



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

## RESEARCH REPORT 2010-2012









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MPI for the Study of Religious and Ethnic Diversity  
Hermann-Föge-Weg 11  
D-37073 Göttingen  
Germany  
Tel.: +49 (551) 4956 - 0  
Fax: +49 (551) 4956 - 170

[www.mmg.mpg.de](http://www.mmg.mpg.de)

[info@mmg.mpg.de](mailto:info@mmg.mpg.de)

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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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## Max Planck Institute for the Study of Religious and Ethnic Diversity

Reflecting a major endeavor to investigate some of the most pressing global issues of our time, the Max-Planck-Institute for the Study of Religious and Ethnic Diversity is one of the newest research initiatives of the Max Planck Society. The Max Planck Society is Germany's leading research organization, with currently 80 institutes across the natural sciences, life sciences, social sciences, and humanities. While remaining outside of the university sector, the Society is funded mainly by federal and state governments (who are prohibited from influencing the focus or methods of research). The spectrum of research fields within the Max Planck Society is continually developing in order to remain at the cutting edge of addressing key, pioneering and forward-looking scientific questions.

In 2005 following a number of calls to address this field, a Commission was initiated within the Max Planck Society in order to explore the scope for founding a new research institute dedicated to the social scientific study of religious and ethnic diversity. The Commission was comprised of institute directors from within the Society along with a number of international experts. Chaired by Prof. Wolfgang Streeck, the Commission also called upon external scholars to draft and provide feedback on concept papers regarding the shape and purpose of such a prospective research institute. By 2007, following the acceptance of the Commission's internal report, the President of the Max Planck Society Prof. Peter Gruss declared that the main topics of research at the new institute would concern:

- the growing importance of religion in cooperation and conflicts in modern societies;
- the rising ethnic diversity in societies organized as nation-states;
- the complex links between religion and ethnicity as the roots of not only social identity and integration, but also social conflicts;
- the necessary institutional adjustments to diversity in modern societies whose institutions frequently presuppose a degree of cultural homogeneity which is not often achievable;
- consequent redefinitions of social concepts stemming from research on religious and ethnic diversity.

The next task for the Society was to find a set of directors to lead the new institute to be based in Göttingen. This is a process traditionally achieved by an extensive process of selective head-hunting, especially since the Society places great importance on the role of directors. Indeed, all Max Planck Institutes are built up solely around directors and their work: after being found among the world's leading researchers and appointed within the Society, Max Planck directors are given independence to orient and shape their respective institute's research programmes. This is known as the Harnack principle, named after Adolph von Harnack, the first president of the Kaiser Wilhelm Society (which was established in 1911, being the pre-War predecessor of the Max Planck Society).

Following such a selection process, November 2007 saw the inauguration of Steven Vertovec as Director of the new Max-Planck-Institute, with specific remit to develop a Department for the study of social and cultural aspects of diversity. The next task for the Max Planck Society was to find and select a top scholar to develop a Department devoted to the study of aspects of religious diversity: this process culminated with the inauguration of Peter van der Veer as Director in November 2008.

The Max Planck Society has planned for the Institute in Göttingen to have ultimately three Departments, with the third to be devoted to legal and political aspects of diversity. The search for a Director for this third Department is currently underway. Disciplines spanning the Max Planck Institute for the Study of Religious and Ethnic Diversity will eventually include: religious studies, theology, social anthropology, sociology, geography, social psychology, law, political science and political philosophy.

Now having been gradually built up by Vertovec and van der Veer over a course of some years, work across the Institute is dedicated to the comparative, multi-disciplinary study of diversity in historical and contemporary societies – particularly urban ones. Such work entails basic empirical research aimed at theoretical development. Projects investigate multiple forms of diversity, how these have been shaped and defined, how they have been or could be governed, how different processes of inter-ethnic or inter-religious encounter unfold, how patterns and images of diversity change, and how relations between concepts of ethnicity and religion develop. Studies address migration-related contexts (in so-called migrant-sending, -transit and -receiving societies such as in Europe) as well as contexts long characterized by different kinds of socio-cultural and religious diversity, such as in South Africa, the Balkans, India and Southeast Asia.

Resourced with an extensive library (currently 24.457 books and 250 periodicals) and other first-rate research facilities, the Institute is at present comprised of 38 members of scientific staff, 12 doctoral students, 10 research assistants, 6 librarians and 25 administrative and technical personnel. Each Department pursues its own research programmes (as described in the following sections of this Report) and convenes its own regular seminars – which are of course open to all members of the Institute. While each Department hosts its respective Visiting Fellows, they are welcomed and integrated across the Institute. Collective, cross-Institute endeavors include Conferences and a regular Colloquium series which also invites students and staff from the University of Göttingen, along with social activities such as weekly coffee mornings, Christmas parties, a Sommerfest, *Stammtisch* (pub evening), table tennis and a fitness room, a charity running team and a league volleyball team. The Institute's website provides an ongoing view onto all Institute activities and outputs, further supported by the Institute's frequently updated presence on Facebook. In all, the superb facilities and staff provide for a robust and exciting research environment for pursuing social scientific research at the highest level.

***Göttingen, January 2013***

# Departments







### Department of Religious Diversity

Directed by Peter van der Veer, the Department of Religious Diversity has been built up since 2009 to include currently 18 social scientists, 7 Ph.D. students and two non-scientific staff. Having had positions in the institute, four social scientists have moved on to other positions in universities and research organizations in Germany, USA, and Thailand. Disciplines represented among the staff include anthropology, sociology, and urban planning (while collaborative projects include urban geography).

