangelical language that the migrant converts acquire tends to lead them to imagine their sufferings as spatially and temporally Other (i.e., in the North and in the past), and to think of their cultural

encounters in the South as the “blessed life.” Furthermore, my fieldwork data suggests that North Korean converts’ conversion performance is in turn used by South Korean Christians to revitalize weakening churches. Therefore, this project highlights the Church as a medium of this co-ethnic relationship, engendering a post-division Korean Christian subjectivity that reflects the complex character of evangelical nationalism.

My ethnography of North Korean Christian conversion will contribute to our understanding of religious conversion as a sociopolitical performance and process in which particular forms of narratives (e.g., North Korean testimonials) are often tailored for a specific group (i.e., evangelicals). My research will also contribute to work on Korean nationalism and Christianity in the post-Cold War context by examining the ways in which North Korean converts and their southern counterparts are struggling to negotiate a “true” Christianity in the process of the reunification of two Koreas. In addition, my ethnographic focus on people on the move will extend a body of work detailing the diffused effects of globalization in Northeast Asia and beyond by attending to how North Korean migration intersects with complex and ambivalent political economic interests and power relations.

■ **Regaining the faith in associational transformation: A qualitative study of Chinese rural-migrant Christians in urban churches**

Ke-hsien Huang

Accompanying rapid urbanization, contemporary Chinese Christianity has changed considerably, particularly in cities. Focusing on rural-migrant believers’ evolving religious experiences, this project explores a significant dimension of the change—shifting patterns of association within churches—and its implications for civil society.

Analyses will be based on ethnographic work in eight Chinese coastal cities and more than 100 interviews with rural-migrant Christians. The preliminary attempt is to figure out how these migrants’ passage



Buddha ceremony after the parade in Chinatown, New York (Photo: Weishan Huang)

from villages to cities has become a journey that has impact on their religious experiences. Urban churches will be investigated to see how they serve as home-space communities within dangerous cities full of immoral strangers. The religious revival above will be contextualized in the associational transformation whereby churches are changed, from aggregations of separate streams of patron-client relationships energized by magic, to moral communities with mutual trust, horizontal ties, and voluntary participation.

This project also testifies to today’s popular claims that Chinese Christian groups play significant roles in civil society. Also, a micro-foundation for civil society that has been seen forming underneath the numerical surge of Chinese associations since the early 1990s will be revealed through this empirical investigation.

■ **Religious movement organizations and the formation of global denominations**

Weishan Huang

This project offers a compelling ethnographic account of three Chinese religions: a trans-denominational ethnic Chinese Christian organization founded in New York by a Hongkongese pastor; the Tzu Chi Buddhist Compassion Relief Foundation, a humanitarian and global Buddhist movement organization founded by a Taiwanese Buddhist nun; and the Falun Dafa (Falun Gong), the qui-qong Taoist/Buddhist syncretic movement, which, after its persecution by

the Chinese government, has established its global headquarters in New York. All three are highly innovative transnational religious movements, founded and directed by charismatic leaders. All 3 movements have been able to expand dynamically by inserting themselves within immigrant Chinese diasporic communities and by responding creatively to the challenges and opportunities presented by the ongoing processes of globalization.

My research finds that the newly formed global denominations, Tzuchi Zhongmen and Falun Dafa, generate sentiments of pride and satisfaction for immigrants, enabling them to apply the movement's beliefs and values to their lives. These faith-based immigrants do not tend to assimilate or integrate with others but rather distinguish themselves as humanitarian actors or cultivators who live with other diverse immigrants in their neighborhoods and communities.

■ **Religious unpaid labor in an American ethnic-Chinese church as moral community: A Durkheimian reply to religious economy**
Ke-hsien Huang

This project analyzes a case of an ethnic Chinese church in America, illustrating how church work is engaged by its members. By looking into the ethnographic detail in assigning and performing ordinary tasks in a church, the project illustrates that religious life is more than a zero-sum game of involved parties carefully calculating their own cost and benefit; it is also about the embodiment of belonging to a moral community in which members participate voluntarily and feel obligated to contribute without making individual marks.

I will appeal to the idea of what Durkheim described of how individuals act in a moral community to highlight how church work is conducted. Three aspects of this religious labor will be examined: (1) how to recruiting workers with or without requiring their willful consent first, (2) how workers narrate about their work performance, and (3) how members fear to be a stander-by who just watch others

work without providing any help. In addition, I also attempt to see whether doing church work could be utilized by individuals as a legitimate way to escape the surveillance from religious authority, which may serve as a vivid example showing that actors in a moral community still exercise their agency.

■ **Taming the spirit by using indigenous culture: An ethnographic study of the true Jesus Church as Confucian-style Pentecostalism**
Ke-hsien Huang

This project explores how the indigenous culture of Confucianism is utilized in various ways that tame the supposedly freewheeling Spirit among Chinese Pentecostal laity in order to maintain congregational order and consolidate religious leadership. Through this project, I will not only highlight the understudied reality of Chinese Pentecostalism, but also argue for the theoretical contribution of the case as Confucian-style Pentecostalism to the studies of global Pentecostalism. This project is based on ethnographic work particularly in north and west China in the widespread networks of the True Jesus Church, one of the oldest, largest Pentecostal groups around the world.

Despite the prevalence and prominence of various Spirit-led practices among TJC laypersons, I will analyze the performances of the practices have been controlled, the importance downplayed, and the occurrences compartmentalized. Three specific aspects of the TJC religious life will be examined: (1) worship services, which have been shaped as Confucian-style educational venues and emphasizes order, silence, and learning canons; (2) the base of religious legitimacy in the church, which has shifted from God-given spiritual capability to traditional authority passed down through apprenticeship that enhances literati-style ability of memorizing canons; and (3) spiritual practices, which have been assigned to female partners and compartmentalized in specific temporal-spatial areas. By demonstrating the aspects of the TJ faith that are imbued by Confucianism, I aim to challenge the stereotyped image of Pentecostal

worships filled with the abundance of emotions and spontaneity, calling for further investigations on Confucian-style Pentecostalism in East Asia.

■ **Transnational religious networks and Protestant conversion among the Hmong in Northern Vietnam**

Tam Ngo

This study investigates the massive Protestant conversion of the Hmong in Northern Vietnam by situating this conversion – 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 has activated transnational religious networks, which make use of ethnic affinities overseas, and of the organizational and communicative strength of Protestant Churches, to facilitate the Hmong conversion by circulating religious symbols and goods, financing and using evangelical transnational radio broadcasts in vernacular languages. The study's objective is to contribute 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? Second, how do transnational religious networks make use of the marginality of the Hmong to convert these people to Christianity? Two hypotheses are therefore formulated. Firstly, the marginalized situation of the Hmong within Vietnam creates favourable conditions for 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, facilitated the Hmong's choice to convert to Protestantism.

Other projects

From peasant to pastor - The rural-urban transformation of Protestant Christianity in Linyi, Shandong Province

Jie Kang

Through ethnographic fieldwork, this project examines the rise of Christian 'house churches' in Linyi, Shandong Province, China, in the context of China's rapid urbanization and rural depopulation. It explores how Christian religious organization has adapted to social and political change by adopting discourses and behavior more suitable to urban life. The process which has been analyzed in the thesis, is the transformation of local house church organization and their Christian beliefs and behavior as part of the rural-urban transition. As a result of rural depopulation and the loss of young church members, many preachers try to develop new urban churches in recognition of the urban lifestyles. The shift from village to town involves a shift in church leaders' Christian behavior and beliefs. In towns, they are attracted to the values of theological education and its emphasis on biblical truth. In rural areas, on the contrary, suffering, faith, healing and belief in miracles continue to be emphasized as key Christian virtues. Working for money is regarded in the rural areas as loving worldly matters and as having no faith in, and devotion to God.

Imagining Tibet in China: Spiritualism of nation and nationalism

Dan Smyer Yu

The "imagined Tibet" in the West has been critiqued as a highly-pronounced, global phenomenon; however, how Tibet has been imagined in China since the middle of the last century is rarely addressed by scholars. Unlike existing literature on the topic, this book is not another one of those writings in which Tibet is often seen from an outsiders' perspective



MPI film team documenting a tantric ritual in Amdo, China (Photo: Dan Smyer Yu)

and thus probed as if it had little agency of its own in responding to the ongoing global popular fixation on Tibetan things. Instead, this book focuses on a set of complex relationships between religion and place-making, religion and nationalism, nostalgia and imagination, utopia and state ideology, the state and ethnicity, secularism and spiritualism, and finally diversity and unity. All these complexities will be contextualized in modern/contemporary China. The theoretical goal of this project is to develop fresh perspectives to address nationalism and cultural revivals by exploring and synthesizing different strands of existing theories.

Immigration and gentrification in New York City

Weishan Huang

The aim of this project is to demonstrate how culture and economics intertwine in urban re-structuring processes before and after the 1990 recession in New York City by using the case study of Flushing, Queens. My research will bring in a cultural perspective to contribute to the understanding of gentrification as a process of economic, social and cultural restructuring under the impact of international immigration. First, this case of neighbourhood transfiguration was unconventionally triggered by a private immigrant developer whose successes were initially based on Taiwanese Americans' residential and housing preference in the 1980s and 1990s.

Ethnic residential preference and cultural tastes continually serve cultural factors, which accelerated gentrification during the early 1990s recession. According to our GIS study, the residential pattern of Asian immigrants in New York has also supported the evidence of persistent concentration of migrant enclaves since the 1980s. Secondly, there has been diversification in Flushing since the 1980s, which is different from the kind of gentrification which creates a social, economic, and racial hegemony in a neighbourhood. The diversification of races and ethnicities in this neighbourhood has increased since the 1980s through the contribution of post-1965 and later post-Cold War immigrants, and especially the settlement of Asian immigrants. I argue that we need to distinguish between gentrification that creates homogenous racial or ethnic communities that push immigrants out, and this new form of super-diverse gentrification, based on a transnational flow of capital that fosters diversity and uses diversity as a form of investment capital.

Lebanese detainees in Syria. Transnationalism, suffering, and piety

Roschanack Shaery

This research explores the intersection of suffering and piety in the urban setting of Beirut. I focus on the religious practices and political activities of the families whose relatives have been victims of enforced disappearance during the Lebanese Civil War (1975-1990), particularly those who have a family member in Syrian detention centers. These families have erected a permanent protest tent in downtown Beirut, where I have done most of my ethnographic work. This 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.

Merchant and Murshid: Greed and God in Karachi's marketplace

Noman Baig

This research project explains the ways in which the mutual contamination of esoteric Islam (transcendental) and financial practices takes place in Karachi's bazaar. Of particular interest is how merchants' economic and spiritual senses of success and progress determine and shape money exchange. While enchanted and disenchanted worlds coexist in a variety of mercantile practices, I suggest that they are not inherently coterminous. I argue that many merchants express an aporetic sensibility because they use economic ideologies *and* esoteric Islam to authenticate and legitimize their spiritual-ethical positions. It is important to note the counter-hegemonic aspects of esoteric Islam, which undermines the market logic and secular time of hegemonic economic ideology. This project hypothesizes that although dominant economic ideologies constrain alternate sensibility formation among merchants, counter-hegemonic sensibility associated with esoteric Islam mediates and potentially transforms dominant national structures. Because esoteric and exoteric ideologies are not fully commensurable, merchants' sense of another world and dominant financial understanding are in a continuous state of negotiation. Although grounded in Pakistan, my research speaks to a growing body of anthropological work on gift-exchange, religion, and cosmology as they relate to market forces, globalization, and neoliberalism.

North-West by East-West

Peter van der Veer

Tam Ngo

This project studies the interactions and mutual understandings of North-Vietnamese and South Vietnamese in Germany after the fall of the Berlin Wall. The North Vietnamese have come to East Germany as students and guest workers from one

Communist country to the other. The South Vietnamese have come to West Germany fleeing from a Communist regime. After the fall of the wall, they are confronted with each other, with their memories, and with a post-communist situation in Germany and a post-socialism with Vietnamese characteristics in Vietnam. The fieldwork is mostly in Berlin. The product is a co-authored book in English (and hopefully with Vietnamese and German translations).

The politics of caste in West Bengal

Uday Chandra

Kenneth Bo Nielsen

Geir Heierstad (University of Oslo)

This collaborative project explores a much-neglected theme in South Asian history and politics, namely, the politics of caste in colonial and postcolonial West Bengal. Caste in West Bengal has been notoriously understudied for at least three reasons. Firstly, the political culture of postcolonial West Bengal has tended to make all talk of 'caste' a taboo. Secondly, West Bengal, unlike many other regions in India, has not experienced major caste-based social movements since 1947. Thirdly, the ruling elites of this eastern Indian region, the *bhadralok*, though internally differentiated along many axes, have exercised a virtually uncontested social dominance that is rather unique, even in a country where the reproduction of power relations is anything but uncommon. In this project, we address each of these intellectual and political concerns by taking an interdisciplinary perspective that draws on cutting-edge scholarship in the fields of history, anthropology, sociology, and cultural studies. Our purpose is to not only interrogate why caste continues to be neglected in the politics of and scholarship on West Bengal, but also how caste relations have, in fact, permeated the politics of the region in the colonial and postcolonial eras.

Caste in West Bengal has overt and covert aspects. On the one hand, there is the obvious issue of upper-caste dominance in the domain of formal poli-

tics despite the sway of communism for more than three decades. On the other hand, there are hidden, even insidious, ways in which a modern caste society has flourished since colonial times and shaped academic, journalistic, and popular understandings of Bengali society, culture, history, and politics. To study these overt and covert aspects of caste politics in West Bengal, we believe, a collaborative effort is necessary today to bring together established and younger scholars working on the subject across the world. Our endeavor in this project is not to offer the final word on the politics of caste in West Bengal. It is, instead, to sustain an intellectual conversation that is both timely and relevant for those interested in understanding the nature of politics in contemporary South Asia.

Religious discourse in municipal electoral campaigning

Lisa Björkman

My current research extends my doctoral work on the everyday politics of water access in the Indian city of Mumbai along two avenues of inquiry: first, drawing on ethnographic research conducted during the 2012 Municipal Corporation election in Mumbai, I am exploring the role that money plays in municipal elections, investigating the relationship between flows of cash and processes of ethno-religious, socio-cultural identification and political mobilization. Secondly, I am exploring how the everyday materialities of urban infrastructure produce and constrain the political life of the city by generating particularly urban forms of risk and speculation. In addition to these ongoing research pursuits, I am working on a book manuscript based on my doctoral research. Taking water both as a proxy for exploring the nature and functioning of power, and as a resource whose distribution is worth studying in its own right, the book theorizes the interventions and forces – political, social, hydrological – that both produce and inhabit flows of water through the globalizing city.



Buddhists freeing fish in southern China
(Photo: Dan Smyer Yu)

Religious diversity and ecological sustainability in China

Peter van der Veer

Dan Smyer Yu

This book project is an interdisciplinary study of the intersections between religious diversity and ecological sustainability in China. Organized by the Max Planck Institute for the Study of Religious and Ethnic Diversity, Minzu University of China, and Yale Forum for Religion and Ecology, it is intended to weave together three interconnected spheres of inquiry. The first aims towards an historical understanding of China's traditional constructions of nature and environment and of how those constructions have been reconfigured by modern narratives of secularization, nationalism, or scientific development. The second engages an understanding of China's diverse environmental contexts and the ways in which minority nationalities, popular culture and official religions have constructed and engaged their local ecologies and environments. The third analyzes contemporary urban China and the concepts of space, nature, technology and environment that inform and authorize contemporary architecture, urban planning and utopian dreams of eco-cities. The book project conference was held in March 2013 on the campus of Minzu University of China in Beijing. The conference volume has both Chinese and English versions. The Academy Press based in Beijing published the Chinese version in June 2013. The English version

is scheduled to be published in July 2014 in Routledge's Contemporary China Series.

Rethinking resistance: Subalternity and the state in contemporary India

Uday Chandra

Kenneth Bo Nielsen (University of Oslo)

Judy Whitehead (University of Lethbridge)

Older notions of resistance imagined simple subaltern pre-modern "communities" fighting courageously against the colonial state and the capitalist world economy. Autonomous subalterns were contrasted with the state and the foreign and indigenous elites that supported it, "traditional" moral economies with "modern" political economies, dignity and courage with the violent expropriation of the state and capital. In these accounts, victors and vanquished, "good" and "evil" are easily identifiable. It is much like the world of Avatar.

But what if the resisters are not always stereotypical subalterns, i.e., peasants, adivasis, dalits, and women? What if subaltern resistance adopted the languages and logics of the modern state, especially in the domain of law? What if the lines between everyday state and society are so blurred that the law becomes an inherently contested resource in subaltern struggles? What if subaltern "communities" of resistance paper over gender and class hierarchies within them? In other words, how can we rethink resistance in the light of persistent critiques of "subalternity" and "resistance" in and outside academia?

In this project, we think through these pivotal questions by revisiting classic works on subalternity and resistance in history and the social sciences. Our focus, however, is on contemporary South Asia: adivasi struggles against big dams and mega-mining projects, subaltern agency and participation in Maoist revolution, the campaign for forest rights and its social consequences, dalit struggles over land and identity, Tibetan refugees and exiles spread across

South Asia, and most broadly, the possibility of articulating a theory of resistance emerging through the crevices of state power. In each of the papers in a forthcoming issue of the *Journal of Contemporary Asia*, we rethink received wisdoms on subaltern resistance and the postcolonial state in contemporary South Asia, and by so doing, work towards a new theoretical framework to better understand the myriad forms of subaltern engagements with the state today.

The spread of Tibetan Buddhism in China: Charisma, money, enlightenment

Dan Smyer Yu

Focusing on contemporary Tibetan Buddhist revivals in the Tibetan regions of the Sichuan and Qinghai Provinces in China, this book explores the intricate entanglements of the Buddhist revivals with cultural identity, state ideology, and popular imagination of Tibetan Buddhist spirituality in contemporary China. In turn, the author explores the broader socio-cultural implications of such revivals.

Based on detailed cross-regional ethnographic work, the book demonstrates that the revival of Tibetan Buddhism in contemporary China is intimately bound with both the affirming and negating forces of globalization, modernity, and politics of religion, indigenous identity reclamation, and the market economy. The analysis highlights the multidimensionality of Tibetan Buddhism in relation to different religious, cultural, and political constituencies of China. By recognizing the greater contexts of China's politics of religion and of the global status of Tibetan Buddhism, this book presents an argument that the revival of Tibetan Buddhism is not an isolated event limited merely to Tibetan regions; instead, it is a result of the intersection of both local and global transformative changes. The book is a useful contribution to students and scholars of Asian religion and Chinese studies.

Spiritual heritage in contemporary Vietnam

*Nguyen van Huy (Center for Heritage of
Vietnamese Scientists and Social Scientists)*

Peter van der Veer

Tam Ngo

Hue-Tam Ho Tai (Harvard University)

Kenneth Young (Harvard University)

This project explores the complex and ambiguous revival of spirit possession and ‘spirit writing’, two ancient religious traditions in Vietnam. Banned by the state as superstition until recently, these traditions are revived and practiced by a large portion of the Vietnamese population within and outside of Vietnam. However, the revival is watched carefully by the state and provokes skepticism among the more secular part of society. As a response, practitioners have begun to adopt the concept of ‘spiritual heritage’ in an attempt to gain respectability and legitimacy. This project focuses on how aspects of identity politics are reflected in and re-worked through contemporary reconstruction and recollection of these traditions’ myths of origins and legendary materials. The project involves exploratory fieldwork as well as the making of two documentary films which shall capture how the revival of spirit possession and spirit writing is taking places in various locations in Vietnam. The Vietnam project is a collaboration with the Center for Research and Promotion of Cultural Heritage (CCH) in Hanoi (Vietnam).

Staking claims: The politics of social movements in contemporary rural India

Uday Chandra

Daniel Taghioff (Delhi School of Economics)

In the summer of 2010, the Annual General Meeting of the mining conglomerate Vedanta Resources found itself rudely interrupted by Na’avi protestors in Westminster, London. Vedanta, which sought to mine bauxite in the Niyamgiri hills, came under severe attack for proposing to displace and dispossess the Dongria Kondh tribal populations living in



A soul calling session by spiritists in Hanoi

these forested hills in the eastern Indian state of Orissa. Much like the Na’avi in James Cameron’s celebrated film *Avatar*, the Dongria Kondhs became a symbol of popular resistance against the avarice of multinational corporations and their growing alliances with national governments. “We are,” they declared in London, “the real Na’avi.” Here, as in other movements in the Narmada valley and the forests of central India, the gulf between the local and the global, the cultural and the material, and the signifier and the signified, seems completely obliterated.

And yet, at the same time, these differences are alive and well, taking on newly mediated forms. The social movements on the ground in the nearby POSCO case were, by many accounts, far more strongly organized. Yet the people in the area did not conform to dominant Western notions of Indigeneity, and this meant that POSCO, compared to the Niyamgiri Hills case, received far less attention in the national and international press, and seemingly following from that, less attention from international NGOs and activists. These gaps between the various parties involved in the resistance to these industrial projects point to the tensions within and between social movements in India today.

In this project, we attempt to understand such movements against capital and the state in contemporary rural India in three complementary ways. Firstly, in what ways do they simultaneously make material and cultural claims of dispossession in particular rural contexts? Secondly, how do new forms

of organization shape contemporary claim-making practices as well as political subjectivities in rural India? Thirdly, how might we, as researchers, situate ourselves with respect to these movements, their organizations, activists, and participants? These questions are both novel and pertinent in the study of social movements in contemporary rural India. They stem from a common desire to understand the politics of subaltern agency, translocal activism, and academic knowledge-production in different, albeit interlinked locations. For us, these are modes of political action that share complex relationships with each other, that is, they may complement each other at times and yet contradict or even cancel out another at other times.

Supernatural as news, spiritual as newsy: Religious experiences through the news media in urban India

Sahana Udupa

In contrast to uneven scepticism about the relevance of religion in the ‘secular-modern’ West, there has always been little doubt on the salience of religion in the Indian public domain, partly owing to the integuments of orientalist scholarship. By the same token, there is less hesitation to acknowledge the constitutive presence of a variety of media for religious practices – classical and folk art, music or cinema. The preponderance of religious idioms, images and icons in the popular media reveals that religion in India cannot be fully understood without exploring its public expressions in the media. However, recent expansion of mass media networks in the country has significantly transformed the nature of intersections between religion and media. On the one hand, media technologies are increasingly harnessed by a range of religious groups and ‘secular-spiritual’ organizations to expand their public presence. On the other hand, a highly competitive media market has induced a rush among commercial media players to wrest largest volumes of lucrative audience segments. Consequently, religion itself has become

part of commercial media’s efforts to devise attractive content formulae in the war for numbers. If this suggests strategic use of religious content for commercial ends, the apparent success of religion-based television programs and published columns signals larger trends in reinventing religion in multiple forms, with multiple terms of engagement among heterogeneous publics.

This study focuses on two such programs within the mainstream commercial news media – serials on supernatural practices in regional language television channels and published columns on spirituality in the elite English-language press. The aim is to explore how they unfold as mediated religious objects of production and reception in urban India, and how religious aspirations are shaped by these interlaced circuits. The larger context is the dramatic expansion of news media networks and urban India’s highly uneven integration into the global economy in the last two decades. The globalizing city of Bangalore provides the lens to understand the dynamics of the media-religion interface in ‘liberalized’ India, and the role of religious news programs in shaping regional political power as well as cultural politics of globalization.

Taking Jesus back to China: How will foreign-educated Chinese Christian returnees impact Christianity in contemporary China?

Yuqin Huang

Since the economic reform and the “opening up” of the late 1970s, there have been millions of Chinese going abroad as students and scholars. Mainly gathering in West Europe, North America and Australia, these Chinese students and scholars have become the main proselytizing targets of local Christian churches/organizations and overseas Chinese Christian communities. This has resulted in many of them converting to Christianity abroad. In recent years, due to the economic downturn and tight immigration policies in the West, and the Chinese government’s policies of facilitating the return of these



Birmingham Chinese Evangelical church, Birmingham, UK
(Photo: Yuqin Huang)

foreign-educated talents, there have been waves of returns to China since the late 1990s. Among the returnees, a big proportion takes back to China not only advanced knowledge and technology obtained abroad, but also the Christian faith. While both domestic and overseas Chinese Christian communities started responding to this phenomenon by setting up “returnee ministry,” the academic circle has paid little attention to the emergence of Christian returnees in China. This project fills this research gap by focusing on the religious lives of the foreign-educated Chinese returnees and exploring their potential impacts on Christianity in contemporary China. The project will mainly ask two clusters of questions: first, how do the returnees adapt to the new environment and negotiate their seemingly incompatible double identity as a returnee, an often prestigious identity, and as a Christian, a marginalized identity often incurring suspicion and hostility in contemporary Chinese society? Second, how will

they, with their international ties and double identity, impact Christianity in China, particularly church-state relations, democratization, and the forming of a civil society in China? By bringing up the religious side of the returnees, this project will also have long-term policy implications. Research methods include: conceiving and observing, ethnographic research (participant observation) mainly carried out in the “Shanghai Returnee Christian Church”, and other quantitative and qualitative methods (literature review, document research, questionnaires, in-depth interviews and focus groups) focused on the (would-be) Chinese Christian returnees in Europe, Shanghai, and other Chinese cities such as Suzhou.

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

Tam Ngo

The 1979 war between China and Vietnam is not claimed as a war of heroism and patriotism by authorities in either country today, but the participants and victims of the war remember it differently and are seeking official recognition and respect. The war has had tremendous effects on large groups of people, including the Chinese in Vietnam and the Vietnamese in China as well ethnic minorities in the border region. This study explores memories and social effects of this war among various groups in both countries. It connects to the project studying Chinese-Vietnamese refugees in Germany.

Projects of the Department of Socio-Cultural Diversity 2013

Institutions and Organizations

This theme brings together projects concerned with migration-driven diversity and the challenges it poses to various state and other formal institutions and organizations.

Categories of difference in care relations

Kristine Krause

In institutional and private care settings, clients and carers interact with each other to co-produce care. In so doing, they need to develop a certain level of cooperation. Care settings can thus be seen as social places in which highly specialised forms of interactions take place which are shaped by, and respond to socio-economic diversity, and produce their own categorisations of difference. Care givers have not only to meet heterogeneous demands for care, but encounter clients from variegated socio-economic, linguistic, cultural and religious backgrounds and often with highly idiosyncratic needs. Care receivers on the other hand do not only meet different experts which serve in specific disciplines and act from multiple knowledge traditions, but have to accept various forms of diversity in the personal background of the care givers as well. This project analyses the organisational logics within different care services, bodies of knowledge, routine procedures and medical apparatuses with their various responses to markers of difference and particular ways of grouping and categorising people. Ethnographic fieldwork was carried out in health-care clinics in Berlin.