Religious diversity is a regular feature of modern, complex society. A problematic developed in this department is how religious diversity is accommodated and governed within secular arrangements. Since these arrangements, which are primarily those of the nation-state and concern the location of religion in national culture, are increasingly globalized – like religion itself – the question is how globalization (today and in the recent past) has affected both secular governance and religious movements and networks. Globalization has to be understood in economic terms (flows of capital and labor), political terms (regional and global integration), as well as cultural terms (media flows, fashion and consumption patterns, youth culture). This problematic is addressed in a comparative manner between societies and cities (primarily Asian) as well as religions (primarily Christianity, Islam, Hinduism, and Buddhism).

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

lizational histories as well as common histories of imperialism and cold war politics have transformed the religious traditions of Hinduism, Buddhism, Confucianism, Daoism, Islam, and Christianity into 'modern religions' in the Western sense. From the start, concerted efforts have been made to create collaborations with research institutions and researchers in the societies in which fieldwork projects are carried out.

#### I. Research focus

The Department of Religious Diversity is devoted to the empirical and comparative study of religious actors, movements, and institutions in Asian societies. We are particularly interested in the intersection of socioeconomic inequality and religious diversity within the theoretical context of discussions of social justice and problems of recognition of religious difference. This implies attention to the politics of religion, to histories of secular state formation, to economic changes, but also to religious conceptualizations of the self and of the good life. The research strategy is to develop significant comparisons between cases and societies that allow us to avoid pre-conceived universal understandings of 'religion' and 'secularity'. Comparisons are significant when they raise questions that are never asked by those specializing in the study of one society or site or when they offer alternative explanations for important phenomena from comparable cases elsewhere. The aim is not to arrive at a general model of religion in society, but to illuminate and further the understanding of selected phenomena and processes. Its contribution is a critique of universal taxonomic approaches of, for instance, social stratification or secularism that cannot do justice to the specificities of caste, Hindu religion or Communist Atheism. Comparisons have been explicitly furthered through a number of workshops that have led to collective volumes, like the ones on Religion and Com-

munism in Europe and Asia (comparing Russia, Buryatia, Poland with China, Vietnam, and Korea) or on religion among refugees (comparing Thailand, Burma, Vietnam, India, Korea) or on urban aspirations in Mumbai, Shanghai, Singapore, and Seoul. The department offers a unique setting for connecting ethnographic projects through comparative themes.

For our purposes, comparison should not primarily be seen in terms of comparing societies or events, or institutional arrangements across societies, but as a reflection on our conceptual framework as well as well as on a history of interactions that have constituted our object of study. One can, for instance, say that one wants to study church-state relations in India and China, but one has to bring to that a critical reflection on the fact that such a study already presupposes the centrality of church-like organizations as well as the centrality of the model of Western secular state formation in our analysis of developments in India and China. That critical reflection often leads to the argument that Asian societies, like India and China (and other societies outside the West) should be understood in their own terms, and cannot be understood in Western terms. However, Indian and Chinese terms have to be interpreted and translated in relation to Western scholarship. Moreover, such translations and interpretations are part of a long history of interactions with the West. This field of comparison has been widely democratized by modern media, so that everyday realities of the 'immediate' and 'distant' societies are thoroughly mediated and interconnected. Comparison, as it is understood here, is thus not a relatively simple juxtaposition and comparison of two or more different societies, but a complex reflection on the network of concepts that both underlie our study of society as well as the formation of those societies themselves. In that sense, it is always a double act of reflection. This comparative approach is developed in van der Veer's work on religion and nationalism in India and China which has led to a number of publications and a book manuscript (accepted and forthcoming in 2013 with Princeton University Press, Chinese translation in progress).

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

The aim of the research in this department is to further a social science perspective on religion in Asian societies from the relatively protected vantage point of a German scientific institution. Religion is one of the most politically charged social phenomena in these societies and can only be studied with great difficulties by social scientists that are based in them. While it is not easy to gain access to study religion for foreign-based scholars it is still possible. The task of a foreign research institution under these circumstances is to stimulate collaboration with partners in the societies under study. Considering the state of development of social science research on religion in these societies this is much needed. Van der Veer and Smyer Yu are preparing to launch an online, open-access journal on Chinese religion and society which will translate Chinese articles into English, to be published by de Gruyter in Berlin.

## II. Research themes

The Department for Religious Diversity focuses on two research themes.

### **Project 1: Comparative study of urban aspirations in world cities**

Urbanization is a world historical trend in which 10 percent of the world population was urban in

the beginning of the twentieth century, while it is expected that 70 percent will live in cities in 2050. A city like Shanghai had 16 million people in 2000 and 23 million people in 2011 of which 9 million are said to be 'floating' (without residence permit). Mumbai had 17 million in 2001 and 21 million in 2011 with 8 million so-called slum-dwellers. Religious diversity in the city is an understudied topic.

This is a project that studies the relation between the urban environment in globalizing world cities and the formation of ethnic and religious aspirations. This is not a 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", coined by Arjun Appadurai, 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 world 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 project 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 mainly arising from by now outdated modernization and secularization theories. This project directly examines the extent to which urban environments do not produce secularization. It will furthermore provide a comparative lens on those features of life in these world cities 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.

World 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.

The project explores Asian world-cities, Mumbai, Singapore, Shanghai and Seoul. Mumbai is India's financial capital and simultaneously the arena of public expression of many forms of religiosity as well as violent religious nationalism. Shanghai is very comparable to Mumbai as a colonial port and a premier financial center. However, in Shanghai all public expressions of religiosity are highly regulated and often repressed. Both cities are expressive of the nation-states that they are part of, but also quite distinctive in their distance from the nation. Singapore, another financial center and colonial port, is important in this comparison as it combines a Chinese majority with considerable Indian and Malay minorities. It strictly regulates public expressions of religiosity, but within a democratic system. Seoul is a financial center and the heart of Christian global evangelism that has a presence in Mumbai, Singapore, and Shanghai.

One comparative theme in this project is the governance of religious and ethnic minorities. Muslim and Christian minorities are being studied in Mumbai, Shanghai, and Singapore, while Seoul offers a case of a very powerful Christian minority with a global evangelical mission that brings Christian missionaries into Mumbai, Shanghai, and Singapore. In Mumbai and Seoul religion is a major part of urban politics, while in Shanghai and Singapore religion is under constant surveillance. In all these cities urban renovation and zoning is an important element of the governance of religion as well as its contestation.

Another comparative theme in this project is risk, uncertainty, and speculation in relation to both the market and religion. In Shanghai Christian and Buddhist entrepreneurs try to find a space to express and transmit their religiosity in their businesses. In Mumbai Bohra Muslim traders who operate transnational business networks are carving out a space for communal living in modern architecture designed by a leading architectural firm, while poor Sunni Bangladeshis and Christian Pentecostals turn their work spaces inside vast slums areas into prayer halls. Migrants in all these cities use religion to shape their aspirations in relation to global capital.

These comparative themes connect research by teams in Mumbai, Singapore, Shanghai, and Seoul.

In **Mumbai** collaboration has been developed with the Tata Institute for Social Sciences (in which van der Veer holds a honorary Tata Chair), and PUKAR (Partners for Urban Action, Knowledge, and Research, founded by Arjun Appadurai). Work is done on Pentecostalism under Tamil Dalits by Nathaniel Roberts (in collaboration with Rupa Viswanath at the University of Göttingen), on status mediation, and debt by Ajay Gandhi; on religious discourse in municipal electoral campaigning by Lisa Bjorkman, on everyday life and political subjectivity among Shia Muslims by Radhika Gupta. Most of this work concerns marginalized groups in precarious housing. A mapping of Shia Muharram processions has been completed by Reza Massoudi. The first results of the research are only now coming out. Two

Ph.D. candidates work on Mumbai. Sarover Zaidi works on a neighborhood in Mumbai that contains a mosque, a church, and a synagogue. Shaheed Tayob is developing a project on Muslim forms of consumption in Mumbai.

In **Singapore** collaboration is being developed with the National University of Singapore (Asia Research Institute, Department of Sociology). This can be expected to take off when Daniel Goh (Assoc. Prof. Sociology) and Tim Bunnell (Assoc. Prof. Geography) will get funding for a substantial grant proposal, entitled Aspirations, Urban Governance, and the Remaking of Asian Cities, in which van der Veer is mentioned as a Senior Advisor and Visiting Professor. NUS has hosted a conference on the project in June 2012 and some contributions of that conference are being submitted to publication in an edited journal issue by Bunnell, Goh, and van der Veer. Research by a MPI fellow, Jayeel Cornelio, on religious youth culture is just starting.

In **Shanghai** one conference in 2010 and one summer school in 2011 have been organized in collaboration with Shanghai University. Research in Shanghai focuses on Christian house churches and issues of gender and marriage (Yuqin Huang), on Taiwanese and Christian Buddhist movements in businesses (Weishan Huang), on Christian entrepreneurs (Sin Wen Lau), on betting and notions of good luck in lotteries and markets (Rumin Luo). Weishan Huang has finished work on the religious ecology of Queens (New York) that is in forthcoming with Indiana University Press. Gareth Fisher (asst. prof. Religious Studies, Syracuse University), a visiting fellow in the academic year 2011-2012, has completed a manuscript on ideas of fate among lay Buddhists in Beijing that can well be compared with the work in Shanghai.

Two Ph.D. projects are being developed on Shanghai. He Xiao begins to work on urban aspirations of working class migrant laborers, while Sajida Tuxun begins to work on Uyghur Muslims in the city. One Ph.D. project on house churches and the rural-urban divide in Linyi, Shandong Province is being completed by Jie Kang.

### URBAN ASPIRATIONS IN MEGA-CITIES: MUMBAI PROJECT

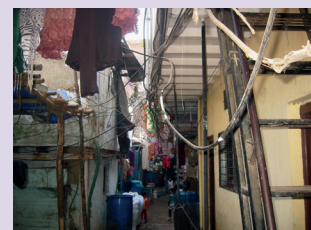
The Mumbai urban aspirations project comprises four ethnographic studies by postdoctoral researchers, and two doctoral dissertations. A fifth postdoctoral study, in urban geography, has already been completed. Our base of operations in Mumbai is an “urban observatory” we have set up at the Tata Institute of Social Science (TISS), which includes office space for doctoral and postdoctoral researchers. The observatory will house an open-access digital text and multimedia archive on the city. TISS contributes two postdoctoral researchers and 9 non-doctoral researchers (see list on next page). Our other partner in Mumbai is Arjun Appadurai’s PUKAR (Partners for Urban Knowledge Action and Research), which at any time has 300–450 community-based “barefoot researchers” working on the city.

Mumbai is at once India’s undisputed financial center, its most linguistically, ethnically, and religiously diverse metropolis, and the home of its most powerful film and media empires. The subject of endless popular and journalistic writing, serious scholarship on the city is surprisingly lacking. Thematically our research focuses on the parallels and interactions between religious and non-religious aspirations (e.g. consumerist, political, infrastructural) that have shaped life in Mumbai. The desire to transcend given realities is inherent in the notion of aspiration, and this in turn implies dissatisfaction and constraint—finitude, uncertainty, lack of access, social and political marginalization. By studying the ways in which competing and frequently incompatible aspirations meet, our research aims to shed light on some of the ways access to symbolic, political, and material resources are mediated.