Immigration and political socialization

Alex Street

Michael Jones-Correa (Cornell University)

Chris Zepeda-Millán (Loyola Marymount University)

International migration provides new opportunities for studying how people learn the skills and habits of democratic citizenship. Migrants and their parents can experience very different political circumstances. This makes it easier to identify the effects of the political context on political learning. We focus 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 behavior. The results of the research will be published in several articles.



A municipal campaign promoting diversity: “Rostock has many faces” (Photo: Steven Vertovec)

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 for marking a change in accommodating the settlement of migrants in the city. Local diversity policies are meant to address not only ethnic differences, but the intention is to create an integrated municipal approach towards differences based on ethnicity, gender, sexual orientation and disability. To date, however, it is unclear whether the aim is to activate individual talents to make society more productive or to

continue pursuing the equality of 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. It assesses how the notion of 'diversity' becomes defined in practice, the structural changes within municipal organizations resulting from diversity policies, and the processes by which separate structures, expertise and activities for a variety of categories have been combined in diversity units. The project also investigates the self-representation of municipal officers, who were recruited for implementing diversity policies, and ongoing processes of negotiating the competences and knowledge needed to work on 'diversity'.

Research programme: Political institutions and the challenge of diversity

Karen Schönwälder

Christiane Kofri

Cihan Sinanoglu

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? While immigrants and their descendants are in many ways politically active, they are frequently – if foreign citizens – excluded from key political rights. Political organizations, including parties but also many NGOs, rarely have a membership that is as diverse as the population. And elected bodies, on different levels and in different countries, typically have few members with an immigrant or ethnic minority background. These phenomena are attracting renewed interest, partly because the immigrant population with citizen rights is growing, e.g. in Germany.

Here research will contribute to an improved theoretical conceptualisation of the mechanisms that produce higher or lower participation and representation, that accelerate or retard its development, and to a broader empirical knowledge of the levels, patterns, and conditions of immigrant political involvement.

On-going projects investigate immigrant representation in Germany's regional states and the career paths and experiences of politicians with an immigrant background (Karen Schönwälder); the responses of political parties in Berlin and Paris to the challenge of diversity (Daniel Volkert), the relevance of ethnicity for the motivations and political practice of local immigrant politicians in Germany (Cihan Sinanoglu) and variations between cities in the levels of immigrant representation (Chris Kofri).

■ Coping with migration-driven diversity: A comparison between the German Social Democrats and the Socialist in France

Daniel Volkert

Due to the increasing diversity of western states, social actors and institutions are confronted with new challenges. Among the many challenges linked with immigration and integration, issues surrounding the political incorporation of immigrants into political parties are particularly interesting for two reasons. Political parties play a critical role for the political incorporation of individuals, as they are intermediary institutions between the state and citizens, and thus aggregate and articulate political interests, which have an influence on policy-making. Furthermore, political parties are the main gatekeeper for political recruitment and consequently control access to elected bodies.

This PhD project investigates how and why the German Social Democrats (SPD) and the Socialist in France (PS) cope with challenges of migration-driven diversity. Do these political parties react to this challenge? If so, in which ways do they respond? And if not, what are the reasons for resistance? I also



analyse whether communalities and differences occur between both parties, on the national, the regional and the local levels, i.e. in Berlin and Paris.

Coming from a neo-institutional perspective, I concentrate on the role of moral templates, symbol systems and cognitive scripts and assume that institutions guide human actions within a party. Which institutions facilitate an organisational response and which do not? How do they influence the way how this challenge is treated? How are these institutions interlinked?

First of all, I assume that national conceptions of citizenship and integration are crucial institutions, which do influence the way parties respond to migration-driven diversity. These conceptions are not independent over time and space, but are influenced by other factors like the configurations of party competition, inner-party settings, ideologies or even specific local configurations. Thus, the way both parties respond to the challenge might differ but also converge depending on the configurations of different institutions over time and space.

Methodologically, my research is based on four main components: the collection and analysis of official party documents (party regulations, policy documents, party programmes, organization chart etc.); semi-structured interviews with party officials, candidates and members; and participant observation at several party activities (meetings, conferences, electoral campaigning).

■ **Local councillors with migration background:
The role of migration background and ethnicity
for their political practices**
Cihan Sinanoglu

About 200 councillors in large German cities now have a migration background. For whom and in what ways does this matter? Why should membership in a primarily statistical group lead to political practices that differ from those of politician who are not part of this statistical group?

This 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 the interaction between the immigrant councillors and citizens and between the councillors and their parties. The project presumes that ethnicity matters for politicians of minority backgrounds, but this is not always the case, and does not apply to everyone. This phenomenon has to be understood more precisely. Situational triggers, contextual characteristics, and individual traits may influence the modes of ethnicity making in the political context. In principle this is shaped by three factors. The first comprises the opportunities like communication networks, membership in migrant organizations or foreigner- and integration councils. The second consists of cognitive schemes and patterns of interpretation and perception including individual and collective political experiences with ethnic identification, or motivations based on group loyalties. The third factor concerns the expectations or ascriptions of different actors like supporters,

party and the public. I follow a qualitative approach in my research, which includes interviews, observations and analysis of documents and the social media (Facebook).

Roma and healthcare: A case study of reproductive health and cultural difference in Madrid

Beatriz Martín Aragón

My PhD research focuses on Roma women's experiences of reproductive health in the context of local structures of healthcare and in dynamic relation to the experience of healthcare professionals working with Roma patients. The research disentangles the different factors that shape access to and provision of healthcare 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 healthcare 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 with other categories such as ethnicity or race. I will analyse a culturally different group that has a special history and tradition in Spain: the Roma or Gitanos, specifically focussing on how medical knowledge, at the epistemological level produces diversity by describing and classifying bodily differences based on cultural or ethnic categories; and the pragmatic significance of ideas such as culture or ethnicity in the everyday provision of healthcare.

The Rwandan state's campaign against genocide ideology

Mark Geraghty

This research project ethnographically investigates the Rwandan state's fight against genocide ideol-

ogy (ingengabitekerezo ya jenocide). Characterized in law as those "ideas" that foster ethnic hatred, whether revealed through speech, writing or actions, genocide ideology is now officially constituted as the root cause of genocide. Though it appears as a utopian promise that installs a dystopian assumption about its citizens (i.e. that they are racist), the campaign against genocide ideology does suggest a new form of nation-building based on the attempt to effect a radical break with the past and imagine a "new" future. As such, it is a political project constitutive of the New Rwanda – the particular configuration of the nation-state to emerge out of the 1994 Genocide against the Tutsi. More generally, this research project asks to what extent regimes seeking to transcend pasts marked by ethnic violence and genocide, towards reconciliation and healing, can escape entrapment within the logics of demonization and 'othering.'

The ethnographic task of this research project has involved investigating the quotidian operations (the contextually situated discourses, practices, and institutions) of the campaign against genocide ideology to assess its differential impact on, implications for, and understandings by, various sections of the Rwandan population. Data gathering techniques for this qualitative research project have involved participant observation methods, open-ended interviews, and the use of court documents, government reports and local media archives. Fieldwork has focused on a range of institutions, including: the local-level Gacaca Courts (which authorized ordinary people to try their own neighbors for genocide, processing almost two million cases in less than five years); prisons and the conventional courts of law (interviewing those incarcerated for the crimes of genocide ideology, divisionism and trivializing genocide); the system of Ingando and Itorero "solidarity" camps (which attempt to re-educate the citizenry on Rwandan history, politics and culture); and genocide memorialization events (held throughout the country during the annual, three-month genocide commemoration period).

Super-diversity and pathways to health care*Kristine Krause**Charlie Davison (University of Essex)**Gill Green (University of Essex)**Hannah Bradby (University of Warwick)**Susann Huschke (Freie Universität Berlin)**Gabi Alex (University of Tübingen)**Felipe Morente Mejías (Universidad de Jaén)**Inmaculada Barroso Benítez (Universidad de Jaén)*

The healthcare systems of European countries share the challenge of caring for an increasingly diverse population. Processes of socio-cultural diversification thereby include not only the influx of newcomers who carry with them different languages and variegated understandings of health care and healing, but also the heterogenisation 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 ‘super-diversity’ 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, 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 about pathways to healthcare. The research results will inform an international, comparative research proposal.

Therapeutic crises, diversification and mainstreaming*Kristine Krause**Gabi Alex (University of Tübingen)**David Parkin (University of Oxford)*

This initiative – aimed at producing a special issue – is about the multiple intersections of therapeutic knowledge, crises and processes of diversification and mainstreaming. It starts not from a set definition of, say, medical ‘crisis’ but from the realisation that knowledge practices themselves construe crises (e.g. knowledge about epidemics, genetic testing, divinization practices), thereby producing new forms of differentiating bodies and relations and/or naming and ordering them. The editors refer to these processes with the two other central terms of this special issue, diversification and mainstreaming. Diversification is understood here not only as the multiplication of differentiation, but as the increasing complexity resulting from the intersection and interaction of multiple markers of difference. The term mainstreaming refers to processes that are undertaken in order to accommodate difference. It is a term used in the field of gender politics to describe the movement of gender issues from a specialized niche to an integral part of all levels of politics. However, in this special issue, the term is used in its popular understanding as in the fields of music or fashion to refer to the development of common genres and styles.

Crises can be turning points leading to standardization and mainstreaming: in standardization, authorities impose directives and controls to curb and dissolve the crisis; in the case of mainstreaming, different interest groups and individuals try to make sense of the crisis by reconciling the different interpretations made of it. In this struggle to control or make sense of a crisis, old medical categories may clash or merge with newly created ones in a process of on-going diversification.

Encounters and Representations

Research within this theme concerns social interactions and their effects in varying contexts of diversity, and also ways that differing discourses about diversity impact on specific attitudes, perceptions and practices.

Cohabitation and convivencia. Comparing conviviality in Casamance and Catalonia

Tilman Heil

This PhD project explores conviviality, a set of processes surrounding everyday living with difference. Based on 18 months of fieldwork (2007-2010) equally split between Casamance in Senegal, and Catalonia in Spain, the comparison takes the transnational lives of Casamançais and their embeddedness in both local fields into account. Locally, Casamançais often spoke of cohabitation (French) and convivencia (Castilian). Exploring discourses as well as practices related to encounters with difference and everyday socialising, this project addresses three questions: (1) how do migrants who come from a context of religious and ethnic diversity manage to make their way within new social contexts of cultural diversity? (2) How do their pre-migration experiences of diversity affect the ways in which they deal with the changing configurations of diversity that they encounter in Europe? (3) How do ways of living together with difference change over time in both sending and receiving contexts due to migration and other concurrent societal transformations?

Through ethnographic methods, I explore everyday neighbourhood encounters and the centrality of multilingual greeting and temporary gatherings in open spaces for conviviality. This also includes cultural and religious festivities which, apart from signalling the political recognition of diversity, demonstrate how local residents' sensuous experiences of difference are a crucial dimension of conviviality. Other research themes include the processes of social closure, isolation and homogenisation, which re-



Encounters and trajectories – public space in Hillbrow, Johannesburg (Photo: Alex Wafer)

veal alternative ways of living with difference, as well as the ways conviviality also involves subtle forms of inequality.

Analytically, this project suggests that conviviality is not a static conception of sociality, but one that is in-process. I find that socio-cultural differences are permanently negotiated, that ways of dealing with difference are translated between the old and the new contexts of diversity, and that discourses and practices of living with difference are continuously (re)produced in everyday interactions. Casamançais perspectives reveal ways of maintaining minimal sociality among local residents who remain different.

Conditions of conviviality and conflict

Andreas Wimmer (Princeton University)

Stefan Lindemann

This project contributes to our knowledge of the conditions – political, social, and economic – that are likely to enhance peace and conviviality between ethnic movements, parties, and leaders, even when ethnicity has been politicized and politics is perceived as a matter of power relations between ethnic communities and their leaders. Most research has so far focused on conflict and tried to understand the circumstances under which ethnic tensions will escalate into violence or even full-scale civil war. Much less attention has been given to the study of “negative” cases, i.e. situations in which one could expect competition and conflict, but in which peace and concordance prevail.

This project seeks to address this question through a controlled comparison of pairs of cases that can be expected to display the same propensity for peace or conflict, but with dissimilar outcomes: one country has travelled down the road of escalation and violence, while the other one has maintained conviviality and peace. Such a project depends, obviously, on the identification of countries with similar conflict propensities. We do so by analysing a new dataset on ethnic power relations in all countries of the world since 1945. This research has identified different ethno-political configurations of power that are particularly war-prone.

We systematically compare the political history of pairs of countries of which one was peaceful while the other suffered from an outbreak of violence, despite displaying very similar ethno-political configurations of power (i.e. similar number and size of excluded groups and of power-sharing partners). In this way, the project identifies those political developments that might account for the different outcomes, including: different patterns of protest, mobilization and de-mobilization; the occurrence or absence of state repression or strategies of co-optation; different constellation of alliances with external actors.

Diversity and contact ('DivCon')

Karen Schönwälder

Steven Vertovec

Sören Petermann

Jörg Hüttermann

Thomas Schmitt

Mijal Gandelman-Trier

Christian Jacobs

Miles Hewstone (University of Oxford)

Katharina Schmid (University of Oxford)

Dietlind Stolle (McGill University, Montreal)

While it is a common claim that immigration not only changes immigrants but also the receiving societies as a whole, it is surprising how little we know about the actual character and extent of such changes.



Frankfurt Sachsenhausen. People waiting at a tram station (Photo: Karen Schönwälder)

How are different kinds of diversity experienced in daily life, and what are the effects of such encounters? How does the socio-demographic and cultural diversity of societies affect the social interactions of individuals and groups within them? At the centre of this project, the MPI MMG has conducted a major longitudinal survey in 50 randomly selected urban neighbourhoods with various degrees of immigration-related diversity. Three waves of the survey have been conducted in 2010, 2011 and 2012 with 2500 respondents in the first wave. The survey is supplemented by systematic observations in the 50 neighbourhoods and a data base on their socio-demographic features. Targeted ethnographies and in-depth interviews in 5 selected neighbourhoods provide further evidence.

Results are of relevance for the development of contact theory, and for research on the effects of socio-demographic diversity on social networks, ethnic boundaries and neighbourhood **effects**. Data on the frequency and extent of cross-group interactions show that neighbourhood contact between residents of non-immigrant and immigrant background is common. Higher levels of immigration-related diversity lead to more frequent contact, diversity thus has positive effects. Further, a majority of the urban population in Germany has weak and strong ties across ethnic boundaries. Diversity is increasingly incorporated into views of normal, unspectacular urban life. The DivCon-project provides evidence on

e.g. how diversity is now part of neighbourhood narratives, on conditions of more and less frequent intergroup interaction as well as its interpretation. As predicted by contact theory, more interaction goes along with more positive attitudes to immigrants and diversity. Further analysis of the panel data will provide deeper insights into causal mechanisms.

Ethno-religious diversity and social trust

Miles Hewstone (University of Oxford)

Anthony Heath (University of Oxford)

Ceri Peach (University of Oxford)

Sarah Spencer (University of Oxford)

Steven Vertovec

Funded by the Leverhulme Trust and undertaken in conjunction, this project critically evaluates and provides European comparison to Robert Putnam's findings in the U.S.A. purporting to show that areas with high ethnic diversity seem to manifest low levels of social trust. Yet Putnam's work – and other related research on these issues – has neglected to measure actual face-to-face contacts between members of different ethnic groups. The project undertakes (1) to investigate the degree of trust that obtains in residential and educational areas of different ethnic mix, and how this is related to various types of intergroup contact; (2) to develop causal models of the associations between key, theoretically-identified variables; (3) to study the longitudinal impact of contact on outcomes in educational settings, and to plan and evaluate interventions to improve its effectiveness; and (4) to examine ways in which trust and cohesion may be fostered and implemented in neighbourhood and schools policy. The project entails two large-scale surveys – a representative sample survey and a neighbourhood-sample survey – as well as a longitudinal survey (that will focus solely on migrant pupils) and a quasi-experimental observation. This research adopts a rather unique approach in the sense that a measure of the quality and the quantity of both direct and extended contact between the minority and majority populations assessed at home

and at work will be included. Although based in the UK, the intention is to broaden the methodological design to undertake comparative research in other European contexts.

The Routledge international handbook of diversity studies

Steven Vertovec

Commissioned by Routledge publishers, this multi-disciplinary *Handbook* is comprised of chapters written by experts exploring a range of topics relevant to the notion "diversity". The *Handbook* uniquely provides a set of tools for understanding diversity through constitutive categories, historical cases and specific settings. Moreover, the *Handbook* is to be published at an important juncture, when the concept itself is both highly topical and taking on new meanings and significance. Contributions are from some fifty authors from around the world. Chapters are not intended to provide definitions, intellectual histories or state-of-the-art summaries: rather, each chapter represents a conceptual and theoretical challenge to the overall field. This is in keeping with the idea of Routledge handbooks, which is to set the research agenda for the next five years, to redefine existing areas within the context of international research, to highlight emerging areas and to provide graduate students with ideas/encouragement for future research activity.

Socio-cultural diversity and political issue deliberation in Northern Ghana

Elena Gadjanova

This fieldwork project explores the ways, in which socio-cultural diversity impacts political issue deliberation in Northern Ghana. Specifically, it seeks to understand how the introduction of multi-partyism and subsequent regularization of political competition in the country impacts various communities' political calculus locally. The research focuses on a



Catholic funeral in Northern Ghana
(Photo: Elena Gadjanova)

number of districts in Bolgatanga and Tamale, which exhibit high socio-cultural diversity: they are home to several ethno-linguistic groups who practice two main religions (Christianity and Islam), and a sizeable migrant population originally from neighboring Burkina Faso. These districts also show a pattern of switching support between the political parties in the country, which is unusual in a Region strongly associated with the National Democratic Congress (NDC).

In short, the project setting allows for the study of the local determinants of cross-ethnic or non-ethnic voting. Theoretically, the cases could highlight how a process leading to the long-term diminishing of the salience of ethnicity in developing multi-ethnic states unfolds. A closely-related issue, which the project also seeks to address, is how political parties and local governments adapt to the new realities of co-ethnicity no longer being sufficient for communities' support. Does political competition give rise to more careful issue deliberation and improved government performance in such cases? How is the negative incentive of stoking ethnic grievances for votes avoided? In what ways are identities re-constituted in the process?

The project relies on the collection and analysis of original constituency-level data in order to address the questions posed above. This includes interviews, focus group discussions and informal conversations with local government officials, party functionnaires,

religious leaders, and traditional authority figures (chiefs and elders). In addition, the project envisages a survey of local constituents seeking to uncover what issues are important to the various communities locally, how such issues are communicated to authorities, and to what extent government performance or other considerations influence political support. The research will also be complemented through the use of visual ethnographic material (photographs and videos).

Transnational community life: Living apart, celebrating together, expanding social networks

Beate Engelbrecht

Since the 1940s, inhabitants of a Purhépecha village in Michoacán, Mexico, have been migrating to the U.S.A. Nowadays, they live all over the U.S.A. – some moving around from one place to the other, some settling down with their families thus creating small local communities. Some have achieved a legal status, others not; some have gained a quite secure economic position, others not; some have decided to live in the U.S., some are dreaming to return to their home village and others are forcefully returned. Instability is one of the daily experiences of Purhépecha migrants. In any case, their relation with the home village remains an important focus point.

This research project particularly concerns Purhépecha migrants living in Florida. While first migrants from the village started to move in in the early 1990s, many have been 'temporary migrants' before they became settlers there. Living for so many years in the U.S.A., they have developed a specific transnational competence as well as a competence in living together in a quite diverse setting. The research concentrates on the organisation of feasts, which constitute a considerable challenge given community members' dispersed living situation and already overloaded workdays in Florida.

The research focuses on three main topics: community building, transnational communication and representation, and questions of belonging. The

findings are analysed by way of theoretical concepts concerning local, transnational and parallel communities, audio-visual productions and the creation of virtual transnational spaces and social networks, and concepts of belonging including notions of origin, identity and orientation.

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

Astghik Chaloyan

As a social phenomenon, transnationalism has led to reformulation of the concept of society. The lives of increasing number of individuals can no longer be understood by looking only at what goes on within national boundaries. On the other hand, some migrants and their descendants remain strongly influenced by their continuing ties to their home country or by social networks that stretch across national borders, becoming a part of so called “transnational social fields”. It’s opening the floor for researchers to study transnational ties migrants maintain both with home and host countries and the reasons why some keep on living transnationally and the others don’t.

Armenian migration has an old and rich history, and migration flows from Armenia have had different reasons and aims in each historical period. As a result there is a huge Armenian Diaspora widespread through all over the world. Moreover different categories of Armenian migrants have different types of transnationalism: they are differently transnationally active and differently relate themselves to homeland. The project aims to map types of Armenian transnationalism, as well as to study social formation and reproduction of transnational ties among Armenian migrants. Therefore the research is directed to studying which kind of ties pass/transfer from one generation to another and what is happening to self-identification or sense of belonging of generations. The key question is: are transnational ties reproduced from generation to generation, or do they fade away?

Travelling theories of cultural diversity: G. Baumann & W. Kymlicka in comparative perspective

Damián Omar Martínez

This research project investigates the international circulation of concepts and theories about cultural diversity. The starting hypothesis is that concepts and theories do not emerge in cultural vacuums, but in particular socio-political, intellectual, institutional and cultural contexts. Nevertheless, due to the growing processes of the transnationalization of knowledge, some theories and concepts travel all around from some contexts to others. In the new contexts, they are re-articulated according to the new circumstances. In sum, concepts and theories emerging in particular contexts are used to refer to new realities after a process of import and re-articulation.

The project focuses specifically on two empirical case studies in comparative perspective: the intellectual receptions of Will Kymlicka and Gerd Baumann in Spain; especially the receptions of W. Kymlicka’s theories of ‘Multiculturalism’ and ‘Liberal Nationalism’, and G. Baumann’s theories of ‘Multiculturalism’ and ‘Grammars of Identity/Alterity’.

Through a combination of methodologies from intellectual history, the sociology of academic networks, discourse analysis, and the ‘elite interview approach’, this project analyzes the specific re-articulations and usages of particular theories in the Spanish socio-political and intellectual context. With this project, I want to address questions such as: to which specific cultural and political realities will certain theories make reference to in the context of reception? How will these theories be specifically re-articulated? What individuals and which institutions (universities, regional governments, think tanks...) are involved in the processes? Is it possible to identify emerging patterns of reception?

The project sheds light on how diversity is represented, imagined, constructed and/or legitimized in different contexts with the use of the same concepts and theories. On the other hand, it also aims to contribute with empirical data to the theoretical

debates about the interactions between academics and policy makers in relation to diversity policies. Here, the concept of 'epistemic communities' is of great relevance. Finally, the project is also a contribution to the History of contemporary Social Sciences.

Urban populations and their social capital

Sören Petermann

Social capital is regarded as individual resources that can be accessed by the embeddedness in personal networks of kin, friendship and acquaintance-ship. Social capital facilitates individual or collective action that otherwise would not take place. That means individuals can satisfy their needs in a better way if they use their social capital. But social capital is not equally available to all. The project investigates inequalities of social capital in terms of capital accumulation, capital compensation and opportunity structures (in particular the spatial dimension). These investigations are theoretically based on a micro level model that includes reciprocity and trust. The model is empirically tested with individual survey data on urban populations in Saxony-Anhalt and North Rhine-Westphalia.

Results show that people with many resources (economic and human capital) are better able to accumulate social capital. However, there is a slight compensatory effect meaning that resource-rich people gain relatively less social capital, and resource-poor people relatively more social capital. Regional disparities also exist between Eastern and Western Germany, as well as urban differences between inner city and high-rise districts. Furthermore, people mobilise specific kinds of social capital that are best suited to a particular situation or action. A book about this project will be published in 2014 by Springer VS (in German).

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 they manifest in socio-spatial patterns of cities.

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

Peter Kankonde Bukasa

There is an unparalleled prevalence of generalised 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 nature of their beliefs, the survival and growth of religious organizations, like 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 extremes case studies (two successful and one unsuccessful), examines how Congolese and Nigerian migrant Pentecostal churches in neighbourhoods of greater Johannesburg construct and maintain their organizational legitimacy in such a hostile and host social context. Since attracting locals is not enough without keeping them, the project further examines how these migrant churches deal with diversity management challenges arising from their church members' cultural differences in order to gain and sustain local membership thereby ensuring their survival, growth, and social reproduction in the host society.

Comparing planning interventions in culturally diverse cities of global immigration

Felicity Hwee-Hwa Chan

This project aims to understand how urban space is planned in ethnically and immigrant diverse cities that are very open to global financial flows but retain extremely tight border control towards global immigration. Singapore and Zürich are selected as cities for this preliminary inquiry. Both cities may have different immigration histories and cultural diversity. However, the characteristics they share such as being small, wealthy, financial capitals, centrally planned, historically with multiple cultures but currently facing challenges of new immigrant integration, help us understand if and how urban space and land use are institutionally shaped in small culturally diverse cities to integrate new cultures and immigrants. The project at this initial phase is focusing on the perspectives of institutions of planning in Singapore and Zürich but with the possibility of including other culturally diverse global centers in the near future.

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 sociolinguistically 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 (conventionalised 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



Korea Town in Los Angeles – largely populated by migrants from Central America (Photo: Steven Vertovec)

communities when attempting to reach mutual understanding. Deaf people 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 as well as its limitations and potential are investigated. The role of speech and writing in gestural communication is analysed, as is the role of the location of the interactions (i.e., the immediate physical/spatial environment). Hearing and deaf participants' own perceptions of the relative ease of communicating on various topics in a range of situations are investigated. 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 deaf people, are identified.

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

views are conducted with both deaf and hearing individual 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.

Diversity and social identity complexity

Kaat Van Acker

Katharina Schmid (University of Oxford)

Miles Hewstone (University of Oxford)

The project examines how people negotiate their multiple identities in the context of super-diverse neighbourhoods. Within Social Psychology literature, the extent to which people integrate their multiple identities in a complex, differentiated and inclusive identity structure is referred to as *social identity complexity*. Social identity complexity has important consequences for intergroup relations, being typically associated with more positive intergroup attitudes, more tolerance, and greater support for affirmative action. Moreover, prior research has shown that majority members living in ethnically diverse neighbourhoods have, in many ways, a more complex identity structure and, consequently, have more positive intergroup attitudes. Such earlier research has also shown that positive intergroup contact may prompt greater social identity complexity.

This project builds upon previous studies, but extends them in important ways. For instance, this project includes a minority perspective in order to examine in-depth the extent to which exposure to super-diverse contexts is linked with social identity complexity for both majority and ethnic minority members; in addition, the project addresses consequences of social identity complexity for a range of attitudes as well as well-being. Focused in Birmingham, England, the project entails a survey with 1200 interviews in 92 neighbourhoods.