#### Project / Research Focus

- **Religious discourse in municipal electoral campaigning (Lisa Björkman, Research Fellow)** considers the role of money, ethno-religious appeals, and networks of personal trust in local electioneering and in mediating access to water and other infrastructural resources.
- **Status, mediation and debt in Mumbai (Ajay Gandhi, Postdoctoral Fellow)** investigates the way mass mediated desires and debt-fueled status competition creates both new regimes of distinction and an expansion of informal credit networks and community.
- **The Shi’a in Mumbai: Everyday life, religiosity and political subjectivity (Radhika Gupta, Postdoctoral Fellow)** traces how the proliferation of religious philanthropy among distinct Shi’a denominations expresses rival claims to authentication and legitimacy, engages with the civic life of the city, and mediates between “community” and the state.
- **Theological anthropology, aspiration, and belonging in a global mega city (Nathaniel Roberts, Research Fellow)** examines how slum dwelling members of the Tamil linguistic minority who have enlisted Pentecostal translational techniques and theology to challenge dominant understandings of majority and minority, linguistic difference, and the nation.
- **Religious architecture, everyday life and urban space in Mumbai (Sarover Zaidi, Doctoral Research Student)** is developing a Latour-influenced study of multi-religious neighborhood organized around religious structures, the streets that link them, and a new highway “flyover” that allows commuters to completely bypass them.





## TISS MPI Mumbai Fellows

SNo	Mumbai Fellow	Research Topic	Faculty/Researcher Mentor
1	Ms. Geeta Thatra	Red Light Space(s) and Story(ies)	Dr. Manjima Bhattacharja Urban Aspirations Project
2	Ms. Hasina Khan	Women in Dance Bars in Mumbai: overview of life in the post-ban scenario	Dr. Meena Gopal Center for Womens Studies School of Development Studies
3	Ms. Swati Birla & Dr.Amit Basole	Negotiating (with) English in Mumbai's Informal Economy	Prof. Amita Bhide Centre for Urban Policy and Governance, School of Habitat Studies
4	Mr.Jehangir Jani	Video short working title ' Umesh-ben Patel'. - on drag queen in his middle age who lives in Mumbai	Prof. Anjali Monteiro School of Media and Cultural Studies
5	Ms. Sayalee Karkare	Books and Bombay: A Proposal for a Documentary	Ms. Charu Pankaj Gargi School of Media and Cultural Studies
6	Ms. Sameera Khan	Muslim Modern: Examining the phenomenon of the new Islamic-English Schools in Mumbai	Dr. Nandini Manjerakar Centre for Studies in Sociology of Education, School of Education
7	Mr. Simpreet Singh	Working Class Heros and Heroines of Mumbai : Exploring the 'real' and 'reel' City	Nagesh K.V School of Media and Cultural Studies
8	Ms.Kena Wani	Dalit Icons and Spaces of Representation: A Study of Ambedkar statues in Bombay	Dr.SuryakantWaghmore Centre for Environment Equity and Justice, School of Social Work

## TISS MPI Student Fellows

SNo	Student Fellow	Research Topic	Faculty Mentor
1	Ajmal Khan	Being a Muslim in Mumbai: A ethnographic and cultural inquiry into the "secular" Mumbai after the Mumbai-riots	Dr. P. K. Shajahan Centre for Community Organisation & Development Practice
2	Kshitij Pipaleswar	Mapping Spaces of consumption of Cult Cinema	Mr. K.V.Nagesh School of Media and Cultural Studies
3	Anurag Mazumdar	Tales from the street Second-hand bookshops in Mumbai	Dr. Shilpa Phadke School of Media and Cultural Studies
4	Taniya Chakrabarty	Prison Labour in Mumbai	Dr. S. T. Sawant TISCO Chair Professor
5	Shweta Radhakrishnan	The Reflection Speaks - Identity, Negotiating the city, A Bollywood Subaltern	Prof. K. P. Jayasankar School of Media and Cultural Studies
6	Aneri Taskar	Understanding the livelihood conditions of the unorganized sector working on e waste in Mumbai.	Dr. Mouleshri Vyas School of Social Work
7	Siddharth Bhatia	Urban environmental evolution of Mumbai: Impacts on water resources in the M-ward region (Research paper)	Dr. Guru Balamurugan Jamsetji Tata Centre for Disaster Management
8	Aniket Umesh Navalkar	Planning and Creating Green Spaces in Mumbai in an endeavor to make it a World Class City	Dr. Lalitha Kamath School of Habitat Studies

### URBAN ASPIRATIONS IN MEGA-CITIES: SEOUL PROJECT

The project on Seoul is supported by The Academy of Korean Studies Grant funded by the Korean Government from October 2011 to September 2016. This Seoul Lab will be anchored by three major themes: (1) Urban Geography of Religion; (2) Urban Life, Spiritual Life; and (3) Multiple Aspirations. *Urban Geography of Religion* focuses on the way religious institutions and practices have shaped the urban landscape and invested it with meaning. *Urban Life, 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. And *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.

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 manifest 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.