GLOBALDIVERCITIES - migration and new diversities in global cities: Comparatively conceiving, observing and visualizing diversification in urban public spaces

Sofya Aptekar

Anna Cieslik

Beate Engelbrecht

Dörte Ulka Engelkes

Laavanya Kathiravelu

Raji Matshedisho

Alexei Matveev

Anna Seegers-Krückeberg

Steven Vertovec

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 a doubling of world urban population by 2050. Meanwhile, global migration flows show profound diversification of migrants' nationality, ethnicity, language, gender balance, age, human capital and legal status. Everywhere, migrants with complex 'new diversity' traits dwell in cities alongside people from previous, 'old diversity' waves. The dynamics of diversification – despite their increasing ubiquity – remain seriously under-researched. We know little about how people in diversifying urban settings create new patterns of co-existence, or how and why they might tend toward conflict.

This project's core research question is: 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 entails comparative, inter-disciplinary, 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 context), Singapore (dominated by racial-cultural politics, and wholly dependent on new, highly restricted migrants), and Johannesburg (emerging from Apart-



Hawker centre (multi-ethnic food court), Singapore
(Photo: Steven Vertovec)

heid with tensions around unregulated new, pan-African migrant flows). Spanning anthropology and human geography to research the changing nature of diversity and its socio-spatial patterns, strategic methods entail ‘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 is funded by an Advanced Investigator Grant by the European Research Council (ERC) to Prof. Vertovec.

Home making in diversity: Social and spatial encounters with difference in a migration hub of Istanbul

Kristen Biehl

This doctoral research project examines the ways in which differences are socially and spatially experienced in contexts of intense migration led diversification, and where “old” meets “new”. It is based on ethnographic fieldwork in a historic Armenian quarter of Istanbul called Kumkapi, which over the recent decades has been rapidly transforming into a central residential hub for both internal migrants of Kurdish origin, as well as very diverse immigrant and refugee groups. In Kumkapi, research entails housing and home-making practices among these various groups as a lens for understanding the kinds of differences, such as ethnicity, gender, race and migration purpose, which inform use and perception

of, and identification with space. Furthermore, the diversity of such space perceptions are historically and geographically juxtaposed to the larger transformations of urban space in Istanbul, in order to assess the kinds of governing forces underlying the social and spatial experiences of increasingly mobile and globalized urban populations.

Language factories: Cape Town, Kinshasa, Abidjan, Brussels

Karel Arnaut

In general terms, the *Language Factories* project consists in situating linguistics practices within a metanarrative of globalization and communicative praxis/poiesis in order to engage with the complexity of contemporary sociolinguistic super-diversity. To that end empirical as well as methodological and theoretical research is conducted which addresses processes of semiosis in contexts characterized by ever increasing (unequal) mobility (circulation, interaction), connectivity (networking, belonging), and intricate mediation. The overall challenge of *Language Factories* consists in exploring how people use linguistic and, more generally, semiotic resources in order to reproduce, resist or rearrange existing or emerging patterns of diversity in dynamic interactive contexts such as learning, labour, socialisation, play, every day or ‘high’ performance, etc.

Patterns of diversity can be argued to gain complexity and unpredictability through on-going transnational exchange. The migration flows and the use of new information and communication technologies which constitute the latter, reach exceptional density and multi-layeredness in urban contexts, such as that of Cape Town, Kinshasa, Abidjan, and Brussels. First, the emphasis on globalization entails a general interest in the multiscalarity, the spatial, glocal character, of these cities, not only within a national-international framework but also within a world network of cities (in and outside the African continent). Second, the four cities’ history tallies in with super-diversity’s global chronology – marking

the early 1990s as a watershed moment – and consists of (a) the transition to a more democratic system (Côte d'Ivoire, South Africa and later DR Congo) or new geographical- communitarian repartitions (Belgium), (b) regime changes and/or new types of identity politics, post-national imaginings, and conflicts, and (c) new migration flows in and out of the four cities either related to changed national and geopolitical configurations, and new local and global neo-liberal dynamics. A central concern of the *Language Factories* project is the ways in which these cities participate in overlapping, parallel or interconnected sociolinguistic processes.

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

Paul Becker

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

The questions to be addressed are: What are the specific problems of migrants in relation to the city and state? In which situations are they confronted with the formal and informal state? How do migrants use social and ethnic networks, NGO and trade union support, as well as the support of churches and Islamic organizations? And how do the resources and strategies of diverse migrant groups differ according to their migration channels, regional and local identities, language, religious traditions and ethnicity?

Fieldwork has been undertaken in Moscow as a site that accommodates the most international migrants and refugees in the Russian Federation. Research collaboration has entailed migrant organisations, human rights activists and lawyers from the Memorial network, and also a period of voluntary service at the Civic Assistance Committee, an NGO



Notice board: Flyers offering illegal services for the acquisition of residence and labour permits, health certificates etc., Moscow (Photo: Paul Becker)

that advocates the rights of migrants and refugees in Russia. Interviews and participant observation has been undertaken with migrants and refugees in Moscow who were from Uzbekistan, Kyrgyzstan, Tajikistan, Ukraine, Belarus, Moldova, Burkina Faso, Nigeria, Cote d'Ivoire, Democratic Republic of Congo, Guinea, Afghanistan, Syria, the Philippines, Sudan and Egypt.

Migration and diversity

Steven Vertovec

Human migration intrinsically entails dynamics of diversity. This does not just suggest that migration usually brings cultural, linguistic and religious variation into a social setting. In this edited compendium, 'diversity' refers not only to the distribution of newly-introduced criteria of difference following migration, but to various modes of differentiation within broader, encompassing social configurations. The selected articles together provide a broad conceptual platform for observing and understanding different kinds of societal configurations and the processes of diversification that change them.

In Part I, 'Migration and diversity in history', studies address major trends and transformations that have surrounded previous eras and instances of migration. Part II, 'Conceiving diversity today', includes pieces concerned with the ways diversity has come to be thought about in academia, government policy and public understanding. The articles that comprise Part III, 'Impacts of migration and diversity', address among other things a question raised above: what are the consequences of changing diversity configurations as a whole? In recent years, in addition to impacts in terms of policy and practice, another weighty theme surrounding the impacts of migration and diversity concerns social cohesion. Does increasing diversity lead to a breakdown in relations, trust and social capital? It was Robert Putnam's 2007 article 'E Pluribus Unum: Diversity and community in the twenty-first century' (Putnam 2007) that gathered enormous attention to this question, sparked widespread discussion and generated practically a sub-field of sociological research. In Part V, 'The diversity and cohesion debate', there is a selection of studies and arguments suggesting Putnam is basically right, entirely wrong, or right only under certain conditions. Studies surrounding the theme of Part V are usually based, one way or the other, on analyses of large statistical data sets. What is clearly needed to ground these debates about whether, how, and how much diversity affects social cohesion, however, are studies examining the dynamics of diversity 'on the street'. A methodological shift to such research is reflected in Part VI, addressing ways of examining 'Everyday diversity'. Finally, Part VII, 'Super-diversity', draws attention to new global migration flows, especially countries of origin, as well as the proliferation of new and changing migration variables such as shifting migration channels, differential legal statuses and conditions, divergent labour market experiences, discrete configurations of gender and age, and patterns of spatial distribution. The articles presented here variously address the notion, providing just a glimpse of the numerous and assorted ways 'super-diversity' has been evoked.

Older migrants in Vienna: Aging and social relations

Monika Palmberger

Conducted in Vienna, this research project centres on the themes of urban diversity, migration and the lifecourse. It focuses on older migrants who have spent a great part of their lives in Vienna and who have retired or will retire soon. 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 former Yugoslavia and Turkey as well as refugees of European and Non-European origin. The shared experience of being one of the older and established migrants in Vienna, and not the place of birth, is decisive in the selection of informants.

This research project sheds light on the still widely unexplored older migrant population, including not only the Yugoslav and Turkish *Gastarbeiter* but also on those with different migration histories and places of birth. This research project explores 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, research explores the relations of the older established migrants with those who have migrated to Vienna more recently. Of particular interest are identities that cross-cut ethnic boundaries and bear the potential to link "old" and "new" migrants, e.g. the identity of being a labour migrant or a refugee.

Picturing social encounters. Visual research of diversity in public space

Anna Seegers-Krückeberg

During the last few years, visual methods and their application in field research have gained more and more attention among international researchers within cultural anthropology, sociology and geogra-

phy. Normally, however, research projects make use of one or two visual methods at a time within their project. This project combines a variety of visual methods with ethnographic field methods to visualize and to analyze intercultural interaction: filming, guided tours, video feedback, photo elicitation, participatory photo/film elements, mappings (e.g. movement maps, mental maps), participatory observation and interviews.

Based on fieldwork in Astoria, New York City (within the research project GLOBALDIVERCITIES), this doctorate project investigates the following research questions: what kind of knowledge can be gained using various visual methods regarding everyday interactions in public space of a highly diverse neighborhood? What kind of content is transmitted through visual representations and documentations? Using multiple visual methods, longstanding and fleeting encounters of migrants – interactions between friends, neighbors, colleagues and strangers – are visualized and analyzed.

The politics of getting a seat. Diversity, intersectionality and deaf commuters in the “handicapped compartments” of Mumbai suburban trains

Annelies Kusters

Deaf commuters on trains in Mumbai tend to travel in “handicapped compartments”. Because of Mumbai’s peninsular geography, its resulting population density and the heavy use of the city’s two suburban train lines, trains are packed for many hours per day. The “handicapped compartments” on each train are reserved for people with physical disabilities, who often have difficulties travelling in the dangerously overcrowded general or ladies compartments. Deaf people travel in the “handicapped compartments” because the availability of space allows them to communicate in sign language, which is impossible in the other overcrowded compartments. Deaf people of different backgrounds, ages and genders meet each other strategically and incidentally in these

compartments, which has in turn strengthened links in the Mumbai deaf community. The “handicapped compartment” is the most central place for deaf people in Mumbai to exchange news and gossip and discuss various deaf-related issues.

This study investigates the role of gender and ability when negotiating access to the compartments, and more importantly, seats. Deaf people’s right to travel in the compartments has been contested in the past, but over the years their presence has become accepted. Deaf people’s travelling in the compartments has caused friendships to emerge between deaf and otherwise disabled people, and many people who travel in the compartments know (basic) Indian Sign Language or can communicate fluently through gesturing. However, deaf people’s right to occupy seats (rather than standing upright) in the compartment is still a topic of conflict.

Access to the compartment is negotiated in various ways by a more and more diverse array of people. For example, the presence of deaf women in the compartments has greatly increased over the past few years due to the growing size of the compartments and their changed design. Still, whilst deaf men are more focused on travelling in the handicapped compartments, deaf women and deaf hijras (people who are neither man nor woman) strategically decide whether to travel in the ladies compartments (first and second class) or handicapped compartments. The growth in compartment size has not only resulted in deaf women feeling comfortable in the compartments, but also in the presence of many (non-disabled) people who are not allowed to travel in the compartments but do so in order to avoid the dangerously overcrowded parts of the trains. This includes people who fake deafness or other disabilities/illnesses, policemen, elderly people, poor people without a ticket, hijras, sick people, and schoolchildren. Although some people are not tolerated, there’s ambivalence as to the presence of others and ambivalence about who has the right to sit. This research therefore looks into how people negotiate (the right to) access the compartments, and more importantly, the right to seats. The

grounds on which they do so are also studied, taking into account the role of gender, age, power, and various levels of ability.

Social relations in super-diverse London

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 characterised 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, work and living conditions, legal statuses, periods of stay, and transnational connections than Britain has ever faced (Vertovec 2007).

This project presents an in-depth study of super-diversity as a lived experience. It investigates how people deal with the ever more confusing demographic composition of 21st century urban areas, and how they navigate social spaces in a context where no majority group exists. Based on 18 months of in-depth ethnographic fieldwork in the London Borough of Hackney, the project situates local narratives about life in this super-diverse area within larger contemporary debates on immigration and social cohesion. It asks what social relations look like in a super-diverse area ten years after the publication of the UK government’s Cattle Report, which, in reaction to the riots in northern UK towns in 2001, painted the infamous picture of groups living ‘parallel lives’. 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 a super-diverse context? How do they structure their social relations in different public and semi-public spaces? And do the recent August 2011 riots have



Ridley Road Market, Hackney, London
(Photo: Steven Vertovec)

anything to do with diversity? Preliminary 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.

Socialising with diversity

Fran Meissner

The notion of super-diversity demands a move beyond an ethno-focal analysis of migration related diversity and calls to analytically incorporate other aspects of diversification, including differential migration, legal status and labour market trajectories. Taking London and Toronto as field locations and working with Pacific Island and New Zealand Māori migrants, this project investigated how a super-diversity lens can be operationalised and utilised to discuss migrant socialities in urban contexts. The project methodologically explored one particu-



Samoa festival at Silbersee: Opening dance
(Photo: Fran Meissner)

lar avenue for doing this - personal social network analysis. The overall aim was to better understand the theoretical and empirical implications of adopting a super-diversity approach. Both qualitative and quantitative analysis strategies were used. The project findings particularly emphasise the potential of visualising complex patterns and thus exploring how starting with complexity as an assumption facilitates the multidimensional analysis a super-diversity lens calls for. Focusing on networks of migrants who in statistical terms are often categorised as 'other' – who have relatively few co-migrants in terms of place of origin but who are differentiated in terms of other super-diversity aspects – this research questions if and what impact small group size has on patterns of sociality. With this focus it was established that a) the numerical size of the origin group impacts on social activities differently depending on whether one small group is explicitly linked to other pan-ethnic groups or not; b) that sociality patterns of migrants emerge from the complex interplay of general socialising opportunities but are also linked to individual trajectories of migration and settlement; and c) that with a super-diversity lens it is indeed possible to move beyond the ethnic network notion. To support this latter point four alternative ways of describing migrant networks are explored: *city-cohort*, *long-term resident*, *superdiverse* and *migrant-peer networks*. The analysis contributes to theoretical debates by proposing a relational understanding of diversity rather than one based on the enumeration of categories be they ethnic or otherwise.

Steaming the devil away: Migration and the reinvention of healing practices in the city

Peter Kankonde (MPI MMG and ACMS, University of the Witwatersrand)

Lorena Nunez (University of the Witwatersrand)

Melekias Zulu (ACMS, University of the Witwatersrand)

Hidden away from the public gaze, male and female migrants belonging to different Zionist, Apostolic Churches, or Christian churches gather to participate in healing sessions using the steam bathing structure they have constructed next to a disused mining dump site located in Rosettenville, a southern suburb of Johannesburg. The sacred space is used as a shared 'spiritual hospital' where people come to pray and participate in steaming rituals on Friday and Saturday before going to their different churches on Sunday. Steaming is a common practice in various other geographical contexts such as Europe, Latin America and Asia. While steaming can be traced back in African traditional healing practices; it was done on individual bases in smaller scale, to treat simple ailments. However, steaming seems to have taken a new impetus in migration context in South Africa. It has also been refashioned to treat not only naturalistic illness but illness whose causes are believed to be supernatural.

Host country challenges explain the multiplication of common steaming bath structures in the outskirts of major South African cities. They seem to respond to various factors triggered by migration, namely; a) an increased need for healing responses able to integrate the economic, physical and spiritual needs of migrants, including the need for spiritual protection, ii) the presence of prophets who are expanding the use of steaming practices beyond the treatment of physical ailments to address a range of material and spiritual problems that emerge in the urban context, and iii) restrictions on the use of the space available for migrants in the city and the availability of public spaces that allow Zionist and apostolic prophets to recreate a biblical environment. This team-based ethnographic project explores the

development and meaning of new, syncretic rituals among a range of migrants from across Africa to Johannesburg. In addition to gaining insights into the role of religious practices in the migration process, the project explores changing conceptions of the body and religious practices as performative events.

Super-diversity

Steven Vertovec

'Super-diversity' is- a term intended to underline a level and kind of complexity surpassing anything previously experienced in a particular society. Over the past twenty years globally more people have moved from more places to more places; wholly new and increasingly complex social formations have ensued, marked by dynamic interplays of variables, including: *country of origin* (comprising a variety of possible subset traits such as ethnicity, language[s], religious tradition, regional and local identities, cultural values and practices), *migration channel* (often related to highly gendered flows, specific social networks and particular labour market niches), and *legal status* (including myriad categories determining a hierarchy of entitlements and restrictions). These variables co-condition integration outcomes along with factors surrounding *migrants' human capital* (particularly educational background), *access to employment* (which may or may not be in immigrants' hands), *locality* (related especially to material conditions, but also to other immigrant and ethnic minority presence), and the usually chequered *responses by local authorities, services providers and local residents* (which often tend to function by way of assumptions based on previous experiences with migrants and ethnic minorities).

This project comparatively examines changing migration flows and patterns of diversity in a variety of settings around the world. To be published as a book with Routledge's Key Ideas series, *Super-diversity* will describe processes, manifestations and effects of these significantly changing configurations

of migration. New data will be presented and graphically visualized in innovative ways to demonstrate profound global shifts over the past three decades. The book also assesses the implications of super-diversity for social science and public policy.

Tensions of diversity: Living and planning in globalizing urban spaces

Felicity Hwee-Hwa Chan

Habitual contact with multiple ethnicities and nationalities bring about opposing effects of hostility and opportunities for intercultural learning. As the gateways of global immigration, city neighborhoods are controversial spaces where fear, friction and indifference are palpably experienced in the expression of habits and cultural values. The daily cheek-by-jowl urban living with different ethnicities and immigrants in cities is however capable of catalyzing productive tensions between different cultures through moments of unexpected (un)learning. These tensions of diversity destabilize status quo and challenge individuals to confront their prejudices and fears by stretching one's horizons through exchange. Better mutual understanding between individuals with different cultural and ethnic backgrounds can grow out of these urban interactions. The project is thus to shed light on how urban policies and planning can strategically remold the tensions of living in culturally complex cities at the crossroads of global immigration through purposeful intervention in urban life.

Through empirical lens of three culturally diverse and socio-economically different neighborhood settings in Los Angeles, the project maps 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 neighborhoods. What kinds of different 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 in

a diverse globalizing city formed? The project takes 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 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?

Writing along the margins: Literacy and agency in a West African city

Karel Arnaut

This project is a sociolinguistic, ethnographical and historical study of an autobiographical text entitled: 'The companion: chronicle of a Nouchi at war' (*Le compagnon: journal d'un noussi en guerre*). The text is written by Digbo Foua Mathias aka 'Marcus Mausiah Garvey' and covers more than one decade of his life (2002-2011). The general context of this literacy-focused and Abidjan-based project is the *Language Factories: Cape Town, Kinshasa, Abidjan, Brussels* project (see above).

The research project deals with several critical aspects of the manuscript, grouped together under two main headings. Firstly, the project analyses how the manuscript is embedded in the sphere of Nouchi street talk/culture and more broadly in contemporary Abidjanese popular culture, politics, informal economic transactions, and everyday vio-



Don't urinate, bundung in the West African country of the Gambia (Photo: Kasper Juffermans)

lence. While engaging with recent studies of Nouchi as the enregisterment of modernity (Sasha Newell), the project also looks at Garvey's mixture of Ivorian French, Nouchi, and a series of other 'lects', as enregistering West African urban conditions of vernacular cosmopolitanism. As such they articulate aspired social and physical mobility. This interpretation will be largely based on recent sociolinguistic studies of heteroglossia, styling, and, super-diversity. Secondly, the project focuses on literacy and ethnography, on writing praxis and, most importantly, the literary ideologies of the autobiographer and his social environment. While taking its lead from two major studies of grassroots literacy, the project examines not only the text's embeddedness in orality or in unequal globalization but also takes into account the writer's authorial, performative and aesthetic operations/aspirations. This collaborative ethnographic-artistic project makes the most of the opportunity of having the author participating in the ethnography of the writing, editing, and publication process, in order to address key issues of local literary ideologies, textual mobility, and translocal valuation.

Projects of the Max Planck Fellow Group “Governance of Cultural Diversity” 2013

The accommodation of religious diversity in Spanish public institutions

Julia Martínez-Ariño

European societies have experienced great transformations linked to the increase in international migrations in the last decades. The religious composition of their populations has changed significantly. Affiliation to traditional churches has dropped notably and religious diversity has increase markedly. New religious groups have appeared, while others, already present in these countries, have acquired greater public visibility. Religion has gained ground in the public sphere and religious issues are becoming more relevant in the policy agenda of most European governments. European countries face the challenges posed by the cultural and religious diversification of their populations to their existing state-church regimes from different starting points. While countries with no previous religious monopoly do not have to overcome structures and synergies of a past institutional monism, countries with previous strong monopoly have to deal simultaneously with the requirements of liberal democracies and the resistance of majority religions to the loss of privileges.

The religious landscape in Spain has also experienced significant changes, which have led to the reformulation of the traditional pattern of church-state relations in the last decade. This project analyses how Spanish public institutions are dealing with the religious diversification of their target populations and how the traditional Catholic monopoly is being contested and negotiated within such contexts. Drawing upon fieldwork conducted in hospitals and prisons in Spain, the project goes beyond the analysis of legal regulations, and pays attention to the institutional arrangements and daily strategies developed by state institutions, the Catholic Church and religious minorities to accommodate (or not) religious claims.

Based on previous research conducted within the *GEDIVER-IN* project (funded by the Spanish Ministry of Economy and Competitiveness, 2011-2014), this project contributes to theoretical discussions concerning the processes of institutional religious de-monopolization and religious minorities' accommodation. It also provides a Southern European perspective to the research conducted by the Max Planck Fellow Group “Governance of Cultural Diversity”.

Changing legal definitions of minority rights and nationhood in written constitutions

Matthias Koenig

The project examines how legitimating principles of nation-states have changed since the emergence of nation-states in the late eighteenth century by analyzing written constitutions. The project's initial phase is devoted to building 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. In the initial research phase, two core research questions are addressed. First, the project uses the dataset to trace descriptively how different models of minority incorporation have evolved over time and became globally influential. The hypothesis is that the cultural homogeneity model had become increasingly dominant since the late eighteenth century but has declined since the mid-twentieth century, while the individual cultural rights model since the mid-twentieth century and multiculturalism since the 1990s have gained prominence. Second, the project uses the dataset as dependent variables to examine which domestic and global factors have influenced constitutional change. The hypothesis is that in addition to domestic factors, such as levels

of development and power configurations, global factors, such as exposure to global human rights discourse and linkage with transnational legal networks, are crucial in shaping the decision to adopt one or another model of minority incorporation in national constitutions. The project's later stage is devoted to complementing 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 developed and carried out in cooperation with Kiyoteru Tsutsui at the University of Michigan.

Citizenship and cultural diversity in Europe: The nexus between public policies and individual level dynamics

Zeynep Yanasmayan

The main project in this research line conducted during a one-year fellowship at the MPI Fellow Group "Governance of Cultural Diversity" deals with the concept of citizenship. In the last decades, the scope of citizenship literature has widened immensely and the concept has gained a renewed emphasis. It has also come to be understood as *the* answer to increasing cultural diversity within the European nation-states. This has led to the proliferation of studies focusing on citizenship *qua* policy rather than *qua* political theory. While these studies mainly concentrate on membership conditions and embrace a macro level analysis, there is considerably less scholarship on the implications of these policies at the micro level. Questions about the individual meaning attributed to citizenship, particularly by those perceived to be 'outsiders' to society, remain largely understudied. This project seeks to address this lacuna and aims to assess the role of the policies in shaping individual perceptions of citizenship. It focuses on the experiences of highly educated migrants from Turkey in three European countries: Spain, the Netherlands and the United Kingdom. The comparative

perspective is geared to underscore the variance in policies and examine its repercussions for individual perceptions. This project highlights how the 'new' migration of highly educated Turkish citizens to Europe is endowed with a continuous notion of mobility that challenges conventional understandings of citizenship. However, it also shows the ways in which this mobility continues to be constrained by the nation-state and by public policies.

Judicial politics and the governance of religious diversity

Matthias Koenig

The project focuses on courts as arenas for the struggle of religious recognition. The overall aim is to understand the role of the judicial arena in accommodating religious minorities in the European and North American context. This project relates to ongoing debates about judicial politics and their implications for regulations of religion which highlight 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 attempts to assess to what extent court conflicts have been a motor of institutional change in the 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. In its initial phase, a database on litigation at the European Court of Human Rights (ECtHR) will be built up which will help assess the amount and success rate of legal mobilization across religious groups, including both new proselytizing religions and migration-related ethno-religious minorities. In a further step, qualitative work will be conducted to better understand the conditions of legal mobilization among selected religious groups with a particular view to their differential access to an increasingly transnationalized legal field. The project line is developed in close collaboration with various international scholars, including Claire de Galember

at the Ecole Nationale Supérieure, Cachan, and Effie Fokas at Hellenic Foundation for European and Foreign Policy, Athens, and her ERC Starting Grant “Directions in Religious Pluralism in Europe”.

Religious minority protection and the law of international intervention

Stefan Kroll

Protecting religious minorities has, since the peace of Westphalia, been a major justification for international intervention. While the Westphalian system is often said to be premised upon the principles of state sovereignty and non-intervention, these principles were never understood as absolute. Both state practice and international legal theory contradict the assumption that European international law was a positivist legal order as applied among European states. Thus, even in the 19th century, legal universalisms in the traditions of natural law or international solidarity continued to provide justifications for violating the principle of non-intervention, and international legal theorists developed doctrines of legitimate interventions into other states’ sovereignty. The project analyses the role of religious minority protection in these legal practices and discourses.

Historically, the project focuses on the 19th and early 20th century, i.e. the formative period of a global framework of international law. Although interventions on behalf of minorities’ religious freedom were considered legitimate in the preceding centuries, in the 19th century religious freedom seized to serve as an independent ground for international intervention within Europe. However, in cases where Christian minorities or missionaries were to be protected in non-Christian environments, European international legal scholars seem to have shared the view that intervention may be necessary and justified. This asymmetry is indeed characteristic of the overall process of European expansion. Based on systematic analyses of international treaties and international legal discourse, the project analyzes how religious freedom was interpreted within these



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

asymmetric constellations. It scrutinizes, in particular, whether the universal stipulation of religious freedom in multilateral agreements, like in the case of the Berlin treaty of 1878, was meant to protect Christian coreligionist (traders, missionaries, consuls) in non-Christian regions rather than to support peaceful inter-religious coexistence as the wording of single articles may (in today’s reading) imply. In doing so, the project contributes to uncovering important historical layers of contemporary discourses of religious freedom in international law.

The project is based on preliminary research on the history of humanitarian intervention conducted at the Munk School of Global Affairs in Toronto (2011/12) and the Max-Planck-Institute for European Legal History in Frankfurt (summer 2012). During the 7-month period of the fellowship it supported and complemented the research of the Max Planck Fellow Group “Governance of Cultural Diversity – Socio-Legal Dynamics”.

Secularity and cultural memory – Spain and Canada in comparison

Marian Burchardt

During the last decades many Western liberal democracies have experienced increasing religious pluralization. The emerging patterns of religious di-

versity 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, which often privilege one dominant religious tradition. In this context, the notion of ‚secularity‘ has acquired multiple and contested meanings. Thus, ‚secularity‘ can be discursively employed to promote specific notions of political liberalism but also to defend a patrimonialized Christian or Judeo-Christian identity. In both instances, ‚secularity‘ is often articulated as a specifically Western cultural heritage and thus forms part of constructions of collective memory.

Contributing to the research agenda of the Max Planck Fellow Group (Koenig), this project explores how religious pluralization mobilizes discourses about identity and cultural memory by focusing on constructions of religious and secular pasts in legal contestations in Spain and Canada. The project compares two cases characterized by deep-seated na-

tional cleavages, which have experienced a similarly rapid decline of native religiosity, have received increased large-scale numbers of religiously engaged immigrants, and have embarked on successive and diverse processes of human rights-oriented legal reform in regulating religion. The central research question is to understand the dynamics ensuing from the mobilization of cultural memories in collective accounts of the past and to analyze how they prefigure, reinforce, or counteract the legal dynamics around religious and cultural diversity.

Theoretically, the project combines key assumptions of three distinctive fields of scholarship: First, it is based on recent sociological interrogations of the notion of the secular and the idea of “multiple secularities”. Second, it suggests that the concept of cultural memory provides fruitful, and largely unexplored, avenues for studying religious-secular controversies. And third, it takes inspiration from socio-legal studies and its assumptions on the intertwinements of identity politics and legal claim-making. Empirically, the project combines archival studies and expert interviews with key actors in legal controversies surrounding the regulation of religion in Spain and Canada.

Projects of the Digital Humanities Research Collaboration 2013

Digital methods and tools for anthropological research

Fabian Cremer

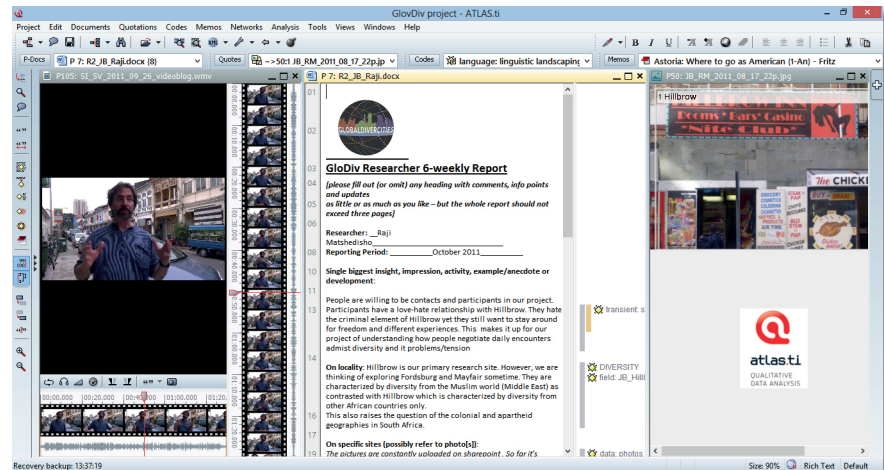
Susanne Frieze

Jens Ludwig

Digital methods, tools and data play an increasingly important role in research as in life generally. Traditionally, the natural sciences are considered as being the most advanced users of technology but the humanities and social sciences have also increasingly applied digital instruments. As part of a large collaborative project with the Göttinger Center for Digital Humanities (GCDH) and the University of Göttingen, the 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 analyze textual research data. Due to technological progress both in terms of the collection and analysis of multimedia data, it has become much more feasible in recent years to incorporate image, audio and video data. Methodological approaches to analyzing such data have been described in the area of reconstructive social science research, but there is little consensus with regards to transcription rules and practices of interpretation. A framework for code-based methods of data analysis, as for instance supported 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 for supporting actual ongoing fieldwork will be developed. Examples are digital maps with geo-referenced images, audio and video data, and 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, the MPI MMG plans to establish an archive of digital anthropological research data. Such a collection will include qualitative data of all media types and will allow researchers to continue research strands of fellow researchers or to base new research, like longitudinal studies, on previously collected data. In this project the MPI MMG will create the foundation for such a data archive by designing metadata structures and the data infrastructure necessary for the reuse of interdisciplinary humanities research data.

Staff



Department of Religious Diversity



Noman Baig (2013-)

Anthropology

Noman Baig is a doctoral student at the Department of Religious Diversity. He is a PhD student of anthropology at the University of Texas (Austin). His PhD research investigates 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, (2011-2013), and concentrated largely on customary monetary networks. The study examines 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 merchants themselves. Noman Baig's research interests include self and subjectivity, economic anthropology, religion and cities.

- **Merchant and Murshid: Greed and God in Karachi's marketplace** (see page 46)



Dr. Lisa Björkman (2011-)

Political Science

Lisa Björkman received her PhD in political science from the New School for Social Research in 2012. Her previous work has explored the politics of water access in the Indian city of Mumbai, with a particular focus on the infrastructurally-mediated distributional effects of the city's rapidly-changing built environment. Her current work has two parts. The first aspect is looking at effect that new forms of political brokerage have on the political life of the city of Mumbai - research that probes some of the presumptions em-

bedded in discourses and theories of 'patronage politics,' 'political clientelism' and 'corruption.' The second aspect of her work is looking at the multiple and proliferating modes of political practice in contemporary urban India that popular discourse and scholarly accounts have described as occurring 'outside' of the formal channels and institutions of electoral democracy, focusing on the growing political influence of 'anti-political' sentiment in contemporary Indian politics. Her research interests include political urbanism and state-society relations, networked infrastructures and urban citizenship, political economy of development and redevelopment, material and infrastructural politics, critical theory, democratic theory, postcolonial theory, modern South Asia and political ethnography.

- **Religious discourse in municipal electoral campaigning** (see page 47)



Dr. Uday Chandra (2013-)

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 revisits classic questions of power and resistance via a study of the origins and social bases of the ongoing Maoist insurgency in India. Besides revising his dissertation into a book manuscript, Uday is starting fresh ethnographic research on circular migration between the eastern Indian states of Bihar and Jharkhand and the city of Mumbai.

- **Negotiating modernity, remaking selves: East India migrants and the city in contemporary Mumbai** (see page 32)
- **The politics of caste in West Bengal** (see page 46)
- **Rethinking resistance: Subalternity and the state in contemporary India** (see page 48)
- **Staking claims: The politics of social movements in contemporary rural India** (see page 49)



Dr. Jayeel Serrano Cornelio (2012-) **Sociology**

Jayeel Serrano Cornelio is Postdoctoral Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity. He is also teaching a class on youth and religion at the Institute for Sociology at the University of Göttingen. Starting June 2014, Jayeel will be director of the Development Studies Program at the Ateneo de Manila University in the Philippines. He received the MSocSci in Applied Sociology (2007) and the PhD in Sociology (2011) from the National University of Singapore. He was a recipient of the Asia Research Institute PhD Grant, the Graduate Scholarship for ASEAN Nationals, and the Lee Foundation Prize for graduating at the top of his cohort. He has held visiting posts at the Department of Religious Studies (Lancaster University), the Institute of Philippine Culture, and the Asia Research Institute. Jayeel's publications are in the areas of youth, religion, education, and urban studies. He is currently working on his first monograph on the Filipino Catholic youth, a co-edited volume on religion in global society (with Linda Woodhead, Francois Gauthier, and Tuomas Martikainen), and special journal issues on religious philanthropy in Asia (with Khun Eng Kuah-Pearce) and on the study of Filipino Catholicism.

- **Aspirations, Christianity, and young adulthood in Singapore** (see page 38)
- **Community engagement, aspirations, and the youth of Soka Singapore** (see page 38)



Dr. Ajay Gandhi (2011-2013) **Anthropology**

Ajay Gandhi received his PhD in Anthropology from Yale University in 2010. He has been conducting postdoctoral research in central Mumbai, on status, mediation and debt. In Delhi and Mumbai, his research has focused on the following themes. First, he is interested in human and non-human relations in the city. He has pursued this with regards to how people relate to material forms and animals. A second theme concerns inhabitation and exchange; Ajay has written on the street and the bazaar. His third theme pertains to interaction and comportment. He has 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.

- **Status, mediation and debt in Mumbai** (see page 33)



Dr. Radhika Gupta (2011-2013) **Social Anthropology**

Radhika Gupta finished a PhD in Social Anthropology at the University of Oxford. Titled 'Piety, Politics, and Patriotism in Kargil, India', her doctoral dissertation discusses the rise of regional and sectarian consciousness among the Shia Muslims of Kargil – a region located on India's north-western border with Pakistan. She is interested in exploring how ideas, ideologies, and cultural flows from a transnational Islamic sphere might relate to urban religiosity among Muslims in Mumbai for her post-doctoral project. More broadly, Radhika's research interests include post-colonial politics and public spheres in South Asia, anthropology of religion, and Himalayan studies.

- **The Shi'a in Mumbai: Everyday life, religiosity and political subjectivity** (see page 33)



Xiao He (2011-)
Anthropology, Journalism

Xiao He is a Doctoral Research Fellow at the Institute. He holds a B.A. in Journalism from Anhui University (2008) and an M.A. 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, labor and work.

- **Time experiences of uncertainty and aspiration among rural migrants in globalizing Shanghai** (see page 37)



Dr. Angie Heo (2012-)
Anthropology

Angie Heo received her PhD in Anthropology from the University of California at Berkeley in December 2008. Before joining the MPI MMG, she taught as a Visiting Assistant at Barnard College, Columbia University (2008-2011) and was a postdoctoral fellow at the Center for Humanistic Inquiry at Emory University (2011-2012). Angie is currently completing her first book project on images, media, and material religion in contemporary Egypt. Based on over 24 months of fieldwork conducted in 2004-2011, this study begins from the visual-cultural grounds of Coptic Orthodoxy in order to approach larger issues of church and Egyptian state authority, as well as Muslim-Christian relations. Angie is also starting a second book project on Protestant Calvinism and American-inspired corporate culture primarily based in Seoul, South Korea. This continues her deepening interests in material culture, technology, value (moral and economic) and religion. For broader comparative perspective, she also aims to nurture budding interests in missionary and labor histories throughout Northeast and South-east Asia.



Dr. Ke-hsien Huang (2013-)
Sociology

Ke-hsien Huang (PhD Sociology, North-Western University, 2013; BA and MA Sociology, National Taiwan University) joined the institute as a postdoctoral research fellow in August, 2013. 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. In addition to publishing his dissertational findings on issues such as changing church-state relationships in China, Confucian-style Pentecostalism, rural-migrant Christians' solidarities and civil society, and Pentecostal transformations fuelled by inter-church dynamics, he has started a new project about Christian college students and Chinese secularism. Through ethnographical work on leisure time, aspirations for the future, and campus-fellowship participation of religious youth in coastal China, he aims to examine how they craft, police, or negotiate their "precarious" faith while mingling themselves among less religious or even secularist peers, teachers and parents and while being constantly challenged in a secularist and atheist educational system. Huang's research interests include the sociology of religion, global Pentecostalism, microsociology, qualitative methods, and Chinese Secularism.

- **Chinese secularism, education, and urban aspiration among religious youth: An ethnographic study of Pentecostal college students in contemporary China** (see page 39)
- **Dyadic nexus fighting two-front battles: A study of the micro-level process of religion-state Relations in Contemporary China** (see page 40)
- **Regaining the faith in associational transformation: A qualitative study of Chinese rural-migrant Christians in urban churches** (see page 42)

- **Religious unpaid labor in an American ethnic-Chinese church as moral community: A Durkheimian reply to religious economy** (see page 43)
- **Taming the spirit by using indigenous culture: An ethnographic study of the true Jesus church as confucian-style Pentecostalism** (see page 43)



Dr. Weishan Huang (2009-2013)
Sociology

Weishan Huang received both her MA and PhD degrees in Sociology at the New School for Social Research in New York. Her PhD research focuses on the studies of ethnic Chinese religious movement organizations, including the Chinese Christian Herald Crusades, the Taiwan Buddhist Tzu Chi Foundation and Falun Gong, both in New York City as well as their transnational networks. She also participated in the Gateway Project and the Ecologies of Learning Project in New York City. Her current research looks at religions as part of everyday life in Shanghai focusing on the ways in which capital-linked migrants influence the religious landscape in Shanghai. Her research focusses on the changes of religious practices and discourses, including both Christianity and Buddhism, among immigrant and local practitioners.

- **Capital-linked migrants in Shanghai (completed)** (see page 34)
- **Deterritorialization and localization: Capital-linked migrants and transnational Buddhism in Shanghai (completed)** (see page 35)
- **Evangelical urbanization and spatial transformation in Shanghai (completed)** (see page 36)
- **Immigration and gentrification in New York City (completed)** (see page 45)
- **Religious movement organizations and the formation of global denominations (completed)** (see page 42)



Dr. Yuqin Huang (2009-2013)
Sociology

Yuqin Huang received both her BA and MA degrees in Sociology at Peking University, China, and attained her PhD in Sociology at the University of Essex in the UK in 2009. Her PhD research concerned 'Transforming the gendered organisation of labour and leisure: women, labour, leisure and family in an inland Chinese village, 1926-2006.' Her research interests cover the interface between gender and such categories as work, religion, (global and internal) migration, family and health, with special reference to Chinese societies. Yuqin is also interested in qualitative research methods, particularly oral history and life story methods. At the MPI MMG, her research will be mainly focusing on the feminization of Chinese Christian Communities. She has done some fieldwork among the Chinese Christian communities in the UK and Germany, and will do more research among Christians in mainland China. Her second concern is about the Chinese Christian returnees who move back to mainland China after having been studying or working in western countries for some time, their transnational religious networks and their impacts on Christianity (especially urban house churches) in China.

- **Marriage and aspirations in contemporary Shanghai (completed)** (see page 37)
- **Migration, religion and gender: Perspectives on Chinese missionaries in the UK (1950 to the present) (completed)** (see page 40)
- **Taking Jesus back to China: How will foreign-educated Chinese Christian returnees impact Christianity in contemporary China? (completed)** (see page 50)



Dr. Jin-heon Jung (2009-)
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," investigates that while past anti-communist 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. His interests lie in Christianity/religions, nationalism, refugee, human rights, multiculturalism, global capitalism, and public anthropology. Jin-heon worked as a program director at an NGO making alternative education programs for young North Korean migrants in Seoul, Korea.

- **The post-division (Christian) citizenship: the Christian encounters of North Korean migrants and South Korean Protestant Church** (see page 41)
- **Urban aspirations in Seoul: Religion and megacities in comparative studies** (see page 28)
- **Religious-ideological competition and development in Cold War cities: Seoul, Berlin & Pyongyang** (see page 31)



Woochang Jung (2012-2013)
Cultural Anthropology

Woochang Jung is a doctoral research fellow at the Institute with an affiliation at the University of Utrecht, The Netherlands. He holds a Masters (2005) and a Bachelor's degree (2002) in Social Anthropology from Hanyang University, South Korea. For his master's research project,

he conducted ethnographic fieldwork among North Korean migrants in South Korea. A paper based on his master's thesis was published in an edited volume titled *Welcome to Korea: North Koreans in South Korea*.

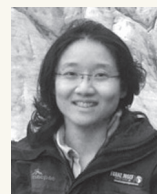
- **A myth of ethnic homogeneity in globalizing Seoul: A comparison study with Korean Chinese and North Korean migrants in South Korea (completed)** (see page 30)



Jie Kang (2009-)
Economics

Jie Kang is a Doctoral Research Fellow at the Institute and PhD researcher at the University of Leipzig. Her research focuses on religious marketing, cultural studies, and the Protestant House Churches in the PRC. She obtained a degree in Business Management from Lanzhou Railway University, China, in 1993, and a graduate degree (Diplom) in economics from the Ruprecht Karls University Heidelberg (2005). From 2006 to 2009, Jie worked as the chief representative officer of University of Konstanz in Beijing. Her research interests are religious networks, religion and urbanization, and family and consumption.

- **From peasant to pastor - The rural-urban transformation of Protestant Christianity in Linyi, Shandong Province** (see page 44)



Dr. Sin Wen Lau (2012-)
Anthropology

Sin Wen Lau received her doctoral degree in Anthropology from the Australian National University in 2010. Her doctoral research examined the ways cosmopolitanism

is lived through religion amongst overseas Chinese expatriates in Shanghai. Building on this work, her post-doctoral research explores the ways religion grounds cosmopolitanism in the Chinese context through globalized business interactions. Sin Wen's broader research interests include the anthropology of religion, diaspora, cosmopolitanism, gender and the family.

■ **Christian aspirations and the everyday doing of business in Shanghai** (see page 34)



Samuel Lengen (2013-)
Anthropology

Samuel Lengen is a doctoral student at the Department of Religious Diversity. He holds an MA (2012) in Social and Cultural Anthropology, Modern Chinese Language and Literature, and Modern History from the University of Zurich. His PhD project focuses on the discursive practices and technologies that shape experiences of the internet in the People's Republic of China (PRC). For his ethnographic fieldwork based in Beijing, he is particularly interested in the formation of subjectivities and their co-production with the internet industry, social networks, digital technologies and visual practice. Exploring economic, political, social, religious, and material dimensions of the internet in the PRC, his research touches upon issues such as the materiality of online practices, discourses about the internet and technology in the PRC, the production of intimacy through digital technologies, and the commodification of online connectivity. His research interests include subjectivities, government technologies, the Internet, religion, secularism, ethics, and critical social theory.



Dr. Rumin Luo (2012-)
Sociology

Dr. Rumin Luo is a Research Fellow in the Department for Religious Diversity. Rumin obtained her Bachelor Degree (2003) in Rural Regional Development and a Master Degree (2006) in Sociology from China Agricultural University (CAU), Beijing, China. She completed her PhD work on "Migration, Integration and Institutional Passage" with scholarship from the Deutsche Forschungsgemeinschaft in Bielefeld Graduate School in History and Sociology at Bielefeld University, Germany. In her dissertation, she examines in depth how institutional arrangements, in particular, the Hukou (Household Registration) system, influence the integration of migrants. Under this unique Chinese system, migrants are defined by Hukou location. In other words, a "migrant" is someone who has lived outside of his or her registered location for more than six months. The primary research questions concern the social, economic, political and psychological integration of migrants in cities, which is measured by comparing their status with non-migrant urban residents.

■ **Collection and speculation: Life stories of market traders in mega city Shanghai** (see page 35)



Dr. Tam Ngo (2009-)
Cultural Anthropology

Tam Ngo is a research fellow at the Institute. She was recently awarded PhD degree from VU, Amsterdam for a dissertation entitled "The New Way: Becoming Protestant Hmong in Contemporary Vietnam". She obtained a MA in Cultural Anthropology and Development Sociology at University of Leiden (2006), a Degree Msc in Comparative Asian Studies from the University of Amsterdam in 2004 and a BA in Philosophy from Vietnam National University, Hanoi, Vietnam in 2002.

Dr. Ngo's current research interests include religious conversion, millenarianism, war and social memory, transnational religious networks, migration and diasporas, and religion and modern mass media.

- **North-West by East-West** (see page 46)
- **Spiritual heritage in contemporary Vietnam** (see page 49)
- **Transnational religious networks and Protestant conversion among the Hmong in Northern Vietnam (completed)** (see page 44)
- **The unclaimed war: The social memory of the 1979 Sino-Vietnamese border war in China and Vietnam** (see page 51)



Dr. Nathaniel Roberts (2011-)
Anthropology

Nathaniel ("Nate") Roberts is a socio-cultural anthropologist who received his PhD from Columbia in 2008. He joined the Institute in January 2011. Prior to this he was an ESRC postdoctoral fellow in anthropology at the London School of Economics, and has taught anthropology to undergraduates at Columbia University, and anthropology, South Asia studies and religion to PhD students at the New School for Social Research and the University of Pennsylvania. Currently Nate is organizing a new study of Tamil Pentecostals in Mumbai, in conjunction with Peter van der Veer and Arjun Appadurai's Comparative Study of Urban Aspirations in Mega-Cities. Nate will be supervising PhD researchers in Mumbai—also under the rubric of Peter and Arjun's Urban Aspirations project.

- **Theological anthropology, aspiration, and belonging in a global mega city** (see page 34)



Dr. Roschanack Shaery (2010-)
Anthropology

Roschanack Shaery is a research fellow interested in Shiite politics in Lebanon, Iran, India, and Syria. She completed her M.A 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. She is currently working on a manuscript entitled: "Lebanese Detainees in Syria. Transnationalism, Piety and Suffering". She is also beginning a new project on the history and politics of Twelver Shiites in Mumbai.

- **Lebanese detainees in Syria. Transnationalism, suffering, and piety** (see page 45)



Dr. Dan Smyer Yu (2011-)
Cultural Anthropology

Dan Smyer Yu is the Research Group Leader of the Department of Religious Diversity. He is an anthropologist specializing in studies of religious revitalizations, charismatic communities, 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 the Institute, he was a New Millennium Scholar and the Associate Director of the Ethnic Minority Study Center of China at Minzu University of China. He also taught and held research positions at the University of California, Davis, Graduate Theological Union, San Francisco Theological Seminary, and Sacramento City College, and the Center for the Pacific Rim of University of San Francisco.

- **Imagining Tibet in China: Spiritualism of nation and nationalism** (see page 44)
- **The politics of secularism and the emergence of new religiosities** (see page 40)
- **Religious diversity and ecological sustainability in China** (see page 47)
- **The spread of Tibetan Buddhism in China: Charisma, money, enlightenment (completed)** (see page 48)



Shaheed Tayob (2012-)
Social Sciences

Shaheed Tayob is a Phd fellow at the Department for Religious Diversity. He is currently developing the focus for his PhD research. He has an undergraduate degree in finance, holds a CFA charter, and has three years of working experience as a chartered accountant. After leaving the corporate world he has pursued his research interest in understanding religion and economy through a focus on consumption. His research career has included an analysis of the soccer World Cup in South Africa through the lens of Millennial Capitalism, where he argued for consumption as a religious sacrifice. Staying with the issue of consumption, he has recently handed in his MA dissertation at the University of Cape Town, South Africa, entitled: "Consuming, Producing, Defining Halal: Halal Authorities and Muslim Consumers in South Africa." Shaheed conducted fieldwork in three cities in South Africa in order to understand how halal has been transformed by the consumer economy. At the MPI MMG he intends to develop his research interests in religion, Islamic studies, ritual, modernity, consumption, markets and capitalism.



Sajide Tuxun (2011-)
Journalism, Ethnology

Sajide Tuxun is a Doctoral Research Fellow at the Institute, holding a B.A. in Journalism (2006) and an M.A. in ethnology from Shaanxi Normal University, China (2009). Her field research and thesis investigated the Uyghur migrants in Xi'an. Sajide is interested in questions relating to ethnicity, migrants, gender, religion, urbanization, education, and globalization. Currently she is conducting a comparative study on Uyghurs in Shanghai and Shanghainese in Xinjiang Uyghur Autonomous Region.

- **Gender, ethnicity and religion: Making sense of Uyghur aspirations in Shanghai** (see page 37)



Dr. Sahana Udupa (2011-)
Social Anthropology

Sahana Udupa is a postdoctoral research fellow at the Institute. Her current research focuses on religious experiences through the news media in urban India. The project examines two programs within the commercial news media to understand how they unfold as mediatized religious objects of production and reception in the 'globalizing' city of Bangalore. Through these specific field sites, the study engages questions around new inter-linkages between religion, news and urban expansion in India in the decades following economic liberalization. Her doctoral research at National Institute of Advanced Studies, India, explored the interface between the bilingual field of news production and urban publics in Bangalore, and how new ideas of news shape and get shaped by a deeply fractured urban landscape. Sahana was a Spring 2010 Visiting Scholar and currently an Affiliate at the Center for Global Communication Studies, Annenberg School for Communication, University of Pennsylvania.

- **Supernatural as news, spiritual as newsy: Religious experiences through the news media in urban India** (see page 50)



Prof. Dr. Peter van der Veer (2008-)
Anthropology

Peter van der Veer is Director at the Max Planck Institute for the Study of Religious and Ethnic Diversity at Göttingen and Honorary Professor of Ethnology, University of Göttingen. Previously he was 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, Director of the International Institute for the Study of Islam and Chairman of the Board of the International Institute for Asian Studies, both in Leiden, University Professor at Large at Utrecht University, a position he continues to hold. He is an elected Fellow of the Royal Netherlands Academy of Arts and Sciences. Professor van der Veer serves on the Advisory Board of Public Culture, Contributions to Indian Sociology, Nations and Nationalism, Culture and Religion, Domains, Cultural Dynamics, and China in Comparative Perspective.

- **Comparative study of urban aspirations in mega-cities** (see page 27)
- **Globalization of religious networks** (see page 39)
- **North-West by East-West** (see page 46)
- **Religious diversity and ecological sustainability in China** (see page 47)
- **Spiritual heritage in contemporary Vietnam** (see page 49)
- **Urban aspirations in Seoul: Religion and mega-cities in comparative studies** (see page 28)



Jingyang Yu (2013-)
Religious Studies

Jingyang Yu joined the Department of Religious Diversity as a doctoral research fellow in November 2013. She received her B.A. 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 M.A. 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.

- **Chinese Christian communities in Berlin** (see page 39)



Sarover Zaidi (2011-)
Social Anthropology

Sarover Zaidi is a doctoral research fellow at the Max Planck Institute with an affiliation at the University of Utrecht, Amsterdam. Her work focuses on religious architecture in Mumbai and its relationship to the larger neighborhood, municipal planning and urban space of the city. Working between theological architecture (especially the three Semitic religions), ghettoized neighborhoods, and the formation of city plans, she looks at the forms in which these expand into the social, the political and the pluralistic practice of religion in a cosmopolitan city. She finished her MPhil in Sociology in 2011 at the Department of Sociology, Delhi School of Economics, with work on the idea of 'experience' and its relation to language and knowledge in social anthropology. She holds a Masters in sociology/social anthropology (2003) and has an undergraduate degree in philosophy (2000).

- **Religious architecture, everyday life and urban space in Mumbai** (see page 33)

Department of Socio-Cultural Diversity



Dr. Sofya Aptekar (2011-)

Sociology

Sofya Aptekar is a Postdoctoral Research Fellow. As part of the Globaldivercities project, she is studying super-diversity in public spaces in a neighborhood in Queens, New York. She holds a PhD in sociology from Princeton University, where she also served as a postdoctoral research associate. Her previous work has focused on citizenship and naturalization in the US and Canada, political incorporation of immigrants, and context of exit in migration from the Baltic countries. Sofya has also worked as a lecturer in sociology at Rutgers University.

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Beatriz Martín Aragón (2013-)

Medical Anthropology

Beatriz Martín Aragón is a doctoral candidate under the supervision of Dr. Sahra Gibbon at University College London in the Department of Anthropology. Her thesis deals with diversity in public healthcare institutions in Spain, specifically with Roma minorities. Beatriz holds a MSc in Medical Anthropology, University College of London (UCL 2012), an Advanced Studies Degree (MSc degree) in the Socio Medical Science and Medical Humanities Programme at the Department of Preventive Medicine and Public Health, history of science in the Faculty of Medicine, Complutense University of Madrid (2008), and a BS in medicine and surgery, University of Zaragoza (2002).