#### Project / Research Focus

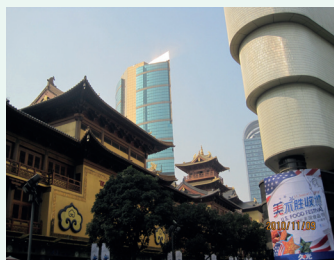
- **Places of Islam in Seoul – New experimentation in the post-colonial and globalizing Seoul (Doyoung Song, Hanyang Univ.)** examines spatial configuration of Muslims' everyday life, adjustment strategy and the implication of religious space of Muslim migrant workers in Seoul.
- **In Pursuit of Religious Perfection: Women, Intimate Labour, and Genderizing Seoul (Hyun Mee Kim, Yonsei Univ.)** explores 'gendered' aspect of Seoul in terms of people's religious practices and lived experiences, migration as pilgrimage and migrant women's religious activities (e.g., in Unification Church) to enhance self-improvement and therapeutic self in Seoul.
- **The Social Semiotics of Aspiration in Seoul (Nicholas Harkness, Harvard Uni.)** investigates the intersection of urban aspiration and religion in terms of communicative interaction, and the way such semiotic differentiation within ideologies of Christian advancement meets the differentiation and evaluation of physical and social spaces of Seoul.
- **Megachurches/Microchurches: Politics of Scale, Space, and Growth in Seoul (Ju Hui Judy Han, Univ. of Toronto)** examines how the scale of church growth reflects the orientation of aspirations at work and how the space of church growth implicates competing and contested aspirations.
- **Religious-Ideological Competition and Development in Cold War Cities: Seoul, Berlin & Pyongyang (Jin-Heon Jung, MPI MMG)** aims to historicize the state-church relationship in the context of the Cold War Seoul, and further compare Seoul with Berlin, Germany, and Pyongyang, North Korea with focus on the religious-ideological imaginations in legitimizing/constructing a national capital.
- **A Myth of Ethnic Homogeneity in Globalizing Seoul: A Comparative Study with Korean Chinese and North Korean Migrants (Woo-Chang Jung, MPI MMG)** is a PhD dissertation project that examines how "South Korean Dreams" are imagined, practiced, and contested by different Korean ethnic migrants in the context of post-division and globalizing Seoul.



### URBAN ASPIRATIONS IN MEGA-CITIES: SHANGHAI PROJECT

This project studies the relation between the urban environment and the formation of ethnic and religious aspirations in Shanghai under the magnificent transition of the intersection of economic open-up and social changes in last few decades. World Cities constitute constantly transforming arenas for the risk taking of capital and religion in various instances of spatial contestation. Our project aims to look at innovation, risk and productivity as central features of the cultural life of common people. The Shanghai project provides a comparative lens on the features of life in one of world cities, with an organized thematic research on **entrepreneurship, the restructuring of classes, gender, and ethnicity**.

In Shanghai one conference in 2010 and one summer school in 2011 have been organized in collaboration with Shanghai University.



#### Shanghai project researchers:

- **Xiao HE** investigates the lived experiences of rural migrants in Shanghai. He aims to provide an ethnographic account of the complex and contradictory logic of the entrepreneurial aspiration. Money, time and city provide three key points of departure for this study.
- **Dr. Weishan HUANG** examines the reproduction of religious beliefs and practices, including Buddhism and Protestantism, carried out by capital-linked migrants in the intersection of transnational migration and the global division of labor in Shanghai.
- **Dr. Yuqin HUANG** is particularly concerned about how contemporary socio-economic transformations, especially skyrocketing housing prices and living expenditures, have impacted and shaped people's aspirations in relation to courtship and marriage in contemporary Shanghai.
- **Dr. Sin Wen LAU** aims to study the relationship between Christianity and business through a focus on the everyday lives of overseas Chinese business people, and 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.
- **Dr. Rumin LUO** wants to explore how speculation is shaped in the context of policy and social changes under late socialist China by taking an observation in a Stamp-Card-Coin speculation market and elaborating the life stories of winners in the market.
- **Sajide TUXUN** pays attention to the shaping of Uyghur hopes for the future through cross-cultural interactions and everyday efforts to manage risk, uncertainty and speculation in Shanghai. She is interested in ethnicity, gender, modernity, Islam and migration intersect.

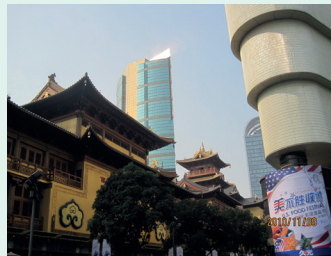




### URBAN ASPIRATIONS IN MEGA-CITIES: SHANGHAI PROJECT (CONTINUED)

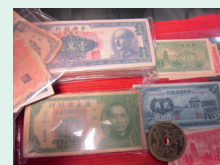
This project studies the relations between the urban environment in Shanghai and the formation of ethnic and religious aspirations. The Shanghai project directly examines the extent to which urban environments do not produce secularization. Furthermore, it provides a comparative lens on the features of life in world cities that contribute to different national and regional settings, with an organized thematic research on **entrepreneurship, the restructuring of classes, gender, and ethnicity**. These themes can be summarized into two big categories, **migration** and the **market**, in mega city contexts.

Shanghai is a city of mass migration and an urban economy that emphasizes the market and entrepreneurialism. The transcendence of the state and the metaphysics of the market are foundational to modern society. The term 'virtuality' best describes our contemporary moment of social transformation in Shanghai. We only have access to that subjective experience through the mediation of concrete practices. Crucial in this mediation is the relative invisibility, the abstractness of the supernatural or its virtuality. Uncertainty is essential to religion, but also to markets.



#### The research conducted in Shanghai centre on four themes:

- **Entrepreneurship** seeks to explore how business people deploy religious aspirations in their business activities in Shanghai. How do religious entrepreneurs who are on the road to salvation connect their secular business to the project of evangelism?
- **Restructuring of classes** looks at how the physical infrastructure, the myth and spirit of the city, urban intersection among actors, materials, and affect have irreducible effects on the everyday. It also asks how these urban dwellers develop their own specific forms of urbanism and negotiate their right to the city through heterogonous ways of imagining, sensing, exploring, and designing.
- **Gender** is concerned with how contemporary socio-economic transformations, especially skyrocketing housing prices and living expenditures, have impacted and shaped people's aspirations in relation to courtship and marriage, and how these aspirations differ across gender, age and region of origin.
- **Ethnicity** investigates how migrants negotiate their understandings of self in everyday life and state discourses. By showing how migrants organize themselves to go beyond policy constraints and exclusion, utilize social, kinship and religious network, we explore how ethnic minorities earn and negotiate their informal and quasi-visible spaces in the urban.