- **Roma and healthcare: A case study of reproductive health and cultural difference in Madrid** (see page 55)



Dr. Karel Arnaut (2011-2013)

Anthropology

Karel Arnaut is a Research Fellow at MPI MMG where he coordinates the Socio-Linguistic Diversity working group and pursues his own research on aspects of sociolinguistic super-diversity in city-based transactions between Africa and Europe, more particularly Cape Town, Kinshasa, Abidjan and Brussels. The main focus of his previous work was student and youth movements, political and cultural participation, and the restructuring of public spaces in urban Africa and Europe. Arnaut is also interested in postcolonial dynamics in the area of diasporic identity-formation and activism in urban contexts in Europe and Africa.

- **Language factories: Cape Town, Kinshasa, Abidjan, Brussels** (see page 65)
- **Writing along the margins: Literacy and agency in a West African city** (see page 72)



Paul Becker (2012-)

Sociology

Paul Becker is a Doctoral Research Fellow at the Georg-August Universität Göttingen and a member of the MaxNetAging Program of the Max Planck Society. He is affiliated with Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen and the Max Planck Institute for Demographic Research in Rostock. He holds an M.A. 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' strategies and resources in their interaction with the formal and informal state. His current research interests include the topics of migration, informality and corruption, nationalism and the strategies of migrants.

- **Migrants' interaction with the formal and informal state in the Russian Federation** (see page 66)



Kristen Biehl (2013-)
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, minorities, diversity, urban space, housing, informality and governmentality, and focuses on Turkey. As a doctoral fellow at the Max Planck Institute, she will be working on completing her doctoral research that examines the ways in which differences are socially and spatially experienced in contexts of intense migration led diversification, and where "old" meets "new".

- **Home making in diversity: Social and spatial encounters with difference in a migration hub of Istanbul** (see page 65)



Astghik Chaloyan (2012-)
Sociology

Astghik Chaloyan is a doctoral student at Georg-August-Universität Göttingen with a DAAD doctoral fellowship. Astghik received her BA (2005) and MA (2007) at the Faculty of Sociology, Yerevan State University, Armenia. Her PhD project is on Armenian migrants in Germany, and focusses particularly on the social formation and reproduction of transnational ties. In her research

she analyzes migrants' transnational activities, the reproduction of transnationalism from one generation to another and self-identification issues referring to transnational lifestyle.

- **Transnational migrant ties: Social formation and reproduction among Armenians in Germany** (see page 61)



Dr. Felicity Hwee-Hwa Chan (2013-)
Urban Studies and Planning, Geography

Felicity Hwee-Hwa Chan is a post-doctoral 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's globalizing multi-ethnic spaces" compares three multi-ethnic and multi-national neighborhoods of different socio-economic living conditions in Los Angeles. It looks at how diversity is lived and negotiated in order to illumine opportunities that urban spaces offer for facilitating everyday intercultural understanding. Felicity holds a Master in urban planning from Harvard University Graduate School of Design (2004) and a Bachelor of Arts (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.

- **Comparing planning interventions in culturally diverse cities of global immigration** (see page 63)
- **Tensions of diversity: Living and planning in globalizing urban spaces** (see page 71)



Dr. Anna Cieslik (2011-2013)
Urban Geography

Anna Cieslik is a postdoctoral research fellow. As part of the Globaldivercities project, she is studying super-diversity in public spaces in a neighborhood in Astoria, Queens, New York. She holds a PhD in Geography from Clarke University. Her previous work has focused on migration, construction of stereotypes and identity management. Her current research interests include urban geography, international migration and feminist geography.

■ **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Dörte Ulka Engelkes (2011-)
Anthropology

Dörte U. Engelkes is research fellow with the Department of Socio-Cultural Diversity. As a visual anthropologist and filmmaker, she is responsible for the visualization of the project "GLOBALDIVERCITIES - Migration and New Diversities in Global Cities" headed by Prof. Dr. Steven Vertovec. Dörte U. Engelkes holds an MA in cultural anthropology and communication studies. After her training as a camerawoman 1997, she has worked as a freelancer, producing features and documentaries for television and the internet. As a lecturer she is teaching visual communication, media practice and camera at a number of German universities including the Medienakademie Hamburg and the Institute for Social and Cultural Anthropology at Göttingen University.

■ **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Dr. Elena Gadjanova (2013-)
Political Science

Elena Gadjanova is a postdoctoral fellow at the department. Elena holds a PhD in Political Science from the Graduate Institute, Geneva, and an MPhil in international relations from the University of Cambridge. During the Fellowship, Elena will work on a book manuscript based on her doctoral dissertation and finalize a number of working papers. These papers question the determinants of ethnic identification and voting in developing countries, and develop a model accounting for the influence of various groups' preferences on party strategies in democracies. In addition, Elena will carry out a research project entitled "Socio-cultural diversity and political issue deliberation in Northern Ghana." The project questions what motivates cross-ethnic voting in diverse settings by gathering and analyzing data on political issue articulation and voter attitudes in Tamale and Bolgatanga, Ghana.

■ **Socio-cultural diversity and political issue deliberation in Northern Ghana** (see page 59)



Mark Anthony Geraghty (2013-)
Anthropology

Mark Anthony Geraghty joined the institute as a PhD Candidate from the Department of Anthropology at the University of Chicago and is 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. As a doctoral fellow at the Max Planck Institute he is working on a research project that ethno-

graphically investigates the Rwandan state's recent campaign against "genocide ideology" — ideas, revealed through speech, writing and actions, said to foster ethnic hatred, and now officially constituted as the root cause of genocide.

■ **The Rwandan state's campaign against genocide ideology** (see page 55)



Tilmann Heil (2009-2013)

Social Anthropology

Tilmann Heil is a doctoral research fellow at the Institute and D.Phil. candidate at the University of Oxford's Institute of Social and Cultural Anthropology and African Studies Center. Additionally, he is affiliated with the Oxford Diasporas Programme at the International Migration Institute (IMI) and the Centre for Migration, Policy and Society (COMPAS). His research in Catalonia (Spain) and the Casamance (Senegal) focuses on discourses, practices, and transnational experiences of diversity, difference, conviviality, and migration. After studying geography, history and political science at the Humboldt-University of Berlin, he completed an M.Phil. in Migration Studies at COMPAS, concentrating on interdisciplinary approaches to migration.

■ **Cohabitation and Convivencia. Comparing Conviviality in Casamance and Catalonia (completed)** (see page 57)



Dr. Jörg Hüttermann (2012-)

Sociology

Jörg Hüttermann 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". Since then Jörg has been a researcher at the Institute for Interdisciplinary Research on Conflict and Violence. He was 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 high share of Aussiedler", and finally "conflict and figuration in Bradford and Duisburg" (finished in 2012). Jörg gained his doctorate in the Department of Sociology at the University of Bielefeld in 1998 with a study on "Islamic Mysticism in Germany". His research highlights the constructive potential of conflicts for societies of immigration.

■ **Diversity and contact ('DivCon')** (see page 58)



Christian Jacobs (2013-)

Sociology and Geography

Christian Jacobs joined the Department of Socio-Cultural Diversity to work on his dissertation which deals with the role of public space for social interactions. More specifically he is interested in studying the relevance of the physical context for structuring the way strangers interact in everyday life. He is also part of the "Diversity and Contact" (DivCon) research group. After studying sociology and geography at the universities of Göttingen and Utrecht, Christian received his Master of Arts in July. His final thesis examined the significance of contact opportunities in public space of neighbourhoods for the frequency of interethnic contacts. Christian has worked at the Institute as a student assistant since 2009. In his time at the Institute, he was contributing to the DivCon study, mainly being involved with data collection and analysis. His

fields of interest are the study of cities, social interactions and diverse societies.

■ **Diversity and contact ('DivCon')** (see page 58)



Peter Kankonde Bukasa (2013-)
Public Law

Peter Kankonde joined the institute to prepare his doctorate via a research project in the field of ethnic diversity. Peter is a Congolese (DRC) national. He is currently studying towards 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 shortly as candidate lawyer and human rights activist in Kinshasa, he moved to Johannesburg, South Africa, and completed B.A. Honours and Master Degrees in forced migration studies from the University of the Witwatersrand. His interdisciplinary research interests have evolved from a focus on human rights and law and society issues to the interrogating of socio-cultural meaning of migrants' transnational socio-political belonging and participation. He is currently researching on migrants' Pentecostalism, the role of religion in migrants' integration and social life, and the dynamics of mutual perceptions between local and foreign populations, migrants-locals social conflicts and super-diversity issues in Johannesburg's migrant populated areas. Peter has extensively worked on and supervised numerous field research projects at ACMS since 2007. He also co-ordinates, since January 2013, the new ACMS' Religion and Migration Research Initiative.

■ **The Business of Integration: Super-Diversity, Migrants' Religious Entrepreneurship, and Social Transformation in Post-Apartheid South Africa**
(see page 62)

■ **Steaming the devil away: Migration and the reinvention of healing practices in the city**
(see page 70)



Dr. Laavanya Kathiravelu (2011-2013)
Sociology

Laavanya Kathiravelu is a postdoctoral research fellow and an associate researcher at the Asia Research Institute, National University of Singapore. Working within the Globaldivercities project, her research concerns issues of migration and super-diversity in the city-state of Singapore. Her previous work explored labour migration and city-building in the emirate of Dubai. Laavy's research interests include ethnographies of the everyday, diaspora, migration and global cities in the South. She has lectured in universities in Sydney, Singapore and Dubai.

■ **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Christiane Kofri (2009-)
Publications Management
Sociology

Christiane Kofri is a social scientist working on the project "Political Institutions and the Challenge of Diversity" headed by Dr. habil. Karen Schönwälder at the MPI's Department of Socio-Cultural Diversity. Her dissertation research focuses on the political activities of migrants at the local level in Germany. She is currently the publications manager at the Institute.



Dr. Kristine Krause (2011-2013)
Social Anthropology

Kristine Krause was a postdoctoral fellow from 2011-2013, when she coordinated the work of the international working group on medical diversity. Together with other members of the working group, she carried out a comparative international pilot study on super-diversity and pathways to health. Before commencing her work at the Institute, she worked as a research fellow in a project on transnational networks, religion and new migration funded by the DFG. Kristine received her PhD in social anthropology from the University of Oxford. Her thesis was based on fieldwork with migrants from Ghana in London and focused on what people do when they are sick and when and how they combine different therapeutic practices. Kristine's research interests include the intersections of medicine and religion, and the ways in which bodily conditions become the basis for political subjectivities. She has published on medical pluralism in Ghana, transnational Pentecostal networks, transnational therapy networks, diaspora and political subjectivity. She is also co-editor of *African diaspora: Journal of Transnational Africa in a Global World*.

- **Categories of difference in care relations** (see page 52)
- **Super-diversity and pathways to health care** (see page 56)
- **Therapeutic crises, diversification and mainstreaming** (see page 56)



Dr. Annelies Kusters (2013-)
Social Anthropology, Deaf Studies

Annelies Kusters is a postdoctoral researcher specializing in social and cultural anthropology and deaf studies, and having research experience in India, Ghana and Surinam.

Currently, she is investigating the use of gestures between deaf and hearing strangers and acquaintances in public and parochial space in Mumbai (such as markets, shops, streets, food joints, public transport). The discourse range of gestural communication, their limitations and potential are investigated, in relation to the places where the interactions happen, and to people's perspectives on gestural communication.

- **Deaf-hearing gestural interaction in Mumbai: An ethnography of communication** (see page 63)
- **The politics of getting a seat. Diversity, intersectionality and deaf commuters in the "handicapped compartments" of Mumbai suburban trains** (see page 68)



Dr. Damián Omar Martínez (2013-)
Philosophy, Intellectual History

Damián Omar Martínez is a postdoctoral research fellow at the Department of Socio-Cultural Diversity. He studied philosophy and social & cultural anthropology at the universities of Murcia, Granada and UNED (Spain). He received his BA and Postgraduate Diploma of Advanced Studies in Philosophy at 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), at the MPI MMG, and at the Amsterdam Institute for Social Science Research, where he received further training in ethnographic and qualitative research methods. He received his PhD in philosophy at the University of Murcia in 2013, with a dissertation on the intellectual receptions of W. Kymlicka and G. Baumann in Spain. His research interests include the intellectual history and sociology of contemporary social sciences, the international circulation of ideas,

academic networks, epistemic communities and the anthropology of expertise, nationalism(s) and ethnicity in Spain, the ethnography of cultural diversities, and political theory. During his period at the MPI MMG, he is working on publications from his PhD research. He will also continue collecting data to widen the empirical scope of his research, so as to better understand the dynamics of diversity in Spain, and to reconstruct the transnational academic networks of contemporary research(ers) on cultural diversity.

- **Travelling theories of cultural diversity:**
G. Baumann & W. Kymlicka in comparative perspective (see page 61)



Dr. Raji Matshedisho (2011-)
Sociology and Political Philosophy

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

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Alexei Matveev (2011-)
Scientific Software

Alexei Matveev is an applications programmer at the Department of Socio-Cultural Diversity. As a developer and designer

he is responsible for interactive data visualizations in the scope of the Globaldivercities project. Prior to his current position, he worked with various clients in the field of graphic design, web development and semantic web. His work has been included in the 2011 exhibition “Media of Mobility” at the ZKM Media Museum in Karlsruhe, Germany. His current interests include augmented reality and mobile computing.

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Fran Meissner (2009-2013)
Migration Studies

Fran Meissner is a Max Weber Fellow at the European University Institute (EUI) in Florence, Italy. Before joining the EUI as a post-doctoral researcher Fran was a doctoral research fellow at the MPI MMG where she completed her research for a PhD in Migration Studies at the University of Sussex. She successfully defended her thesis in August 2013. Fran’s research interest focusses on contemporary urban social configurations and how these are transformed through international migration. Her PhD research is an empirical application of super-diversity and it investigates how multidimensional forms of migration related differentiations can be studied through the social networks of migrants from numerically small migrant groups. Fran holds an MSc in Migration Studies from the University of Sussex and has previously studied at Keele University. She has worked as an associate researcher for the Sussex Centre for Migration Research and with the UK based Runnymede Trust. She has gained teaching experience at Sussex University and has worked as a consultant for the Institute of Development Studies.

- **Socialising with diversity (completed)** (see page 69)



Dr. Magdalena Nowicka (2010-2013)
Sociology

Magdalena Nowicka holds a BA in international relations from the University of Warsaw, Poland (1999), an MA in cultural studies from the Jagiellonian University in Krakow, Poland (2001) and a summa cum laude doctoral degree in sociology from the Ludwig Maximilian University in Munich (2005). She was awarded a scholarship from the Bavarian Ministry of Sciences, Research and the Arts for postgraduate studies in sociology in 2001/2002 and a German Sociological Association (DFG) postdoctoral scholarship for conducting research on Polish-German transnational migration at the University of Bamberg (2005/2007). She has lectured at the Institute of Sociology at the Ludwig Maximilian University in Munich since 2006.



Dr. Monika Palmberger (2008-)
Social Anthropology

Monika Palmberger is a research fellow at the Department of Socio-Cultural Diversity, currently working on a research project on older migrants in Vienna. She obtained a D.Phil in social anthropology from the University of Oxford with a thesis entitled "How Generations Remember. An Ethnographic Study of Post-War Mostar". For her MA in social anthropology (with a minor in political science, history and sociology) she studied at Georgetown University, the University of Copenhagen and the University of Vienna, from which she graduated in 2003. She gained teaching experience at the University of Vienna and at the University of Göttingen and has been engaged in field research in Bosnia and Herzegovina since 2002.

- **Older migrants in Vienna: Aging and social relations** (see page 67)



PD Dr. Sören Petermann (2008-2013)
Sociology

Sören Petermann is a research fellow and is currently working on the interdisciplinary research project "Diversity and Contact". Previously he worked as a scientific researcher and lecturer at the Institute of Sociology and at the Collaborative Research Centre 580 "Social development in post-socialistic societies" at Martin Luther University Halle-Wittenberg. He has taught courses at the graduate and undergraduate level at Halle University, Leipzig University of Applied Sciences, Nuremberg University and Göttingen University. He obtained a Dr. phil. in 2001 and a Dr. phil. habil. in 2012, both from Halle University.

- **Diversity and contact ('DivCon')** (see page 58)
- **Urban populations and their social capital** (see page 62)



Dr. Maria Schiller (2013-)
Social and Cultural Anthropology

Maria Schiller is a postdoctoral research fellow in the Department of Socio-Cultural Diversity, where she is involved in the project 'How cities shape diversity'. Maria's research focuses on local government institutions and diversity politics in a comparative perspective, with research experience in the UK, Austria, Belgium, and the Netherlands. She holds a PhD in Migration Studies from the University of Kent. Her PhD thesis has the title: "A post-multicultural era: Implementing diversity policy in Amsterdam, Antwerp, and Leeds" (February 2013). Maria has teaching experience at the University of Kent (MA Program 'International Migration') and at the University of Vienna (social & cultural anthropology). For her MA degree she studied social and cultural anthropology at the University of Vienna, with parts of her studies conducted at the University of Utrecht, NL.

- Post-multicultural cities and the politics of diversity (see page 52)



Prof. Dr. Karen Schönwälder (2008-)
Political Science

Karen Schönwälder is the Research Group Leader at the Max Planck Institute for the Study of Religious and Ethnic Diversity. Since 2011 she is Extracurricular Professor at the Georg August University Göttingen. Previously she was head of the Programme on Intercultural Conflicts and Societal Integration at the Social Science Research Center Berlin (WZB) and *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. From 2011 to 2013 Karen Schönwälder was a member of the Integrationsbeirat des Landes Niedersachsen.

- **Diversity and contact ('DivCon')** (see page 58)
- **Political institutions and the challenge of diversity** (see page 53)



Anna Seegers-Krückeberg (2011-)
Cultural and Social Anthropology

Anna Seegers-Krückeberg is a Doctoral Research Fellow at the Institute and a PhD candidate in cultural and social anthro-

pology at the University of Göttingen. She is working on her doctorate within the Globaldivercities project. In her PhD work she focuses on the use of visual methods in diverse public spaces. She holds a M.A. in Social and Cultural Anthropology and European Ethnology from the University of Göttingen. She has gained teaching experience in the field of Visual Anthropology and works as the organizer of the Göttingen International Ethnographic Film Festival.

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)
- **Picturing social encounters. Visual research of diversity in public space** (see page 67)



Cihan Sinanoglu (2010-)
Sociology

Cihan Sinanoglu is a doctoral research fellow at the Institute. He is working in the project "Immigrants in the councils of German cities" headed by Dr. habil. Karen Schönwälder. He acquired his university degree in social sciences (media and communication studies, political science, labor, 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*". The study dealt with the question how ethnic media affect the integration of migrants in Germany.

- **Local councillors with migration background: The role of migration background and ethnicity for their political practices** (see page 54)
- **Political institutions and the challenge of diversity** (see page 53)



Dr. Alex Street (2013-)
Political Science

Alex Street is a postdoctoral researcher in the department. Alex holds a PhD from the University of California, Berkeley (December 2011), awarded for the dissertation "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 ensues from immigration.

- **Immigration and political socialization**
(see page 52)
- **Political institutions and the challenge of diversity**
(see page 53)



Kaat Van Acker (2013)
Psychology

Kaat Van Acker was a postdoctoral research fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity. Kaat studied psychology at the University of Leuven in 2008 and obtained her PhD from the same university in 2012. She has been a fellow of the Flemish Research Foundation (2008-2012). Her interests lie broadly in the field of intergroup relations. Topics of research are acculturation, intergroup contact, intergroup threat, multiculturalism, social identity, historical representations and collective emotions.

- **Diversity and social identity complexity**
(see page 64)



Prof. Dr. Steven Vertovec (2007-)
Social Anthropology

Steven Vertovec is Director at the Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen and Honorary Joint Professor of Sociology and Ethnology at the 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 is also co-Editor of the journal *Global Networks*. His research interests include diasporas, transnationalism, ethnic minorities and conceptualizations of diversity and multiculturalism.

- **Diversity and contact ('DivCon')** (see page 58)
- **Ethno-religious diversity and social trust**
(see page 59)
- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)
- **Migration and diversity** (see page 66)
- **The Routledge international handbook of diversity studies** (see page 59)
- **Super-diversity** (see page 71)



Daniel Volkert (2010-)
Sociology

Daniel Volkert is a doctoral research fellow at the Max-Planck-Institute for the Study of Religious and Ethnic Diversity. 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 is currently finalizing a project headed by Prof. Dr. Karen Schönwälder in which the political participation and representation of diversity

at the local level in Germany will be analysed. He is also a visiting PhD student at Sciences Po Paris. He obtained his MA in social sciences (political science, sociology, european law and development economics) at the Georg-August-University in Göttingen, Germany, in July 2008. In his thesis he critically analysed the effects of remittances on poverty reduction in the country of origin and the integration process of migrants in the country of arrival. In his present research he concentrates more on the political dimension of integration processes, i.e. processes of political incorporation within political parties. As part of this project, he conducted expert interviews in order to prepare a report for the Institute on the state of the research regarding immigrant political incorporation in France.

- **Political institutions and the challenge of diversity**
(see page 53)
- **Coping with migration-driven diversity:**
A comparison between the German Social Democrats and the Socialist in France
(see page 53)



Dr. Alex Wafer (2011-)
Urban Geography

Alex Wafer is a postdoctoral research fellow. As part of the GlobalDivercities project, he is studying super-diversity in public spaces in a neighborhood in Johannesburg, South Africa. He holds a PhD in geography from Open University, Milton Keynes. 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.

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Dr. Susanne Wessendorf (2008-)
Social Anthropology

Susanne Wessendorf is a postdoctoral research fellow, currently working on patterns of 'super-diversity' in a London neighbourhood. She holds a D.Phil in social anthropology from Oxford University. Her thesis focused on the interrelationship of integration and transnationalism among second-generation Italians in Switzerland. She has a Masters of philosophy from the University of Basle, Switzerland, in social anthropology, european anthropology and linguistics and has been an assistant lecturer at the Institute of Social Anthropology, University of Berne, Switzerland. Her research interests include urban diversity and intersections of multiple differences, social relations in urban contexts, transnationalism and the second generation.

- **Social relations in super-diverse London**
(see page 69)



Dr. Junjia Ye (2011-)
Geography

Junjia Ye is currently a postdoctoral research fellow in urban geography with the Max Planck Institute for the Study of Religious and Ethnic as part of the GLOBALDIVERCITIES project. She is also a visiting research fellow at the Asia Research Institute at NUS. She received her PhD in geography at 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 further create visual narratives through her work. She is currently finishing her first book, entitled *Inequality in the Global City: The Division of Labour and the Politics of Cosmopolitanism in Singapore*.

■ **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)



Abbas Yousefpour (2011-)
Digital Media Designer

Abbas Yousefpour 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. In the past 16 years, Abbas Yousefpour was a film and video editor with the IWF Wissen und Medien GmbH at Göttingen and he cut and edited in post-production scientific documentaries for universities and colleges and also for industrial clients. He also worked as a freelance or staff employee for television stations and television production and produced in freelance projects own ethnographic films as director, cinematographer, and editor.

■ **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 64)

Max Planck Fellow Group “Governance of Cultural Diversity”



Dr. Marian Burchardt (2012-)

Sociology and Social Anthropology

Marian is Postdoctoral Research Fellow in the research group “Governance of Cultural Diversity”, headed by Matthias Koenig, and as Associate Lecturer at the University of Göttingen. His research explores the organization of religious diversity and manifestations of secularity in discourses on cultural identity and heritage. Before coming to the Max Planck Institute, he worked as a researcher in the project “Multiple Secularities”, based at the Cultural Studies Department of the University of Leipzig, and as a lecturer at the Department of Development Sociology at the University of Bayreuth. Marian was also a visiting scholar at the New School for Social Research in New York City, the Social Science Research Centre Berlin (WZB), and the University of Stellenbosch. Marian studied sociology, political science and media studies in Dresden, Barcelona and Leipzig. In 2004 he earned his MA at the University of Leipzig with a dissertation on religion and violence in conflicts between Hindus and Muslims in Gujarat/India. His doctoral dissertation, submitted to the University of Leipzig in 2009, explores the entanglements of religion, sexuality and biomedicine in South Africa’s HIV/AIDS epidemic from a transnational perspective.

■ Secularity and cultural memory – Spain and Canada in comparison (see page 75)



In-Sook Choi (2012-)

Sociology

In-Sook Choi is a Ph.D student at the Institute, at Göttingen University and at the École Normale Supérieure de Cachan in France. Her research interests include human rights

and minorities, which she is studying in her dissertation project “The Struggle for Ethnic Minority Rights in Japan and South Korea”. She holds a Master in sociology from Bamberg University (2007) and has studied in Bamberg and at Université Paris Ouest Nanterre La Défense. She has gained teaching experience at Göttingen University and was a recurrent visiting researcher at Keio University and Korea University.



Prof. Matthias Koenig (2011-)

Sociology

Matthias Koenig is Max Planck Fellow at the Institute, leading his own research programme on socio-legal dynamics of governing cultural diversity. He is full professor of sociology/sociology of religion at the University of Göttingen. Having studied at the Universities of Hamburg, Princeton and Marburg and having worked at UNESCO’s division of social sciences, Paris, he holds a Master and a Doctoral degree in sociology from the University of Marburg as well as a habilitation in sociology from the University of Bamberg, Germany. Before joining the University of Göttingen in 2006, Matthias held teaching positions at the Universities of Marburg and Bamberg and, as guest professor, at the École Pratique des Hautes Etudes (EPHE-Sorbonne) in Paris as well as at the University of Michigan, Ann Arbor. In 2010-2011, he held the Hannah Arendt Visiting Chair (DAAD) for German and European Studies at the University of Toronto. He 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 editorial board member of the journals *Diversities*, *International Sociology*, *Social Compass*, and *Sociologie et sociétés*, and advisor

ry board member of the *Zeitschrift für Soziologie* and the Institute for World Society Studies (Bielefeld).

- **Changing legal definitions of minority rights and nationhood in written constitutions** (see page 73)
- **Judicial politics and the accommodation of religious minorities** (see page 74)
- **The politics of secularism and the emergence of new religiosities** (see page 40)



Dr. Stefan Kroll (2012-2013)
Legal History and Sociology

Stefan Kroll is a postdoctoral research fellow within the Max Planck Fellow Group “Governance of cultural diversity – socio-legal dynamics”. Before joining the institute, Stefan was Postdoctoral Fellow at the Munk School of Global Affairs in Toronto in 2011/2012. As PhD-Student, he worked at the Max Planck Institute for European Legal History in Frankfurt from 2008-2011. Stefan holds a Doctoral degree in social sciences and was awarded the Friedrich-Christoph-Dahlmann-Award in 2011 and the Otto-Hahn Medal of the Max-Planck-Society in 2012. His research is focused on the emergence of world society, law and society, and the history of international law. His publications include a book on the adaption of international law in China (Nomos, 2012) and the edited volume “Law on Stage” (Meidenbauer, 2011). Stefan has published various articles, book chapters, and reviews in international journals and edited volumes. At the institute, Stefan will conduct research on “Religious minority protection as a narrative to justify international interventions”.