The **Seoul** research is separately funded by the Academy of Korean Studies (2012-2016) and focuses on the way religious institutions and practices have shaped the urban landscape and invested it with meaning. Multiple religious aspirations in the megacity are being researched, but also the place of religious aspiration itself in the broader social space of competing urban goals and ambitions. The research is directed by van der Veer and coordinated by Jin-heon Jung (MPI) who works on Christian networks in the assimilation of North Koreans in Seoul and involves Ju Hui Judy Han (asst.prof. Geography, Toronto) who works on churches in Seoul, Nicholas Harkness (asst.prof. Anthropology, Harvard) who works on prayer and space, Doyoung Song (Prof. Anthropology, Hanyang university) who works on Muslims in Seoul, Hyun Mee Kim (Prof. Anthropology, Yonsei University) who works on gendered aspect of religious practices and lived experiences. Angie Heo (MPI) has recently joined this group and will finish her work on Copts in Egypt, while starting to work on Seoul. One Ph.D. project on community making processes of Korean-Chinese and North Korean migrants in Seoul is being developed by Woochang Jung.

Some of the results of the Urban Aspirations project will be published in an Handbook on Religion and the City/Asia, edited by van der Veer (under contract with University of California Press).

### **Project 2: Expansion of religious networks**

This project aims to develop the comparative study of the expansion of religious networks in relation to politics of inequality and difference in Asian societies.

Religious movements are connected to patterns of migration that are increasingly globalized. Important in this project is the study of missionaries, missionary societies, their support structures and modes of communication. This is studied comparatively across religions. A problematic developed here is the tension between national sovereignty, entailing attempts to nationalize religion and to govern ethno-religious minorities, and the transnational organization of religious networks.

'Network' is used here as a descriptive term of the net-like ties that link people locally, regionally, nationally, and transnationally. These networks can be based on 'natural' ties, such as kinship or extensions of such ties as in ethnicity, but they can be also based on ritual and traditions of belief and practice. It is remarkable how religion (in its original Latin meaning of 'binding') connects people, gives them possibilities to travel and link up, to enable movements of people and things across the world. What one calls world religions since the latter part of the nineteenth century can be seen as forms of global networking that enable trade, state formation, forms of communication (ritual, language). The creativity and innovation inherent in this completely contradicts the secularist understanding of their so-called inherent conservatism. Important in these networks are religious entrepreneurs (Sufis, sadhus, bhikkhus, ulama, astrologers, missionaries) who are on the road to salvation and connect their travels to the migrations of the soul without losing interest in the mundane. It is remarkable how they stake their claim on the spaces they come to inhabit by ritual and other religious means without losing connection with the spaces of origin. Important in this is the use of media by such entrepreneurs which is studied by Sahana Udupa in Bangalore. If Durkheim was right about the spatial division of the sacred and the profane in ritual it is remarkable how what seems static is in fact movable and how the new spaces of arrival are sacralized. One of the important elements of the study of religious networks is that it show the specific ways in which religions enable and limit specific forms of networking across the globe. These networks may or may not overlap with economic, kinship, and political ties, but carve out new areas of belonging.

This project looks specifically at the history of communism, the cold war and a number of wars in Asia that have led to refugee diasporas and transnational networks in which religion plays a central role. Vibha Joshi has finished a project on Christianity among the Nagas in North-East India who live in a militarized border area (Oxford: Berghahn, 2012).



### RELIGIOUS NETWORKS IN A GLOBALIZING WORLD

The expansion of religious networks in relation to politics of inequality and difference in Asian societies is the theme of this comparative project. The tension between national sovereignty, entailing attempts to nationalize religion and to govern ethno-religious minorities, and the transnational organization of religious networks are but a few impacts of globalization. It is remarkable how religion (in its original Latin meaning of 'binding') connects people, gives them possibilities to travel and link up, to enable movements of people and things across the world. What one calls world religions since the latter part of the nineteenth century can be seen as forms of global networking that enable trade, state formation, forms of communication (ritual, language). The creativity and innovation inherent in this completely contradicts the secularist understanding of their so-called inherent conservatism.

This project looks specifically at the history of communism, the cold war and a number of wars in Asia that have led to refugee diasporas and transnational networks in which religion plays a central role.



#### Project / Research Focus:

- **Sex, Soul, Spirits: Becoming Protestant Hmong in Contemporary Vietnam (Tam Ngo, MPI MMG)** analyzes Hmong Christian networks in Northern Vietnam and the USA (book under review University of California Press).
- **Supernatural as News, Spiritual as Newsy: Religious Experiences through the News Media in Urban India (Sahana Udupa, MPI)** This project traces the nexus of religious networks and news media in urban India, in particular the new mediatized religious practices staged and co-created by the media. It explores how religious entrepreneurs emerge along these media circuits and how they reorder the role of religion in everyday lives and political cultures of the Bangalore region.
- **A Matter of Belief: Christian Conversion and Healing in North-East India (Vibha Joshi, MPI MMG)** Oxford, New York: Berghahn Books, September 2012. The ethnographic monograph analyses the relationship between religion and healing. <http://www.berghahnbooks.com/title.php?rowtag=JoshiMatter>
- **Taking Jesus back to China: How will foreign-educated Chinese Christian returnees impact Christianity in contemporary China (Yuqin Huang: MPI MMG)** focuses on transnational Christian networks among Chinese students in Europe and returnees to Shanghai and their potential impacts to Christianity in urban China.
- **Shi'a religious networks between India and West Asia: Circulation of Knowledge and Ideologies post the 1979 revolution in Iran (Radhika Gupta MPI MMG)** This project examines the circulation of religious knowledge and ideologies within a transnational Shi'ite realm and their re-working to align with nationalist positionings in contemporary India.
- **The Spread of Tibetan Buddhism in China: Charisma, Money, Enlightenment (Dan Smyer Yu MPI MMG)** focuses on the revival of Tibetan Buddhism in contemporary China, as a result of the intersection of both local and global transformative changes. It highlights the multidimensionality of Tibetan Buddhism in relation to different religious, cultural, and political constituencies of China.



Tam Ngo has studied Hmong Christian networks in Northern Vietnam and the USA (book under review University of California Press). An edited volume on Religion under Communism in Europe and Asia by Tam Ngo and Justine Quijada (now Wesleyan University) is under review. She continues to work on the aftermath of the 1979 war between Vietnam and China and its impact on refugee and migrant populations of North and South Vietnamese in Germany. A conference on religion and militarization of borders in Asia was organized by Ngo in October 2012. Alexander Horstmann (now Mahidol University, Bangkok) has worked on Burmese refugee camps in Thailand and an edited volume by Horstmann and Jung on religion and refugee migration is now under review with Palgrave. Yuqin Huang is publishing her work on transnational Christian networks among Chinese students in Europe and returnees to Shanghai (funded by the Chiang Ching-Kuo Foundation). Dan Smyer Yu has finished work on Tibetan Buddhist networks in China (Routledge 2011) and is now working on a new book on Tibetan conceptions of space and home among Tibetan intellectuals in China. He is editing a book on religion and ecology in China. A representative collection of essays on this project has been published as a book-issue of the journal *Encounters* by Macmillan and I.B. Tauris. Shi'ite networks are the subject of study by Radhika Gupta, Roshanack Shaery, and Patrick Eisenlohr (senior research partner and Professor of Anthropology at University Göttingen).

### III. Future strategy

The current research strategy with the two foci will be continued. The productivity and timeline of the individual projects is directly related to the nature of ethnographic fieldwork that requires a very substantial time investment as well the fact that almost

all the fellows have recently finished their Ph.D. and are in the process of getting their book ready for publication while starting on a new project in the department.

It will be attempted to develop more collaboration with German institutions (primarily University of Göttingen) in order to train a new generation of German scholars on modern religion in Asia. An important step in this collaboration was the appointment of Matthias Koenig, Professor of Sociology of Religion, as Max Planck Fellow. Van der Veer was deeply involved in the setting up of a Centre for Modern Indian Studies at the University. Smyer Yu and van der Veer are part of a collaborative program with the Centre for Modern Indian Studies (Viswanath, religious studies and Roy, political science) and the Centre for East Asian Studies (Schneider), funded by the German Ministry of Education and Research. Van der Veer also works closely with the newly appointed Professor of South Asian Anthropology, Patrick Eisenlohr, on religion in Mumbai.

It will further be attempted to extend the Urban Aspirations project to Bangalore, Hanoi, Ho Chi Minh City, Bangkok, and Tokyo, depending on the possibility to create collaborative networks. Van der Veer and Ngo are planning a grant application for a project that studies the impact of the reunification of Germany on the relation between North and South Vietnamese in Berlin. Van der Veer and Ngo will also carry out a three-year ethnographic project on the development and application of telepathy by natural scientists and religious practitioners in Hanoi and Ho Chi Minh City after the unification of North and South Vietnam. On the topic of religious networks possibilities are being explored to expand collaboration with Kenneth Dean, Professor of Chinese Studies at McGill, on transnational Daoist networks from South China into South-East Asia and with Hue-Tam Tai, Professor of Vietnamese Studies at Harvard, on the spread of the Ho-Chi Minh Cult in Vietnam.

## Department of Socio-Cultural Diversity

Directed by Steven Vertovec, the Department of Socio-Cultural Diversity at MPI MMG currently comprises thirty-seven members, including eight PhD students, seven student assistants and three non-scientific staff. Seven former members have moved on to positions at universities in Germany, Austria, the Netherlands, New Zealand and Macedonia. Disciplines represented among the staff include social anthropology, sociology, political science, social psychology and geography.

While broad-based in its early years in order to establish an institutional structure, the research of the Department has, in time, been shaped around a thematic research programme. This programme has also underpinned the creation of international working groups, invitations to visiting scholars and the organization of events.

### I. Research focus

The Department of Socio-Cultural Diversity at MPI MMG is devoted to comparative empirical investigation and theoretical development surrounding various modes and manifestations of migration-driven diversity. The categories of diversity most relevant to our research interests are race and ethnicity, religion, gender, class, migration channel and migration status. Moreover, we are particularly interested in the ways and processes by which patterns of migration-driven diversity are related to other modes of increasing social, cultural, economic and political differentiation.

As contextually constructed categories, social differences are manifested in structures of inequality and power, in self-declared and ascribed visible symbols, in practices of interaction, and through discourses and images of sameness or otherness. They are reproduced in status hierarchies, spatial configurations, the activities of interest groups, management strategies, media representations, legal rulings, public sector practices and government policies. These combine in historically and specific con-

figurations of social differentiation. It follows that for global comparison of fundamentally divergent configurations and classifications of difference (ethnic or other), we must talk of multiple or differing 'diversities'. Ethnicity, for instance, as a sense of peoplehood based on common history, might in one context be most importantly characterized by cultural heritage, in another by language, religion, or geography, in yet another by economic niche. It might refer to but one criterion in a hierarchy of classifications determining historical patterns of inequality.

Importantly, we are interested in the reasons for, and ways by which, certain categories become salient in social and political dynamics. Further, our approach is premised on the recognition that across history and various societies, the construction and particularly the intersection of these axes of social differentiation differ considerably. This gives rise to highly variegated outcomes for different 'groups' in social relations, settlement patterns, economic activities and labour market positions, formal and informal politics, access to resources and power.