- **Religious minority protection and the law of international intervention** (see page 75)



Dr. Julia Martínez Ariño (2013)
Sociology

Julia Martínez Ariño received a PhD in sociology from the Universitat Autònoma de Barcelona (2012) for her work on the contemporary Jewish communities of Catalonia. Since 2007, she has been a researcher at ISOR (Research Into Sociology of Religion), a group directed by professor Joan Estruch with a strong focus on the governance of religious diversity in Spain (particularly in Catalonia). As a Post-doc Fellow in the Max Planck Fellow Group “Governance of Cultural Diversity – Socio-Legal Dynamics”, she is working on the analysis of the management of religious diversity in various institutional settings in Spain. Currently, she is studying the accommodation of religious needs and demands in Spanish public hospitals and prisons. Some of her working papers deal with the renegotiation of the place and role granted to religions in such institutions, as well as the specific accommodation strategies developed to incorporate religious minorities’ practices. Specifically, she focuses on the management of the celebration of Ramadan in prisons and the institutional arrangements for religious care delivery in hospitals.

- **The accommodation of religious diversity in Spanish public institutions** (see page 73)



Dr. Samuel Nelson (2013-)
Sociology

Samuel Nelson is a postdoctoral researcher within Matthias’ Koenig’s research programme at MPI MMG. He finished his PhD in sociology at Yale University in 2013 and is preparing his dissertation as a book manuscript entitled, „Empire and the Global Millennium: Inventing Modern Evangelicalism on the Frontiers of the Confessional State, 1688-1745.“ His research at the Max Planck Institute focuses on processes of seculariza-

tion and religious change in imperial environments, and on the political management of ethno-religious diversity in colonial state-formation, with a particular emphasis on the British Empire.



Sabine Trittler (2012-2013)

Sociology

Sabine Trittler is a visiting doctoral research fellow at the Institute, a PhD student in sociology and lecturer at the Department of Sociology at the Georg-August-University in Göttingen. She obtained her university degree in social sciences (sociology, economic and social psychology, labor law and business administration) at the Georg-August-University in Göttingen in October 2010. Her research interests include sociology of religion, migration and integration research, nationalism, Europeanization and human rights. In her dissertation on religion and national identity she is focusing on the role of religious and secular elements for national boundary-making in Europe and North America (supervision: Matthias Koenig). From September 2012 until December 2013 she assisted in the editorial work for the *Global Networks* Journal.



Thorsten Wallbott (2013-)

Sociology

Thorsten Wallbott's dissertation deals with the relationship between immigration, citizenship and cultural diversity in Western European states. Conceptually building upon the World Society Approach and using a comparative historical research design, the project analyzes the development of different modes of national belonging in the postwar era, thereby focusing on the legal regulation of diversity in political constitutions. After studying sociology and social psychology

at the universities of Göttingen and Gent, Thorsten received his Master of Arts in May 2013. His final thesis examined the role of national and international contexts for the configuration of citizenship in Western European societies. Prior to his present position, Thorsten worked at the institute as a student assistant. During this time, he was mainly involved in research projects on the political representation of immigrants in Germany and the legal regulation of cultural diversity in constitutions around the world. His further research interests are ethnic inequality in the educational system, discrimination and nationalism.



Dr. Zeynep Yanasmayan (2013-)

Sociology

Zeynep Yanasmayan received her PhD degree from the Faculty of Social Sciences at KU Leuven with a dissertation entitled "Turkey entangled with Europe? A qualitative exploration of mobility and citizenship accounts of highly educated migrants from Turkey". She also holds an MscEcon degree on security and citizenship from the University of Aberystwyth and an MA degree on European studies from Free University of Brussels (ULB). Before MPI MMG, she worked as the Scientific Project Manager of a European framework project on religious diversity in Europe. Her major research interests revolve around migration and transnationalism studies, integration and citizenship policies, Turkish minorities in Europe and diaspora politics. At MPI MMG, she will work on publishing previous research results and contributing to the research activities of the Fellow Group, particularly on legal mobilization of religious groups.

- **Citizenship and cultural diversity in Europe: The nexus between public policies and individual level dynamics** (see page 74)

Digital Humanities Research Collaboration



Fabian Cremer (2013-)
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 and supported research projects. Since early 2012, he has worked at the SUB Göttingen in the fields of research data management and digital research infrastructures. Fabian Cremer is working at the MPI MMG within the Göttingen Digital Humanities collaborative research project, where he focusses on data workflows for archiving and sharing, solutions for archiving HD video and the concept of a virtual research environment.

■ **Digital methods and tools for anthropological research** (see page 77)



Dr. Susanne Frieze (2012-)
Qualitative Data Analysis

Susanne works as a research fellow at the Institute on a collaborative research project about Digital Humanities. Her main focus is on qualitative data analysis for the GlobalDivercities project. Susanne started her academic career at the University of Bonn studying nutrition and home economics. After receiving her undergraduate, she received an MA from the University of Oregon in the USA family resource management and marketing. In writing her Master Thesis, she discovered her interest in qualitative research methods and computer-assisted procedures for data analysis. Subsequently, she worked at QualisResearch in the USA. While working on her PhD in consumer eco-

nomics, Susanne was assistant professor at the Institute of Marketing at Copenhagen Business School. 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 documentations. Susanne recently published her book *Qualitative Data Analysis with ATLAS.ti* (SAGE publications).

■ **Digital methods and tools for anthropological research** (see page 77)



Jens Ludwig (2012-2013)
Library and Information Science

Jens works at MPI MMG on 'Digital Humanities', a collaborative research project with the University of Göttingen. He will design research data workflows and develop a concept for a virtual research environment for anthropological research. Jens studied philosophy and computer science and has worked at the University Library (SUB) as a developer in a project concerning digital long-term preservation. In 2008 he earned a second degree as Master of Library and Information Science. He worked in a variety of projects in the areas of long-term preservation, research data management and e-Science and led work packages in European and national projects. Since the beginning of 2012 he is acting Deputy Head of the Research & Development Department at SUB Goettingen.

■ **Digital methods and tools for anthropological research** (see page 77)

Non-Scientific Staff



Christel Albern
Administration Management



Andreas Barz
Housing Technology / Safety



Julian Belz
Substitution Andreas Barz and reception



Doris Bütke
Office Dept. of Socio-Cultural Diversity / Prof. Schönwälder



Simone Dietrich
Library



Kornelia Draws
IT Service



Jutta Esser
Office Prof. Vertovec



Irma Fahrner
Cleaning / Event Related Service



Heidemarie Funke
Library



Dr. Kristin Futterlieb
Library Management



Maja Goliberzuch
Staff Department



Martin Kühn
IT Service



Julia Müller
Office Prof. van der Veer



Anne Parchen
Cleaning / Event Related Service



Dagmar Recke
Reception



Dorothea Schlotter
Library



Klaudia Schmiech
Accounting



Nadine Schröder
Library



Marina Schulze
Staff Department



Karl Sieverling
IT Service



Birgitt Sippel
Website, DTP



Irene Smarsly
General Administration



Bettina Voigt
Foreign Languages



Diana Wagener
IT Service



Dr. Norbert Winnige
IT Management



Susanne Wucherpennig
Staff Department



Nurcan Yamakoglu
Cleaning / Event related service



Jie Zhang
Office Prof. van der Veer

Student Research Assistants



Céline Biesenkamp



Yan Chen



Stefanie Ender



Viet Hoang



Liu Hua



Tina Marie Joaquim



Ricarda Keenan



Laura Knobloch



Tina Krüger



Christoph Linne



Bilke Schnibbe



Myrna Sieden

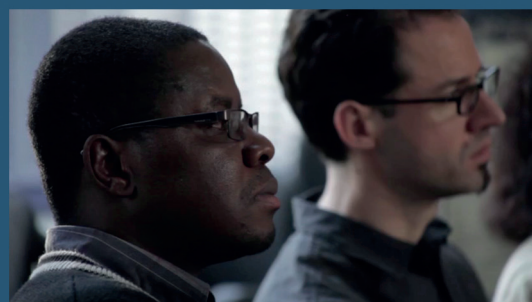


Wiebke Unger



Anna Wiese

Events





Lectures at MPI MMG

Michel WIEVIORKA (L'école des hautes études en sciences sociales, Paris)

"Multiculturalism: A problem now, or still a solution?"

17 January 2013

Sabine HESS (University of Göttingen)

"De-naturalizing transit migration - Theory and methods of an ethnographic regime analysis"

31 January 2013

Virinder KALRA (University of Manchester)

"Gender and sect in Bibi Pak Daman's Lahore"

5 March 2013

Mukulika BANERJEE (London School of Economics)

"Why India votes: The results of a comparative ethnographic study"

21 March 2013

Mary C. WATERS (Harvard University)

"Rising nativism and changing racism: A new form of American exclusion"

9 April 2013

Khenpo SODARGYE

"Making Tibetan Buddhism modern in China"

11 April 2013

Parvis GHASSEM-FACHANDI (The State University of New Jersey)

"Naming and omission in three episodes"

23 April 2013

Saba MAHMOOD (University of California, Berkeley)

"Politics of historical fiction and sectarian conflict in Egypt: Debates around Azazeel"

25 April 2013

Sanal Mohan PADIKAPARAMPIL (Mahatma Gandhi University, Kottayam, India)

"From the Lord's prayer to invoking slavery through prayers: Religious practices and Dalits in Kerala, India"

29 April 2013

Matthew ENGELKE (London School of Economics)

"In spite of Christianity: Humanism and its others in Britain"

30 April 2013

Kenneth DEAN (McGill University)

"Parallel universe: Chinese religion in Singapore"

6 May 2013

Peter GESCHIERE (University of Amsterdam)

"Witchcraft in Africa and elsewhere"

7 May 2013

Devanathan PARTHASARATHY (Indian Institute of Technology, Bombay)

"Aspirations for religion? Caste, secularization and the cacophony of religious performance in Mumbai"

14 May 2013

André LALIBERTÉ (School of Political Studies, University of Ottawa)

"The communist party and religions"

15 May 2013

Nikola TIETZE (Hamburger Institut für Sozialforschung)

“Ways of belonging and expressing critique in the European immigration society”

23 May 2013

Patrick SIMON (Centre d'études européennes de Sciences Po, Institut national d'études démographiques, Paris)

“Contested citizenships: The racialization of belongings in France”

6 June 2013

Michael HERZFELD (Harvard University)

“Spirits of the citadel: Voice and power in a Bangkok community”

10 June 2013

Peter VAN DER VEER (MPI MMG)

“The comparative advantage of anthropology”

20 June 2013

Mette HALSKOV HANSEN (University of Oslo)

“The individualization of Chinese state education: Life in a rural high school”

15 October 2013

Françoise ROBIN (INALCO, Paris)

“Lamenting with words the loss of the black tent. Tibetan nomads' settlement through the eyes of Tibetan writers in Tibet”

29 October 2013

Samuel NELSON (MPI MMG)

“Empire and secularization: Church, state and nation in colony and metropole”

30 October 2013

Benno GAMMERL (Max-Planck-Institut für Bildungsforschung, Berlin)

“Difference rules. Governing ethnically diverse populations in the British and the Habsburg empires”

31 October 2013

Philip CLART (Leipzig University)

“Competition, entrepreneurship, and network formation among Taiwanese spirit-writing cults”

5 November 2013

Patrick EISENLOHR (University of Göttingen)

“Ancestral chronotopes in ritual and media practices”

7 November 2013

Vincent GOOSSAERT (Paris)

“Territorial cults and the urbanization of the Chinese world: A case study of Suzhou”

12 November 2013

Effie FOKAS (ELIAMEP, Athens & London School of Economics)

“Religious freedom, state neutrality, and the margin of appreciation: Insights from orthodox Europe”

13 November 2013

Peter VAN DER VEER (MPI MMG)

“The value of comparison”

Lewis Henry Morgan Lecture

13 November 2013

Martin BAUMANN (University of Lucerne)

“Immigrant religious communities in Switzerland – Bridges or impediment for social incorporation?”

19 November 2013

Michael KEITH (COMPAS, University of Oxford)

“Migration and the city commons”

28 November 2013

Marie GILLESPIE (The Open University, Milton Keynes)

“British ‘Soft Power’ in perspective: Culture and diplomacy”

5 December 2013

Julia MARTÍNEZ-ARIÑO (MPI MMG)
“Governing religious diversity in Spain - A case study of prisons’ secularisation and demonopolisation”
 11 December 2013

Christina von HODENBERG (Queen Mary University of London)
“Television bigots and transitional audiences in the sixties cultural revolution”
 19 December 2013



Conferences & Workshops

India workshop
 2 July 2013 in Göttingen

Medical migration symposium
 19 March 2013 in Warwick

Friendship and the convivial city
 5-6 September 2013 in Singapore

Making space public - Conference panels of
“Public space & diversity”
 9-13 April 2013 in Los Angeles

How to study diffusion - Theories, methods, and research designs
 25-26 October 2013 in Göttingen

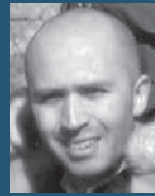
Language and super-diversity: Explorations and interrogations
 5-7 June 2013 in Jyväskylä, Finland

Diverse engagements: Migration led diversification and transformations of urban society and space
 20-24 November 2013 in Chicago

Urban aspirations of Seoul: Religion and megacities in comparative studies - The 1st international conference
 26-27 June 2013 in Seoul

Reconsidering African integration in a fragmented age
 2-6 December 2013 in Johannesburg

Guests



Guests (in alphabetical order)



Murat Akan (Bogaziçi University, Istanbul)

September 2012 - September 2013

Murat Akan was a Post Doctoral Research Fellow at the Institute from September 10, 2012 to September 9, 2013. He had received a scholarship from the Scientific and Technological Research Council of Turkey to work on his project entitled "Politics of Multiculturalism, Religion and Diversity: A Comparison of France, Turkey and Germany". He received his PhD in Political Science from Columbia University in 2005, and since then has been an Assistant Professor in the Department of Political Science and International Relations at Boğaziçi University (Istanbul). His past work has appeared in the following journals: the British Journal of Sociology; Interventions: International Journal of Postcolonial Studies; and, Studies in Comparative International Development.



Stefan Binder (Utrecht University)

February 2013

Stefan Binder received a degree in religious studies, cultural anthropology and indology from Ludwig-Maximilians-Universität München in 2011 and is currently employed as a PhD student at Utrecht University in the Netherlands. His doctoral research analyses the relationships and dynamics of a South Indian organization for the promotion of atheism within a wider cultural context of New Religious Movements and spirituality in an urban middle class milieu. The project examines local productions and negotiations of the "religious" and its various "others" by focusing on interstices, interactions, and interdependences beyond the religious-secular divide. Binder was a guest at the institute in February 2013.



Katia Bianchini (University of York)

June 2013 - December 2014

Katia Bianchini received a Laurea Degree in Jurisprudence from the University of Pavia, Italy, in 1998, and an LL.M. degree from the University of San Diego, California, U.S.A, in 2000. She was trained in civil rights as a law intern with the American Civil Liberties Union in San Diego, and with Protection and Advocacy in Oakland, California. After her admission to the New York State Bar in 2003, Katia practiced asylum and immigration law in the San Francisco Bay Area. From 2005 and 2010 she practiced immigration law as an English solicitor at Turpin and Miller in Oxford. Since 2008, she has also been a researcher with the University of Hamburg and with the University of York (2011 - present) from which she is expected to receive a PhD in 2015.



James Collins (University at Albany/SUNY)

June - July 2013

James Collins is a Professor in the Department of Anthropology, Arts and Science at the University at Albany/SUNY. He is an anthropologist and linguist by training. His main theoretical commitments lie in engaging discourse analysis with debates in social theory. His work tends to combine fine-grained analysis of linguistic practices with ethnographic research oriented to current theoretical debates about power, identity and inequality. For over twenty five years, he has studied issues of language diversity, ethnic identity, and the politics of literacy. More recently, he has investigated the social conditions of multilingualism in an era of globalization. Collins was a guest at the institute from June to July 2013.



Matias Jaime Sendoa de Echanove (Mumbai)
September 2012 - February 2013

Matias Echanove studied economics and government at the London School of Economics as well as urban planning at Columbia University, New York. He is now a PhD candidate at the University of Tokyo in the Graduate School of Interdisciplinary Information Studies. His research interests include participatory urban planning and design, local economic development, and information and communication systems. He lives and works in Mumbai where he co-founded the Institute of Urbanology with Rahul Srivastava (urbanology.org). Matias is one of the creators of URBZ (urbz.net), a platform promoting collaborative urban planning practices and experimental research. He was a guest at the institute from September to February 2013.



Claire de Galember (CNRS)
January - March 2013

Claire de Galember is a sociologist at the CNRS (National Center of Scientific Research) in Paris. She visited the institute from January to March 2013 to work with the Max Planck Fellow Group "Governance of Cultural Diversity – Socio-Legal Dynamics". Her current research focuses on the legal dimension of the public regulation of religion, implying not only the way social and political stakeholders refer to law and use courts, but also the way they take part in the legislative process. During her stay in Göttingen, she is cooperating with Matthias Koenig on research addressing the role of the courts in the public regulation of religious diversity and, more specifically, the role of the European Court of Human rights in changing the public management of religions.



Ida Charlotte Erstad (University of Oslo)
March - April 2013

Ida Charlotte Erstad is a doctoral student at the Department of Social Anthropology, University of Oslo. Her PhD project deals with parenthood in an ethnically diverse area of Oslo, where she seeks to explore linkages between the practice of parenthood, and participation and belonging. In addition to a focus on diversity in a specific place, she also focuses on a specific group, Norwegian Pakistanis - living their lives in a diverse area. Ida has conducted fieldwork in Norway and Pakistan. Her supervisor is Thomas Hylland Eriksen. She visited the institute from March to April 2013.



Mary Gilmartin (National University of Ireland, Maynooth)
May - June 2013

Mary Gilmartin is a Senior Lecturer in Geography at the National University of Ireland, Maynooth. Her research focuses on migration and diversity in contemporary Ireland. While visiting the Institute from May to June 2013, she worked on completing a book manuscript on this topic, which draws on recent research projects on migration and integration in Ireland.



Viola Hörbst (Technical University of Lisbon (UTL), Portugal)
December 2012 - December 2013

Viola Hörbst is currently a researcher at the Center for African and Brazilian Studies (CEAB), Higher Institute for Social and Political Studies (ISCSP) at the Technical University of Lisbon (UTL). She is Vice President of the Medical Anthropology Network within the European Association for Social Anthropology (EASA) as well as the principal investigator and coordinator of the research project Dynamics and Differences of Assisted Reproduction in Sub-Saharan Africa. She is also a member of the Portuguese research team within the EU-funded Project QUASER Quality and Safety in European Hospitals, and a member of the MPI MMG Working Group *Medical Diversity*. She visited the institute from December 2012 to December 2013.



Savitri Medhatul (Social Science Research Council, New York)
July 2013

Savitri Medhatul is a Mumbai based documentary filmmaker. After her graduation in Business Management from Mumbai University, she completed Post Graduate Degree in Social Communication Media. Savitri has directed and produced a documentary film on Lavani Dancers (women folk dancers from Maharashtra, India) called Natale Tumchyasathi ... Behind the Adorned Veil. She has also collaborated on various national and international projects. Savitri has received a two-year fellowship from the Social Science Research Council in New York for her research on Pentecostal Christians in Mumbai, which will involve the making of videos. She visited the institute in July 2013.



Ala Hourani (University of Western Cape, Cape Town)
May - June 2013

Ala Hourani works at the University of Western Cape, Cape Town. During his stay at the institute, from May to June 2013, he worked on the MPI MMG project 'Aesthetik Formations of Superdiversity: Somali performances of Muslim-ness in Bellville, Cape Town', with which he is affiliated.



Sumeet Mhaskar (St. Antony's College, Oxford)
September 2012 - January 2013

Sumeet Mhaskar obtained his doctorate in Sociology from the Department of Sociology at St. Antony's College, University in Oxford. Prior to this, Sumeet obtained a B.A degree in History and Political Science at D. G. Ruparel College at the University of Mumbai, and M.A and M. Phil degrees in Political Science at Jawaharlal Nehru University in New Delhi. His research interests include labour, politics, discrimination and segregation at workplaces, caste, language and religious politics, social movements and urban development. At the Max Planck Institute, Sumeet is working on a project focussing on intergenerational educational and occupational attainment among Mumbai's ex-millworkers' children. He visited the institute from September to January 2013.



Ewa Morawska (University of Essex)

January - May 2013

Ewa Morawska is Professor for Sociology and Director of Sociology and European Studies at the University of Essex. She visited the institute from January to May 2013, when she was also a guest of the Lichtenberg-Kolleg. She is conducting research on the project "Multiculturalism ›From Below‹: A Comparative-Historical Investigation of Its Contributing Circumstances and Different Varieties".



Sanal Mohan Padikaparampil (Mahatma Gandhi University, Kottayam, India)

April 2013

Sanal Mohan Padikaparampil is currently an Associate Professor at the School of Social Sciences at Mahatma Gandhi University in Kottayam, India. He was a Visiting Faculty Associate at the Centre for the Advanced Study of India at the University of Pennsylvania, USA in 2011. In 2008, he was a Graduate School Postdoctoral Fellow in Colonial and Postcolonial Studies at the Department of History and an ICIS/RDI research fellow at Emory University in Atlanta, USA. His thesis, "Imagining Equality: Modernity and Social Transformation of Lower Castes in Colonial Kerala," analyses Protestant Christianity, colonial modernity and the social identities of Dalits in nineteenth and twentieth century Kerala. He visited the institute in April 2013.



Joëlle Moret (University of Neuchâtel, Switzerland)

October - November 2013

Joëlle Moret has a degree in anthropology, sociology and communication science from the University of Fribourg in Switzerland. She was an associate scientist at the Swiss Forum for Migration and Population, a research institute of the University of Neuchâtel for six years, where she worked on issues such as migration, asylum policies, integration, human trafficking, and transnationalism. She has also participated in various research projects at MAPS (Maison d'analyse des processus sociaux). In 2008, she received a grant from the Swiss National Science Foundation to conduct research on her thesis project "Geographic and regular mobility practices of men and women of Somali origin living in Europe". She visited the institute from October to November 2013.



Robert Courtney Smith (CUNY University, New York)

December 2013

Robert Courtney Smith is Professor of Sociology, Immigration Studies and Public Affairs at the School of Public Affairs at Baruch College and the Graduate Center, City University of New York. He has studied and served the Mexican community in New York and in Mexico for more than twenty years. He is the author of "Mexican New York: Transnational Worlds of New Immigrants" (University of California Press, 2006), which won four awards from the American Sociological Association. He has been awarded grants from the National Science Foundation, the SSRC, the Spencer Foundation/National Academy of Education, the Columbia Oral History Research Project, and the W.T. Grant Foundation. He visited the institute in December 2013.



Paul Spoonley (Massey University, New Zealand)
September 2013

Paul Spoonley is Research Director at the College of Humanities and Social Sciences at Massey University, New Zealand. He is the Director for the Integration of Immigrants Programme (MSI) and the Nga Tangata Oho Mairangi/Regional Impacts of Demographic and Economic Change. Previously, he was Director of the Labour Market Dynamics Research Programme. He was the recipient of the Royal Society Science and Technology Medal in 2009, a Fulbright Senior Scholar at the University of California Berkeley in 2010 and was made a Fellow of the Royal Society of New Zealand in 2011. He is a member of the International Steering Committee of Metropolis, an international network of immigration researchers and policy analysts. He visited the institute in September 2013.



Sirijit Sunanta (Mahidol University, Bangkok)
May - July 2013

Sirijit Sunanta is a lecturer and the chair of the PhD Program in Multicultural Studies at the Research Institute for Languages and Cultures of Asia, Mahidol University, Thailand. She received her PhD in Women's and Gender Studies from the University of British Columbia, Canada, in 2009. Her current research interests include the globalization of care and intimacy, discourses around ethnic diversity, cultural rights and the multicultural debate in Thailand. She visited the institute from May to June 2013, where she worked on a theoretical framework for the study of Thailand and Thai women's engagement in intimate globalization through transnational marriages and the booming Thai health and beauty tourism.



Massimiliano Spotti (Tilburg University & University of Jyväskylä)
March - April 2013

Massimiliano Spotti is a post doctoral researcher at Babylon, Centre for Studies of the Multicultural Society at Tilburg University in the Netherlands. He also holds the post of researcher within the Finland Distinguished Professor (Fi.Di.Pro) scheme at the Department of Languages, Jyväskylä University in Finland. His work focuses theoretically and empirically on three areas: (1) identity construction of immigrant minority pupils in multicultural primary school classrooms (2) language testing, migration and citizenship and more recently (3) emerging normativities in social media. Massimiliano Spotti is a member of the MPI MMG Working Group *Sociolinguistic Diversity*, and visited the institute from March to April 2013.



Jelena Tosic (University of Vienna)
February - March 2013

Jelena Tosic is a fellow at the Institute of Cultural and Social Anthropology, University of Vienna. Apart from migration and refugee studies, which is one of her main research focuses, she is doing research on patterns and transformations of diversity/multiculturalism in Southeastern Europe/the Balkans, in the region of Shkodra on the Albanian/Montenegrin Border. Her PhD published in 2009, is on Global Rights and local contexts: Human rights and globalization in the post-socialist transformation in Serbia. She was a visitor to the institute from February to March 2013.

Publications



Books and Edited Volumes

BURCHARDT, M., IRENE BECCI AND JOSÉ CASANOVA (EDS.):
Topographies of faith. Religion in urban spaces, Leiden: Brill 2013.



FUTTERLIEB, K., IVO VOGEL (HG.):
Neue Führungskräfte in Bibliotheken. Erfahrungsberichte aus der Praxis, Wiesbaden: Harrassowitz 2013.



HUANG, W., RICHARD CIMINO AND NADIA A. MIAN (EDS.):
Ecologies of faith in New York City: The evolution of religious institutions, Bloomington: Indiana University Press 2013.



WOLF, CHRISTOF AND
M. **KOENIG** (EDS.): **Religion und Gesellschaft, Kölner Zeitschrift für Soziologie und Sozialpsychologie, Sonderheft 53,** Wiesbaden: VS Verlag Sozialwissenschaften 2013.



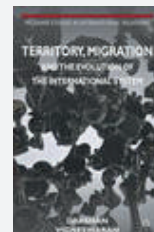
SMYER YU, D. AND SU FAXIANG (EDS.): 中国宗教多元与生态可持续性发展研究, **Chinese version of „Religious diversity and ecological sustainability in China“,** with an introduction by Dan Smyer Yu and Peter van der Veer, Beijing: Academy Press 2013.



VAN DER VEER, P.: The modern spirit of Asia: The Spiritual and the Secular in China and India, Princeton: Princeton University Press 2013.



VIGNESWARAN, D.:
Territory, migration and the evolution of the international system, Basingstoke [u.a.]: Palgrave Macmillan 2013.



WESSENDORF, S.:
Second-generation transnationalism and roots migration. Cross-border lives, Aldershot: Ashgate 2013.

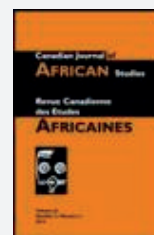


Special Journal Issues

BURCHARDT, M., M. WOHLRAB-SAHR (EDS.):
Multiple secularities: Religion and modernity in the global age, [Special Issue] *International Sociology* 28(6), 2013.



BURCHARDT, M., AMY S. PATTERSON AND LOUISE MUBANDA RASMUSSEN (EDS.): **The politics and anti-politics of social movements: Religion and HIV/AIDS in Africa,** [Special Issue] *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47(2), 2013.



BURCHARDT, M., EILEEN MOYER AND RIJK VAN DIJK (EDS.):
Sexuality, intimacy and counselling: Perspectives from Africa, [Special Issue] *Culture, Health & Sexuality* 15 (Supplement 4), 2013.



CHANDRA, U., ATREYEE MAJUMDER (EDS.): The ethics of self-making in postcolonial India, [Special Issue] *South Asia Multidisciplinary Academic Journal* 7, 2013.



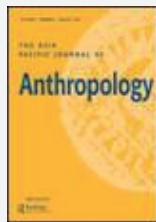
KRAUSE, K., S. VAN DER GEEST AND K. SENAH (EDS.): Health and health care. Social, cultural and historical perspectives, [Special Issue] *Ghana Studies* 15-16, 2013.



PARKIN, D., **KRAUSE, K.** AND G. ALEX (GUEST EDS.): **Therapeutic crises, diversification and mainstreaming,** [Special Issue] *Anthropology & Medicine* 20(2), 2013.



LAU, S. W. (ED.): Reconstituting boundaries and connectivity: Religion and mobility in a globalising Asia, [Special Issue] *The Asia Pacific Journal of Anthropology* 14(1), 2013.



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NOWICKA, M. AND S. **VERTOVEC (EDS.): Comparing convivialities: Dreams and realities of living-with-difference,** [Special Issue] *European Journal of Cultural Studies*, published online on 3 December 2013.



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APTEKAR, S.: Citizenship status and patterns of inequality in the United States and Canada, *Social Science Quarterly* 2013, published online on 1 April 2013.



ARNAUT, K.: On multiplicity and performance: The complexities of Bedu mask dances in the Bondoukou region (Côte d'Ivoire). In: A. Bouttiaux (Eds.), *La dynamique des masques/The dynamics of masks*. Tervuren: Royal Museum for Central Africa 2013.



ARNAUT, K. (WITH CHOKRI BEN CHIKHA): Staging/caging 'otherness' in the postcolony: Spectres of the human zoo, [Special Issue] *Critical Arts* 27(6), 2013, pp. 661-683.



BJÖRKMAN, L.: Becoming a slum: From municipal colony to illegal settlement in liberalization-era Mumbai, *International Journal of Urban and Regional Research* 38(1), 2013, pp. 36-59.



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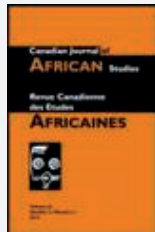
BURCHARDT, M.: Access to the social: The ethics and pragmatics of HIV/AIDS support groups in South Africa. In: M. Schlecker and F. Fleischer (Eds.), *Ethnographies of Social Support*. Basingstoke: Palgrave Macmillan 2013, pp. 59-80.



BURCHARDT, M.: Belonging and success: Religious vitality and the politics of urban space in Cape Town. In: I. Becci, M. Burchardt and J. Casanova (Eds.), *Topographies of faith: Religion in urban spaces*. Leiden: Brill 2013, pp. 165-185.



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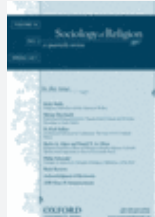
BURCHARDT, M.: Editorial introduction: Sexuality, intimacy and counselling: Perspectives from Africa, *Culture, Health & Sexuality* 15 (Supplement 4), 2013, pp. 431-439.



BURCHARDT, M.: Equals before the law? Public religion and queer activism in the age of judicial politics in South Africa, *Journal of Religion in Africa* 43, 2013, pp. 237-260.



BURCHARDT, M.: Faith-based humanitarianism: Organizational change and everyday meanings in South Africa, *Sociology of Religion* 74(1), 2013, pp. 30-55.



BURCHARDT, M.: HIV/AIDS activism, framing and identity formation in Mozambique's *Equipas de Vida*, [Special Issue] *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47(2), 2013, pp. 249-272.



BURCHARDT, M. (WITH IRENE BECCI): Introduction: Religion takes place: Producing urban locality. In: I. Becci, M. Burchardt and J. Casanova (Eds.), *Topographies of faith: Religion in urban spaces*. Leiden: Brill 2013, pp. 1-21.



BURCHARDT, M. (WITH MONIKA WOHLRAB-SAHR): 'Multiple secularities: Religion and modernity in the global age' – Introduction, [Special Issue] *International Sociology* 28(6), 2013, pp. 605-611.



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BURCHARDT, M.: 'Transparent sexualities': Sexual openness, HIV disclosure and the governmentality of sexuality in South Africa, *Culture, Health & Sexuality* 15 (Supplement 4), 2013, pp. 495-508.



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BURCHARDT, M. (WITH MONIKA WOHLRAB-SAHR): **Von Multiple Modernities zu Multiple Secularities: Kulturelle Diversität, Säkularismus und Toleranz als Leitidee in Indien,** *Österreichische Zeitschrift für Soziologie* 38(4), 2013, pp. 355-374.



BURCHARDT, M.: 'We are saving the township': Pentecostalism, faith-based organisations, and development in South Africa, *The Journal of Modern African Studies* 51(4), 2013, pp. 627-651.



CHAN, F.: Intercultural climate and local belonging in the multi-ethnic neighborhoods of Los Angeles, [Special Issue] *The Open Urban Studies Journal* 6 (Exclusion and belonging in urban public and quasi-public space), 2013, pp. 30-39.



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CHANDRA, U.: **The Maoist movement in contemporary India,** *Social Movement Studies*, 2013, published online on 8 October 2013.



CHANDRA, U.: **Going primitive: The ethics of indigenous rights activism in contemporary Jharkhand,** [Special Issue] *South Asia Multidisciplinary Academic Journal* 7, 2013.



CHANDRA, U. (WITH ATREYEE MAJUMDER): **Introduction: Selves and society in post-colonial India,** [Special Issue] *South Asia Multidisciplinary Academic Journal* 7, 2013.



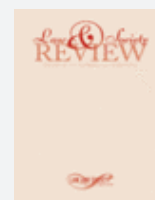
CHANDRA, U.: **The case for a postcolonial approach to the study of politics,** [Special Issue] *New Political Science* 35(3), 2013, pp. 479-491.



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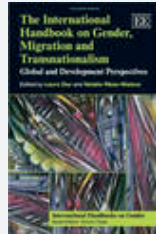


CHANDRA, U.: **Liberalism and its other: The politics of primitivism in colonial and postcolonial Indian law,** *Law & Society Review* 47(1), 2013, pp. 135-168.



CIESLIK, A.: Transnational mobility and family building decisions. A case study of skilled Polish migrant women in the UK.

In: L. Oso and N. Ribas-Mateos (Eds.), *The International Handbook on Gender, Migration and Transnationalism*. Cheltenham: Edward Elgar Publishing 2013.



CORNELIO, J.S.: Religious freedom in the Philippines: From legalities to lived experience, *The Review of Faith & International Affairs* 11(2), 2013, pp. 36-45.



FUTTERLIEB, K. (MIT IVO VOGEL): Neue Führungskräfte in Bibliotheken: Erfahrungsberichte aus der Praxis. In: K. Futterlieb, I. Vogel (Hg.): *Neue Führungskräfte in Bibliotheken. Erfahrungsberichte aus der Praxis*. Wiesbaden: Harrassowitz 2013, S. 13-18.



FUTTERLIEB, K.: Zwischen Führungskraft und embedded librarian – Zur Rollenfindung im sozialwissenschaftlichen Forschungsinstitut. In: K. Futterlieb, I. Vogel Hg.): *Neue Führungskräfte in Bibliotheken. Erfahrungsberichte aus der Praxis*. Wiesbaden: Harrassowitz 2013, S. 203-214.



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GANDHI, A.: Porous boundaries: Hindu-Muslim demarcation and crossings in Delhi. In: I. Becci, M. Burchardt and J. Casanova (Eds.), *Topographies of faith: Religion in urban spaces*. Leiden: Brill 2013, pp. 189-206.



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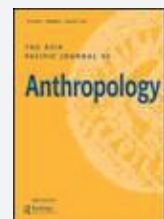
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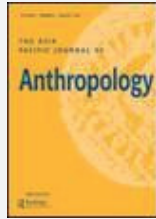


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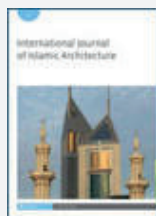
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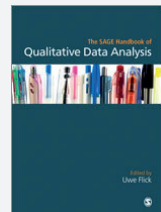
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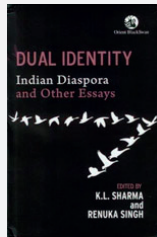
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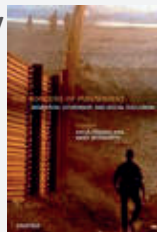
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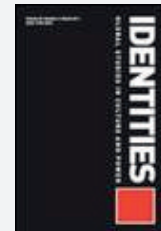
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MMG Working Papers



Björkman, Lisa: “you can’t buy a vote”: cash and community in a Mumbai election (WP 13-01)

The 2012 Mumbai Municipal Corporation elections were characterized by reportedly- unprecedented flows of cash – a phenomenon has been described in both popular and scholarly accounts as “vote buying.” Drawing on ethnographic research on cash exchanges during the run-up and aftermath of the election, the paper probes some of the presumptions embedded in concepts of “vote banking” and “vote buying,” thereby unsettling the theoretical and normative frameworks through which practices of popular politics in contemporary India have been outlined. The ethnographies reveal multiple logics operative in election-time cash flows; actors involved with moving money have divergent and sometimes conflicting aspirations, motivations and agendas, within which cash itself plays various roles simultaneously: firstly money is used – somewhat conventionally – as a medium of exchange, to pay for campaign-related expenses including employing a slew of temporary workers as hired crowds. Secondly, cash is productive and performative of enduring socioeconomic networks that infuse everyday life far beyond election day. Thirdly, cash is sign of other forms of present and future knowledge and authority, generating intense speculation and political realignments during the run-up to election day. The account that emerges suggests neither a heroic narrative of subaltern resistance to bourgeois capitalism, nor a dystopic scenario of mass exploitation in which forces of ‘marketization’ empty the act of voting of meaning. Rather, it is argued, electiontime cash inhabits a deeply-political landscape of contestation within which issues at the heart of Mumbai’s modernity – land use, infrastructural investment, and business prospects – are negotiated.

Akan, Murat: A Politics of Comparative Conceptualizations and Institutions: Two non-European Images on European Secularity in the Writing of the 1961 Turkish Constitution (WP 13-02)

Multiple conceptualizations of *laiklik* were pronounced in the writing of the 1961 Turkish Constitution. Based on an analysis of the records of the writing of the 1961 Constitution as well as on memoirs, newspapers, and interviews, this paper seeks to answer the question: Which conceptualizations of *laiklik* were put to the defense of which institutional arrangements and for what political goals? Then, the paper explores a possible critique from the narrative of the questions of *laiklik* and religions in the writing of the 1961 Turkish Constitution to (1) some liberal and multicultural assumptions prevailing in the contemporary literature on secularism and religion; (2) some aspects of Charles Taylor’s hermeneutical approach; (3) some aspects of the rising multiple modernities approach.

Hüwelmeier, Gertrud: Bazaar pagodas in Berlin. Gendered religious identities among Vietnamese Migrant Women (WP 13-03)

After the fall of the Berlin Wall and the breakdown of the East German Socialist government, thousands of former contract workers stayed in the then reunified Germany. Due to their resulting precarious economic situation, a large number of Vietnamese migrants, all former contract workers, became engaged in small business and petty trade. Some of them, women in particular, have become successful entrepreneurs and wholesalers in recently built bazaars in East Berlin. Most interestingly, parts of these urban spaces, former industrial areas on the periphery of

Germany's capital, have been transformed into religious places.

This paper explores the formation of Vietnamese Buddhist networks on the grounds of Asian wholesale markets in the eastern part of Berlin after the reunification of Germany. By considering the tensions between Vietnamese former contract workers and the political "other", the Vietnamese boat refugees in West Berlin, the first part of the paper deals with the arrival of different groups of Vietnamese in socialist East Germany. Based on recent ethnographic fieldwork among female lay Buddhists, the second part focuses on trading women and investigates the relationship between business and religion in the bazaar. The paper explores how gender roles are shaped by geographical mobility and argues that female religious practitioners engage with the places where they live and work, namely the bazaar.

Mhaskar, Sumeet: Indian muslims in a global city: socio-political effects on economic preferences in contemporary Mumbai (WP 13-04)

This paper examines the effects of socio-political processes on economic preferences in Mumbai by focussing on the case of Muslim ex-millworkers. The argument of this paper is that the feeling of *karahiya* [Urdu: nausea, disgust, hate, etc.] combined with suspicion, in terms of terrorism and mafia, creates barriers for Muslims' employment and self-employment opportunities. The argument is substantiated by using the survey data of 924 ex-millworkers and in-depth interviews with 80 ex-millworkers collected during 2008-09 and 2010-11. The findings presented in this paper suggest that economic liberalisation in India is not contributing to the dissolution of social institutions such as caste, religion, and gender. This paper concludes that Muslims in contemporary Mumbai face a combination of unfavourable exclusion and unfavourable inclusion.

Pfaff-Czarnecka, Joanna: Multiple belonging and the challenges to biographic navigation (WP 13-05)

Social science research on migration reveals a strong groupist orientation. Numerous studies are prone to methodological ethnicization, constructing strong collective boundaries and implying homogenous collective identities embraced by 'migrant communities'. Migrants are usually perceived – if not from the systemic vantage point of 'societies of arrival' – then from *meso*-perspectives, inquiring into collective dynamics while taking 'ethno-national' boundary-lines for granted. This working paper reverses the perspective of observation, putting individual persons in the forefront. It deploys the lens of 'belonging', distinguishing between 'belonging to' and 'belonging together'. The analysis follows the individual migrants' politics of the self, studied against the backdrop of collective dynamics, i.e. combining interpersonal with collective dimensions. From the personal point of view, the superdiversity of contemporary societies renders belonging a complex, often contested and always a self-reflexive condition. Belonging today is ever multiple and the different components of belonging are often difficult to combine together. The biographical navigation is therefore full of challenges, but also bears new possibilities. The problematic of belonging and the entailed social boundary work are analysed drawing upon Fatih Akin's narratives - whose films and interviews have time and again portrayed migrants' complex pathways. The perspective suggested here is meant to complement the recent efforts challenging groupist assumptions in migration research while doing justice both to individualisation as well as to the dynamic processes of collective boundary-drawing and communitarian positionings.

Clarke, Colin: Religion and Ethnicity as Differentiating Factors in the Social Structure of the Caribbean (WP 13-06)

Ethnicity and religion may or may not be related to one another, and their roles in the structure of

Caribbean societies, separately or combined, may be dwarfed by the significance played by class, race, colour and non-religious aspects of culture, such as family, education and language. To evaluate the role of these variables in Caribbean societies it is necessary to consider the main social theories advanced to account for colour-class stratification, the assimilation or non-assimilation of racial minorities to that stratification, and the ethnic cleavages that affect the large Indian ethnic groups, based on Hinduism, Islam and Christianity.

A typology of Caribbean societies is advanced to reflect the range and variation of the units' main societal characteristics; explain the role of Christian and syncretic religions in the structuring of societies during slavery; and explore the way in which the indentured followers of Hinduism and Islam created new social segments through their arrival during the post-emancipation period.

The final sections of the paper examine the influence of Hinduism and other religions on the ethnic politics of Trinidad and Tobago during the late colonial and early independence periods; and the relationship between religion, colour, race, class and other non-religious aspects of culture in the social and spatial structure of Kingston, the capital of Jamaica at the end of colonialism and the beginning of the independence era. The conclusion argues that it is the way in which Caribbean social stratifications were, or were not, historically associated with slavery, indenture and free labour that creates the significance of the cultural difference as reflected in religion and ethnicity.

Bradby, Hannah: A review of research and policy documents on the international migration of physicians and nurses (WP 13-07)

The international migration of skilled medical professionals has been documented as a 'manpower' issue for health service planning since the 1960s. This paper charts the way that the international travel of medical professionals, primarily physicians and

nurses, has been understood and how its construction as a problematic or a positive feature of global migration has varied. Sketching out this literature is a prelude to further analysis that will interrogate the terms of the documentation, its translation into and consequences for public discourse concerning global equality and ethics.

Hüwelmeier, Gertrud: "Asiatown" – A Post-Socialist Bazaar in the Eastern Part of Berlin (WP 13-08)

Prior to the collapse of communism, hundreds of thousands of migrants arrived in various localities throughout COMECON countries by way of programs of mutual cooperation and "socialist solidarity," including in East Germany. Since the fall of the Berlin Wall, many of these former contract workers have become entrepreneurs mostly engaged in wholesaling and retailing. Local markets, increasingly comprised of diverse peoples, play key roles in post-socialist economic development while transnationally linking a variety of geographical and socio-cultural spaces. Based on ethnographic fieldwork in a bazaar in the eastern part of Berlin, this paper addresses questions of (1) spatial continuities between the socialist past and the post-socialist present, (2) mobility and transnational social and economic practices, and (3) the negotiation of power and diversity in new marketplaces. I will argue that *socialist pathways of migration* and longstanding transnational ties established during the socialist period are still relevant to contemporary routes of migration and therefore to trade, business, and the global flow of money.

Hüttermann, Jörg: Situational Ranking and Conflict: A Bottom-Up Perspective on Urban Intergroup Life (WP 13-09)

The article discusses a trend within some branches of sociology to see urban diversity in general and urban intergroup life in particular from a top down perspective substituting empirical evidence by tele-

ological arguments. To overcome the epistemological and empirical consequences of such sociology the author opts for an approach that focuses on the effects and side-effects of casual everyday actions on space and urban intergroup relations. This perspective would be based essentially on the analysis of figuration-building situational rankings in the figurative fields of the urban community. It is a bottom-up approach that focuses on interactions of avoidance and displacement that frequently occur in everyday life. Its changing patterns shape urban intergroup life. Taking this perspective seriously would bring to light intergroup processes that change local power balances which on their part not only effect the urban figuration of group-based diversity, but can also generate urban conflicts.

Kathiravelu, Laavanya: Friendship and the urban encounter: towards a research agenda (WP 13-10)

The study of diverse and multicultural cities has gained considerable interest, reflecting a growing concern with migrant populations and the implications of ‘strangers’ in crowded urban societies. In this literature, one of the key considerations centers around understanding how ethnically, linguistically and culturally diverse peoples “rub along” and live together in tight and dense metropolises. One strand of this research is interested in the everyday encounter – ranging from the fleeting non-verbal to more sustained engagements over longer periods of time. Despite growing interest in the mundane and quotidian, friendship as a form of social relation and interaction has been largely unexamined.

While research on friendship as a significant social phenomenon has been limited, this paper’s intention is not to urge a general resurgence in the literature. Instead, it posits that friendship ties interrogated in conjunction with understandings of the diverse city, offer innovative ways to understand the urban politics of co-existence. Following Amin’s (2012) recent work, this paper sees friendship networks as social ties that make possible a functioning, yet con-

vivial, society of strangers. Friendships, in this sense, are seen as tangible ways in which the larger “urban unconscious” can be felt, linking the intimate sphere of private lives and relationships with a public urban commons.

Secondly, the paper suggests that friendship can be viewed as a ritualised form of convivial cohabitation in its enactment. This ritual seems to structure the urban environment in ways that the environment itself then seems to be the source of the ritual and associated positive affects. The city is thus seen as a more convivial space because of the ritualised friendships that residents enact in it. In this way, friendship can function simultaneously as the site and enabler of a “plural communal” (Amin 2012: 79), where relations are relatively egalitarian and civil, but also pleasurable.

In doing this, the paper urges that the geographical literature around the politics and spatiality of quotidian encounter should be brought together with more sociological understandings of relationships, networks and ties built on trust, respect and reciprocity. It does so in order to initiate a research agenda around the social and spatial configurations of friendship, which are suggested to have implications for urban dwellers’ experiences of city life, and in opening up potentialities for new ways of living together with diversity. Finally, it is suggested that increased ethnographic attention be paid to already-existing strands of research that could merit from a greater focus on friendship. In doing so, this paper aims to make contributions to contemporary understandings of everyday encounters in the diverse city, as well as further debates on the potential convivialities of dense urban spaces.

Wessendorf, Susanne: ‘Being open, but sometimes closed’. Living together in a super-diverse London neighbourhood (WP 13-11)

The London Borough of Hackney is one of the most diverse places in the United Kingdom. It is characterized not only by a multiplicity of ethnic minorities,

but also by differentiations in terms of migration histories, religions, and educational and economic backgrounds, both among long-term residents and newcomers. This paper attempts to describe how people negotiate social interactions in such a 'super-diverse' context. It develops the notion of 'common-place diversity', referring to ethnic, religious, and linguistic diversity being experienced as a normal part of social life by local residents. This commonplace diversity has resulted in people acting with 'civility towards diversity'. While in a public space, people mostly treat everybody the same without acknowledging differences, while in semi-public spaces such as associations and local institutions, here conceptualized as 'parochial space' (Hunter 1985), people's different backgrounds are acknowledged and sometimes talked about. The paper discusses how people negotiate their differences in these two different kinds of spaces. It shows how civility towards diversity is used as a strategy to both engage with difference as well as avoid deeper contact. Civility thus facilitates the negotiation of both positive relations and possible tensions.

Fozdar, Farida: Belonging in the nation-state: Civic and ethno-belonging among recent refugees to Australia (WP 13-12)

The question of who 'belongs' is a matter of hot debate across many Western nationstates. As a result of globalisation processes and suspicions raised by the New York and London bombings, questions are being asked about the ability of liberal democracies to successfully absorb migrants, particularly those who are culturally significantly different from the mainstream populations. Refugees are often the target of such concerns. Yet signatories to the UNHCR convention are legally obliged to accept refugees, and most are committed to assisting refugees to develop a sense of belonging through the delivery of settlement and integration programs. Refugees to Australia, for example, who come through its official resettlement program, receive some of the best gov-

ernment-funded settlement services in the world. These services cater to their material, medical and, to some extent, their social needs. This paper asks the extent to which this results in the development of a sense of belonging among refugees uprooted from their homelands and transplanted to a culturally, politically, and geographically distant place. It explores the facets of belonging identified inductively from a corpus of data from qualitative interviews with 77 refugees from a range of backgrounds, living in Western Australia, and a Photovoice exercise with a subsample of 10 families. Thematically, interview narratives map clearly onto civic and ethno conceptualisations of the nation-state and belonging within it. While refugees assert their civic belonging in terms of access to services and rights available to refugees and to Australians more broadly, their sense of ethno-belonging is much more ambivalent, due to a perception of exclusion from the mainstream population. Photovoice responses tell a slightly different story, one that highlights the significance of processes of reflexivity and recognition. Both suggest that for refugees, belonging is a project, rather than an end. Possible reasons for this pattern of responses are considered, as are implications for the concept of the nation-state and for processes of integration and social inclusion more generally.

Echanove, Matias: Beyond the Informal: Reconceptualizing Mumbai's urban development (WP 13-13)

This essay looks at the theoretical meaning and practical implications of a muchused and abused notion in urban planning and development circles, that of 'informal settlements'. In Mumbai alone over seven million people supposedly live in them. Yet, what is 'informal' about these settlements is not all that clear, especially in the broader context of a city where land tenure and occupancy rights have been historically contested across the housing spectrum. Besides, from an architectural, urban planning, and development point of view, the notion that habitats can be 'informal' evokes imaginaries of both crisis –

implying the need for urgent and radical action, and anti-conformism – which explains the appeal that ‘informal settlements’ have for design students and scriptwriters alike. After reviewing classic literature on informality, focusing notably on Keith Hart’s original conceptualization of the ‘informal economy’ and the way it slipped into the more vague and confused notion of the ‘informal sector’ and from there went to define entire settlements, I propose a few alternative concepts such as ‘enformality’, ‘homegrown neighbourhoods’, ‘neighbourhoods in-formation’ and the ‘tool-house’, all based on observations of so-called ‘informal settlements’ in Mumbai.

Ye, Junjia: Labour recruitment practices and its class implications: comparing workers in Singapore’s segmented labour market (WP 13-14)

This paper contributes to the literature on labour migration by considering the class commonalities and differences as refracted through gender that are embedded within recruitment practices of different workers. Recent writings on the recruitment of labour migrants often distinguish between low-waged and middle-income workers without clearly addressing the linkages between recruitment practices of both. By adopting a comparative framework between Bangladeshi male migrants and transnational financial professionals, I draw out the varied configurations of gender and class that are deployed in recruitment processes that contour the existing division of labour in Singapore. For both groups of workers, their access to work is conditioned, not only by technical skills, but also by their social and cultural capital as well. Through the analyses of the meso-geography of labour assembly, recruitment methods become crucial channels to the realms of economic production and social reproduction, which are intertwined. This accounts for the segmented social space that is the labour market by demonstrating that recruitment processes are themselves embedded with specific class intersections as deployed through varied gender constructions.

Smyer Yu, Dan: The Logic of Diasporic Selfhood (WP 13-15)

This article is a theoretical attempt to articulate the meanings of diaspora with an emphasis on the individual rather than on the collective movement and cultural change of a given group. Its unit of analysis is therefore the relationship of the Self with its transnational lifeworld as the changing terrain of the diasporic identity. This relationship is seen less as a dichotomy of homeland and hostland or body and consciousness, but as synergetic potential inherent in the kinesthetical nature of diasporic identity: Both the diasporic self and its territoriality are in motion. Thus, the theoretical discourse of diasporic self in this article is meant to suggest a nature of human cultural as well as physical motion, in which the individual plays a pivotal role in refashioning his/her personal and collective identities in what the author terms an enselfment/emplacement process. At the same time this article addresses these questions: How does the individual alter native cultural practices on the move and in diaspora? What are the alternative mediums of cultural discourse when the traditional conceptual framework of culture undergoes destabilization due to the diasporic individual’s displacement, deterritorialization, or movement in and out of the geographic location of his/her cultural origins?

Zanini, Giulia / Raffaetà, Roberta / Krause, Kristine / Alex, Gabriele: Transnational medical spaces: Opportunities and restrictions (WP 13-16)

How can we understand health-seeking behaviour, if the space in which this behaviour takes place stretches across borders? Is there more happening than just the increase in options? Based on examples from research on reproductive travels, medical remittances, the circulation of medicines in migrants’ personal networks, and the revitalisation of local healing traditions through globally active NGOs, in this working paper we attempt to elaborate upon

medical practices and therapeutic itineraries in a transnational framework. By looking at how people take advantage of different regulations and procedures in different national frameworks, we propose to think along the lines of therapeutic opportunity structures in order to bring in spatial theory as well as draw attention to new forms of exclusion and agency.

Cornelio, Jayeel Serrano: The nationalization of religion: Cultural performances and the youth of Soka Singapore (WP 13-17)

Soka is known in Singapore for its cultural performances in events such as the National Day Parade and Chingay. This is part of Soka's attempts to pre-

sent itself as a cultural organization working for peace and progress in Singapore. Participating in these performances is common among the youth of Soka. In this paper I focus on young people's participation as a form of religious patriotism. For them, it is about sending a message that individual and collective struggles can be overcome and that peace and harmony can be fostered. I then analyze these nuances in terms of the nationalization of religion, which is defined here as the process in which the secularist interests of the state are articulated and enacted by religious entities participating in cultural performances. Put differently, such cultural performances by religious entities are shrouded in a nationalistic character that renders the religious significantly invisible and the prevailing political order unquestioned.

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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Diversities

*an online journal published by
UNESCO and MMG*



Publication Director: Golda El-Khoury, UNESCO
Editor: Marian Burchardt, MMG

DIVERSITIES is an online journal publishing high quality, peer-reviewed articles concerning multiple forms of diversity. It carries on the work of its predecessor, The International Journal on Multicultural Societies (IJMS). The IJMS published policy relevant social science research on multiculturalism, and established itself as a successful electronic journal with a broad audience worldwide.

Vol. 15, No. 1, 2013

Female Migration Outcomes II

Guest Editors: Parvati Raghuram and Amber French

Gendered analysis of the outcomes of migration: research agendas and policy proposals

PARVATI RAGHURAM

Precarity, Gender and Work: Vietnamese Migrant Workers in Asia

DANIÈLE BÉLANGER and LINH TRAN GIANG

Making the Most of Remittances: Obligations, Aspirations, and Precarity among Indonesian Women Migrants in Singapore

THERESA W. DEVASAHAYAM

Gender Implications of Care Migration for the Operation of Care Diamond in Ukraine

ALISSA V. TOLSTOKOROVA

Integration: a hot button issue. Contextualising Multiculturalism and Integration in Amsterdam

MARIANGELA VEIKOU

Soft Skills and Hard Prejudices: Pathways to Improving the Life Chances of Recent Immigrant Women in Ottawa, Canada

CAROLINE ANDREW, FRAN KLODAWSKY and JANET SILTANEN

Casamance Refugee Women's Engagement with Development Programming in the Gambia

GAIL HOPKINS

Engendering refugees' livelihood strategies: the case of the Iraqi diaspora in Damascus

GIORGIO HEINRICH NEIDHARDT

African Diaspora

*a journal of transnational
Africa in a global world*



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African Diaspora is a full Open Access journal, which means that all articles are freely available, ensuring maximum, worldwide dissemination of content. This scholarly journal seeks to understand how African cultures and societies shape and are shaped by historical and current diasporic and transnational movements.

Latest articles - Volume 6, Issue 1 (2013):

Congolese Migration to Belgium and Postcolonial Perspectives

SARAH DEMART

Géographies religieuses et migrations postcoloniales: déclinaisons kimbanguistes, pentecôtistes, et olangistes en Belgique

SARAH DEMART, BÉNÉDICTE MEIERS and ANNE MÉLICE

Postcolonialisme et prise en charge institutionnelle des jeunes belgo-congolais en situation de rupture sociale (Anvers, Bruxelles)

URAL MANÇO, MIREILLE-TSHEUSI ROBERT and BILLY KALONJI

A Congolese Virus and Belgian Doctors? Postcolonial Perspectives on Migration and HIV 1

CHARLOTTE PEZERIL and DANY KANYEBA

Postcolonial Stakes of Congolese (DRC) Political Space: 50 Years after Independence 1

SARAH DEMART and LEÏLA BODEUX

« Le Kivu, c'est notre Alsace-Lorraine, monsieur ! » : Femmes d'origine congolaise dans l'espace public belge et contraintes de la dénonciation en situation postcoloniale

CÉSARINE BOLYA SINATU, MARIE GODIN and NICOLE GRÉGOIRE

Global Networks

a journal of transnational affairs



Editor: **Alisdair Rogers**, Oxford Univ.
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Global Networks publishes high quality, peer-reviewed research on global networks, transnational affairs and practices, and their relation to wider theories of globalization. The journal provides a forum for discussion, debate and the refinement of key ideas in this emerging field. The international team of editors are committed to open and critical dialogue and encourage the reasoned scrutiny of claims about the coming shape of the world. Contributions are drawn mainly from anthropology, geography, international political economy, business studies and sociology, but they also include history, political science, international relations, cultural studies and urban and regional studies.

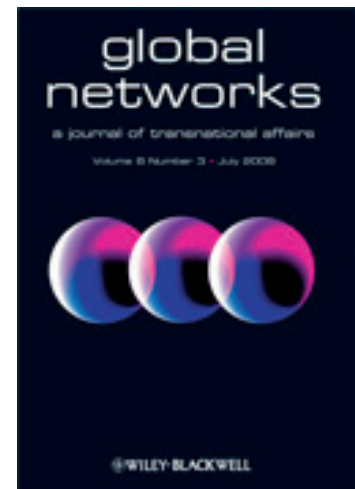
In 2013 published issues:

October 2013
Volume 13, Issue 4

July 2013
Volume 13, Issue 3
Special Issue: Networks of disorder: an in...

April 2013
Volume 13, Issue 2

January 2013
Volume 13, Issue 1



Selected articles:

Cosmopolitan communities of climate risk: conceptual and empirical suggestions for a new research agenda

ULRICH BECK, ANDERS BLOK, DAVID TYFIELD, and JOY YUEYUE ZHANG

Ambiguities of global and transnational collective identities

LUDGER PRIES

Media use and transnational political and civic participation: a case study of Mexicans in the USA

ANDREA A. HICKERSON

The information society: permanent crisis through the (dis)ordering of networks

JONATHAN PAUL MARSHALL

Between two families: the social meaning of remittances for Vietnamese marriage migrants in Singapore

BRENDA S. A. YEOH, CHEE HENG LENG, VU THI KIEU DUNG, and CHENG YI'EN

Films

Rainbow Rider

(2013, first cut, screening limited to research and educational venues)

Director: Dan Smyer Yü
Production Supervisor: Pema Tseden
Photographers: Pema Tashi
Meng Wang
Jun Zhu
Anchu Bem
Dan Smyer Yü
Sound: Baldor Gyal
Post-Production editing: Jun Zhang



Type: documentary
Length: 60 minutes

Synopsis

Rainbow Rider is a collaborative production of a social scientist and a Buddhist public intellectual. It is a social scientific experiment of the film director as well as a public discourse of Khenpo Sodargye – the narrator/protagonist of the documentary film and a renowned Tibetan Buddhist public intellectual in China. Set in the backdrops of Khenpo Sodargye's recent public events at prominent universities and research institutions in North America and Europe as well as of his teaching activities on his monastic campus in Sertar, Kham, currently western Sichuan Province of the PRC, this film documents his lectures and dialogues with social scientists on the topics of environmental health, human flourishing, the scientific understanding of the mind, and Buddhist vision of world peace. It invites audiences to join the ongoing global discussions and debates on whether or not Buddhism is a science of its own.

Astoria.**A different kind of diversity**

by Anna Seegers-Krückeberg

Length: 53 min

Producer: MPI MMG

Camera: Dörte U. Engelkes

Sound: Anna Seegers-Krückeberg

Editor: Abbas Yousefpour

Location: New York/USA



Coming spring 2014

Synopsis

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. These people encounter each other on a daily base in public space. This documentary captures the atmosphere of this neighborhood and the feeling of living with diversity.

Everybody is from Anywhere**Hillbrow, Johannesburg**

by Dörte U. Engelkes

Length: 59 min

Producer: MPI MMG

Camera: Dörte U. Engelkes

Sound: Anna Seegers-Krückeberg

Editor: Abbas Yousefpour

Location: Johannesburg/South Africa

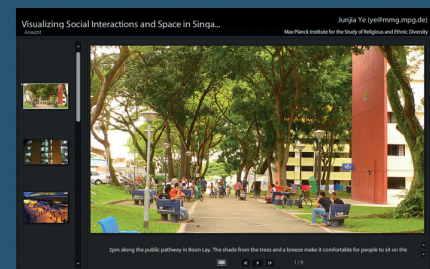
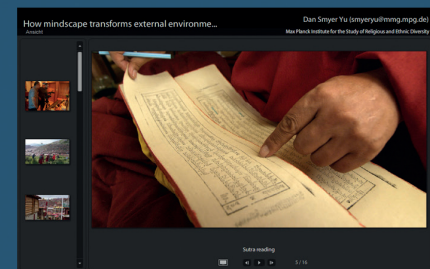
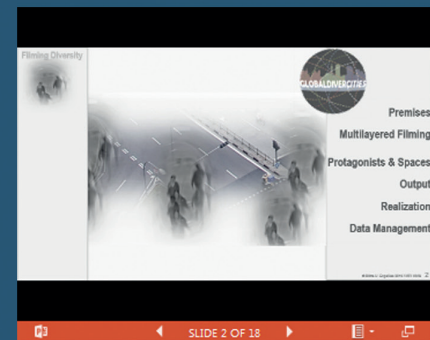


Coming spring 2014

Synopsis

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 in search of 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.

Online Media



Blogs

Researchers from the institute use this forum to describe the development of their projects and the challenges, delights and frustrations of conducting social scientific research.



Paul Becker
Kazan - City of cultures

In 2003, my first year at the university coincided with the „Year of Russian Culture in Germany“. Over the course of this event, the German Union of West-East Associations organized a "German-Russian ship of culture", where artists, musicians, politicians, and scientists from both countries crossed Germany together via the Rhine, Main, and Danube rivers. En route, there were concerts, panel discussions, and other cultural events hosted in various cities. I was fortunate enough to get an internship with the organization and...

www.mmg.mpg.de/index.php?id=988



Peter van der Veer, SSRC Forums
The Prayer Blog: The Ritual Location of Prayer

On 23 December 2012 we visited the Mother Goddess Shrine adjunct to the Great Kneeling Elephant temple, one of the four spiritual gates of the ancient citadel in Hanoi, in the company of Mr. Thien, a successful businessman and chairman of a group doing research on what they called "telepathy." He had arranged for me to see some spirit mediums who would try to contact the spirits of my deceased family members. For that to be possible I had to send him by email...

www.mmg.mpg.de/index.php?id=1274



Dan Smyer Yu
Fieldworking with Khenpo Sodargye – The Charismatic Mind of a Modern Buddhist Thinker

Buddhism becoming modern isn't news anymore. Among scholars, Buddhist modernity or modern Buddhism is being extensively discussed. The geographic emphasis of this scholarly attention is often given to the Western Hemisphere as shown in the works of Charles Prebish (1971; 2011), David McMahan (2008; 2012), and Cristina Rocha (2011). I see that this "Buddhist modernization" is also taking place in the homelands of different Buddhist traditions in Asia...

www.mmg.mpg.de/index.php?id=1005



Jörg Hüttermann
Good and evil in a sufficiently unsuccessful interview

Mr Klausen is a friendly, well-kempt man, about 50 years of age, and greets me at the door. He is wearing a suit and tie and my first impression of him is of a rather inhibited man. On the other hand, he behaves as if he were used to interacting with people outside of the congregation. He leads me into the large modern building whose red brick façade has often caught my eye whenever I've driven past it on my way into the city center. For me, this functional prayer house possesses...

www.mmg.mpg.de/index.php?id=980



**Laavanya Kathiravelu, FASS
Cities Research Cluster Blog
Urban Friendship Networks as
“Communities of Convenience”**

Migration, diversity, and, despite reports of its demise, multiculturalism, still dominate much debate in the social sciences as well as amongst policy makers in a range of countries and contexts. These preoccupations point to an ongoing examination and keen reflexivity over...

www.mmg.mpg.de/index.php?id=1204



**Peter van der Veer,
SSRC Forums
Master Yang’s Lingering Power**

This summer I visited Mianning County (Liangshan Yizu Autonomous Prefecture in Sichuan, S.W. China, only 80 kilometers outside of Xichang, the capital of the Prefecture). On a beautiful mountain, called Lingshan (灵山 or Magic Mountain), one finds a huge temple visited by tens of thousands of devotees during the pilgrimage season. To get to the temple...

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**Angie Heo
Icons and Iconoclasm: Dying to
the World**

During their earthly lives, Coptic saints must preserve their humility and protect themselves from worldly ‘vainglory’ (*al-magd al-batil*, Arabic). One monk, Abdel-Masih al-Manahri (d. 1963) who hails from an Upper Egyptian village in Minya, is fondly remembered among Coptic Christians all over the world for his loud, flamboyant acts of self-effacement...

www.mmg.mpg.de/index.php?id=1087



**Dan Smyer Yu
Rethinking of Social Scientific
Study of Religion – metanotes
from the field, summer 2013**

Usually before fieldwork or after returning from it, I ask myself “Where am I?” “What is that distance that separates me from my ethnographic field?” and I think about the fact that the difference is not just a geographic distance that a jet plane can overcome in ten hours. Where I am now – a research institution known for its social...

www.mmg.mpg.de/index.php?id=1272



**Junjia Ye
Notes on the Familiar Stranger:
thinking through ambivalent
encounters in public spaces.
Part I.**

Thursday evening, 6:30pm at the post office in Jurong Point. Standing in line, I notice an Indian man clutching a white envelope. He is dressed in shirt and pants, and has a backpack on him. He looks rather confused as he looks at the different lines in the post office. It is crowded with...

www.mmg.mpg.de/index.php?id=1181



**Steven Vertovec
Reading ‘super-diversity’**

In 2007 I published an article that introduced the concept, or what I called a summary term, ‘super-diversity’. Since then, in both the worlds of academia and public policy, the concept has been subject of some interesting (and some downright weird) interpretations and usages. The following piece traces some of these readings of ‘super-diversity’ across a range of social science literature...

www.mmg.mpg.de/index.php?id=1308

Interviews

Transcripts of interviews held in 2013 with distinguished scientists, led by staff members of the MMG.



Interview with Jan Blommaert
(Tilburg University, the
Netherlands - Babylon, Center
for the Study of Superdiversity)
conducted by Karel Arnaut

A: What does 'diversity' mean to you?

B: I see diversity as a question, as an interrogation and basically as the item, the instrument to interrogate whatever is left of structuralism in our intellectual traditions. In my own field, let's call it sociolinguistics or linguistic anthropology, the influence, the legacy of structuralism is still massive in the sense that we still start from a number of objects that have received their orthodox definition, à la structuralism in the fashion of Saussure, Bloomfield and so on, and we haven't really got rid of that. And then diversity comes in as a way of replacing an older notion, which used to be 'variation'. But variation again was structural variation while diversity adds to it in a dimension of what it means in society, e. g. how languages or whatever one wants to call it, language varieties, do create groups, maintain groups, maintain group dynamics, do contribute to structuring society's social structure, culture and so on. In this way diversity, if we adopt it as a theme and as a motive in our work, forces us to interrogate the foundations of what we do, notably the autonomy of language. In my view it basically precludes any idea of language as a self-standing object. It is always connected to all sorts of all things, culture, society, etc., and not, I emphasize, with culture, society and so forth in a subsidiary, secondary role. No, it's an absolute and intrinsic synergy between all sorts of...

www.mmg.mpg.de/index.php?id=1088



Interview with Daniel Hiebert
(University of British Columbia)
conducted by Monika
Palmberger

P: What does 'diversity' mean to you by way of your work and your field of expertise?

H: I want to answer that question in a bit of an unusual way. I'd like to say a little bit about what diversity means in my life because that is actually what is behind what diversity means in my work. I grew up in a place that had a kind of diversity but it's what people now call 'old diversity'. So, in the neighborhood where I grew up you were English, German, or Ukrainian. That was more or less it. That was the full scope of our diversity. People from these groups interacted and kids knew what each other's background was. Each of those groups had a particular religious inflection and so on. And at that time I didn't think about diversity in the way that we talk about it now. Later, when I did my graduate work, I became interested in the moment in the early twentieth century when Canada became defined as a country through the immigration of those European groups, and that of course happened through a closed, racially selective immigration policy. I had a kind of comfortable relationship with that version of Canadian society because I grew up in it, not thinking very much about the exclusions that were at the core of things. And then I got a job in the 1980s at the University of British Columbia. And very quickly my sensibility got shaken up. More and more Asian-Canadian...

www.mmg.mpg.de/index.php?id=1217



Interview with Peter Kivisto
(Augustana College, Illinois)
conducted by Gabriele Alex

A: What does 'diversity' mean to you by way of your work and your field of expertise?

K: Although I may not have defined it in precisely this way, diversity has been the focus of my work throughout my entire career, ever since I became interested in immigration during my graduate school days. In my earliest work, I looked at diversity in the American past—the last major wave of immigration, indeed, what historians often call the “Great Migration.” And what particularly intrigued me about that era, the 1880s roughly to the 1930s, was that although the US was an extraordinary diverse country, perhaps the most diverse country in the world, the impact of diversity was subsequently largely ignored in the years immediately after WWII. The national imaginary, under the influence of the melting pot imagery, tended to ignore the fact that the nation had a profound impact on immigrants and their generations. At the same time, and the aspect most ignored, was that the nation was itself transformed by the presence of newcomers. It is precisely this lacuna that became the focus of interest by the late 1960s for a generation of social historians and historically inclined sociologists like me, who sought to re-examine that past. This extraordinarily productive era of scholarship occurred coincidentally at a time when the United States once again added to its diversity in the aftermath of a major immigration reform law passed in 1965. So taking the lessons learned from the past and moving into the present has been my preoccupation during the past two decades...

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Interview with Kim Knott
(Lancaster University)
conducted by Gabriele Alex

A: What does 'diversity' mean to you by way of your work and your field of expertise?

K: Well, it's a term I've used for a long time. So in the mid-seventies, when I was first a research student in the University of Leeds where I was studying and where I still work we were establishing a group, a research group called the 'Community Religions Project'. The aim of the project, or one of the aims, was to work on religions in the local area region of West Yorkshire. The reason for doing that was because even by then Leeds was so quite evidently a multicultural, multireligious and multiethnic place. So the thinking was that actually by looking at the locality we could not only study multiple forms of Christianity, but we could also explore religions in their local context, religions that normally we would've only been able to look at either by making lengthy field trips to other parts of the world or in the library. We could engage with Hinduism in the library, but very often we'd be engaging with some kind of text book for Hinduism, whereas here we would be able to go to the local Hindu temple and explore what Gujarati and Panjabi Hindus – some of whom had come direct from India, some of whom had come via east Africa as twice migrants – you know, what they will make of Hinduism and how they shaped in that local context of being in Leeds. So we set up this project called the 'Community Religious Project' which still exists and students are still working on some of these kinds of issues. But it was quite obvious that we needed to find ways...

www.mmg.mpg.de/index.php?id=1006



Interview with Paul Spoonley
(Massey University)
conducted by Karel Arnaut

A: What does 'diversity' mean to you by way of your work and field of expertise?

S: Diversity, for me, invites us to pay attention to the outcomes of the enhanced flows of contemporary mobility and migration around the world. So, it is really a descriptive term to indicate that the way in which we live, particularly in gateway cities, has changed quite dramatically since the mid-twentieth century. People from communities that are different to longstanding host communities are now living alongside in close proximity, and they often speak a different language, practice a different religion and contribute different cultural practices. It invites us to interrogate why we might use a word like "different" and what it means; different – in relation to whom or what? Are hyper-complex patterns and relations of difference the new normal for these gateway cities? The answer is yes, although the politics of difference are still problematic. So my definition of diversity is actually a very narrow one and it relates essentially to cultural and linguistic differences – and the fact that those differences now characterise many cities, if not countries, around the world. What frustrates me is that as a sociologist, I'm not sure that we've made that additional step towards providing a new and compelling theoretical or conceptual understanding of this world of enhanced mobility and diversity. So I think there is an additional challenge to generate a deeper definition of diversity, which links the diversity that we often take for granted (cultural diversity) with other changes that are occurring globally and locally...

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Previous interviews with

Ash Amin (Cambridge),
Arjun Appadurai (New York),
Lourdes Arizpe (Mexico),
Ulrich Beck (Munich),
Thomas Blom Hansen (Amsterdam),
Jan Blommaert (Tilburg),
Rogers Brubaker (Los Angeles),
Robin Cohen (Oxford),
Wong Ing Boh Diana (Kuala Lumpur),
John Eade (London),
Thomas Faist (Bielefeld),
Nancy Foner (New York),
Farida Tilbury Fozdar (Perth),
Andre Gingrich (Vienna),
Nina Glick-Schiller (Manchester),
Nilüfer Göle (Paris),
Ralph Grillo (Sussex),
Miles Hewstone (Oxford),
Daniel Hiebert (University of British Columbia),
Bela Hovy (United Nations),
Thomas Hylland Eriksen (Oslo),
Peter Kivisto (Illinois),
Kim Knott (Lancaster University),
Matthias Koenig (Göttingen),
Loren Landau (Johannesburg),
Brendan O'Leary (Pennsylvania),
Ewa Morawska (Essex),
Bruno Riccio (Bologna),
Manuel A. Vásquez (Florida),
Josh DeWind (New York) and
Amanda Wise (Sydney).

Online Lectures

Videos from lectures given by distinguished researchers at the MPI MMG in 2013.



Benno GAMMERL (Max-Planck-Institut für Bildungsforschung, Berlin): "Difference rules. Governing ethnically diverse populations in the British and the Habsburg empires"

www.mmg.mpg.de/index.php?id=1286



Saba MAHMOOD (University of California, Berkeley): "Politics of historical fiction and sectarian conflict in Egypt"

www.mmg.mpg.de/index.php?id=1091



Sabine HESS (University of Göttingen): "De-naturalizing transit migration - Theory and methods of an ethnographic regime analysis"

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Patrick SIMON (Centre d'études européennes de Sciences Po, Institut national d'études démographiques): "Contested citizenships: The racialization of belongings in France"

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Nikola TIETZE (Hamburger Institut für Sozialforschung): "Ways of belonging and expressing critique in the European immigration society"

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Michel WIEVIORKA (Fondation Maison des Sciences de l'Homme, L'école des hautes études en sciences sociales): "Multiculturalism: A problem now, or still a solution?"

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Mary C. WATERS (Harvard University): "Rising nativism and changing racism: A new form of American exclusion"

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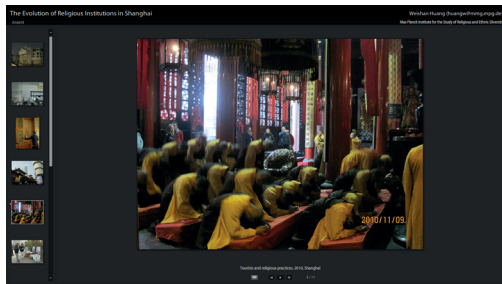
Michael KEITH (COMPAS, University of Oxford): "Migration and the city commons"

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Fieldwork Photo Gallery

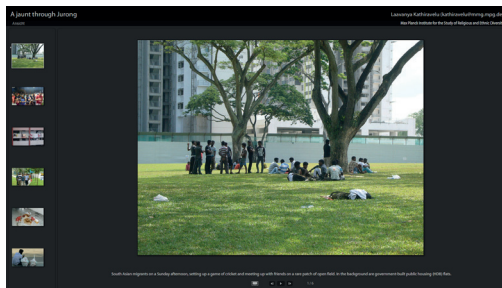
A collection of photographs representing the fieldwork activities of our researchers.

The Evolution of Religious Institutions in Shanghai (Weishan Huang)

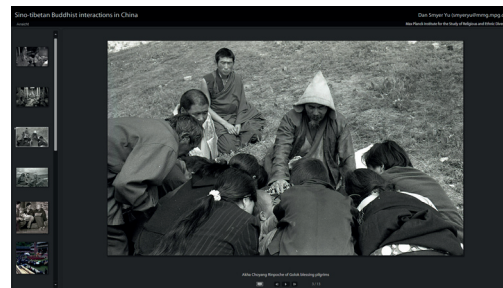


All social scientific research at the Institute, particularly concerning informed consent and involving visual materials, is designed to follow the ethical guidelines formulated by the American Anthropological Association (see <http://www.aaanet.org/profdev/ethics/upload/Statement-on-Ethics-Principles-of-Professional-Responsibility.pdf>).

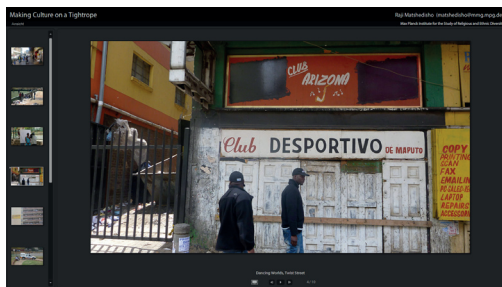
A jaunt through Jurong (Laavanya Kathiravelu)



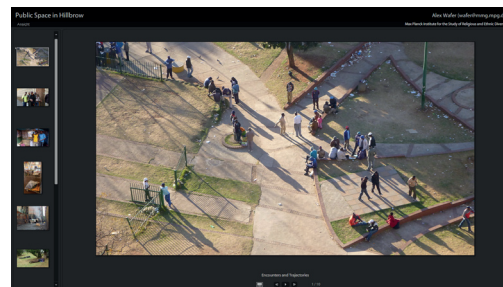
Sino-tibetan Buddhist interactions in China (Dan Smyer Yu)



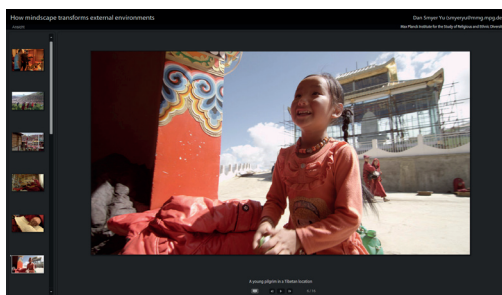
Making culture on a tightrope (Raji Matshedisho)



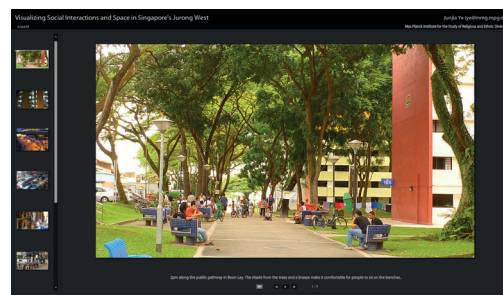
Public space in Hillbrow (Alex Wafer)



How mindscape transforms external environments (Dan Smyer Yu)



Visualizing social interactions and space in Singapore's Jurong West (Junjia Ye)



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