Conventional approaches to social difference – particularly around categories such as ethnicity, race and nation – have examined processes and phenomena such as boundary making, community formation, identity construction, political mobilization, and senses of belonging with a focus on one or another specific group. Studies aiming to measure assimilation, integration or social mobility among immigrant populations have often taken national origin as a kind of *a priori* category. It is problematic if group existence is taken for granted and not itself investigated, if individuals are summarily assigned to groups, or if 'community' is presumed where it may not exist. Further, where uni-dimensional approaches prioritize one group membership (national origin, race or ethnicity) over others (such as woman, refugee, worker), the complexity of social life and effects of intersectionality may be overlooked. In addition, existing research does not account for the impact of diversity itself – i.e. the co-existence of multiple

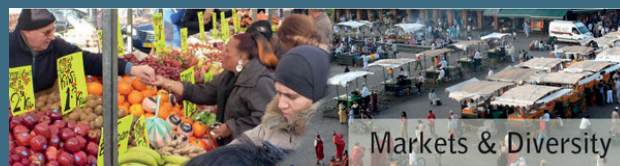


## INTERNATIONAL WORKING GROUPS

Recognizing the need to engage in broad networks of expertise in order to address an increasing number of fields that are significant for shaping the study of diversity, the Department has established a number of International Working Groups (WGs). Each WG springs from interests already existing in the Department. Each also links some 12 to 20 senior and mid-career scholars from around the world.

In addition to conferences, workshops and funding proposals, all WGs produce working papers for the MPI MMG series, annotated bibliographies, special issues of academic journals and edited volumes by way of advancing their respective fields. The topics of the four current WGs are summarized as follows.

- **Markets and diversity** asks: What are the impacts of cultural diversity on the nature and operation of street markets, and what are the implications of street markets for cultural diversity?;
- **Medical diversity** explores how medical practices react to diversity, how medical knowledge produces diversity, and how medical knowledge and practices are diverse in themselves;
- **Sociolinguistic diversity** investigates the ways and extent to which super-diversity constitutes a new challenge to the study of language in society; and
- **Diversity and public space** is concerned with the new types of public space that are emerging in highly diverse urban contexts, and what these places tell us about broader patterns of social and political change.



group affiliations and dimensions of difference – vis-à-vis patterns of interaction, group formation, identity construction, social mobility and such.

The Department of Socio-Cultural Diversity at MPI MMG works toward contributing critically to the body of empirical data and theory-building through an approach that contextually grounds research with respect to broader environments of diversity within which group formation, social relations, political mobilization, and socio-economic mobility take place. In so doing we wish to address a fundamental question that social science has not been able to address ad-

equately: what impact does migration-driven diversity (not uncommonly today, in neighbourhoods exhibiting dozens of ethnic and national groups, languages, legal statuses, social identities and milieus) have on society overall, including phenomena such as everyday social exchange, category construction, discrimination and inequality?

Reflecting this orientation, a core notion around which much research has been developed in the Department is 'super-diversity'. 'Super-diversity' was coined by Vertovec in 2007 to describe aspects of changing population configurations and to call for a

re-orientation of approaches within social science and policy in order to address these. In many places around the world, over the last thirty years migration has created changing patterns that not only entail the movement of people from more varied national, ethnic, linguistic and religious backgrounds, but also a diversification by way of migration channels, legal statuses, gender and age composition, and variance in migrants' human capital (education, work skills and experience). 'Super-diversity' entails a recognition of such co-existing patterns of change and a call to employ multi-dimensional methods to their analysis. The concept has now been adopted widely across the social sciences, in a range of policy initiatives and public debates worldwide.

We are fully aware of, and continually reflect on, the fact that currently in many societies 'diversity' is a term with a set of meanings of its own in the public sphere outside of social science inquiry. This is especially to be found in state policies, business and management strategies, institutional programmes and NGO campaigns linked with anti-discrimination initiatives concerning gender, age, sexuality and disability as well as race, ethnicity and religion. It is therefore an ongoing challenge – of which we are highly mindful – to simultaneously address 'diversity' in an empirical and theoretical, social scientific sense and to maintain its distinction from 'diversity' as a normative concept of public discourse and policy.

A common conceptual framework provides one way of achieving a research strategy that can pull together several strands of the observations outlined above as well as provide for productive conversation between projects and researchers from across a number of social science disciplines. Hence the department is underpinned by a conceptual framework identifying three abstract domains (and, crucially, their inter-relation):

- **configurations of diversity** (or how diversities are structured and conditioned by population characteristics, historical geographies and political economies);
- **representations of diversity** (or how diversities are imagined in such phenomena as state policy

categories, discourses and public images of 'difference' among a variety of 'publics'); and

- **encounters of diversity** (or how diversities are experienced through inter-group contact, cross-cutting networks and everyday interactions between people within key public contexts such as markets, workplaces, schools and neighbourhoods).

Employing this conceptual triad, we not only isolate content and dynamics within such domains but critically relate them to each other. [This was the topic of our Institute's first Working Paper.] To gain a fuller understanding of what is happening in any specific domain, so our framework suggests, a researcher must take into account aspects of the remaining two domains. In brief, that is, from society to society, locality to locality: configurations set the scene for constructing and negotiating representations and for facilitating or restricting encounters; representations mediate how configurations are understood and encounters interpreted; and encounters challenge or reproduce representations and configurational patterns. Although interlinked and mutually constitutive in these ways, importantly it must also be recognized that processes in each domain move at their own pace, such that discernible 'domain lag' often ensues. For instance, aspects of demography or political economy might change well before representations (images and public discourse) or everyday sets of interaction change. Evidence of domain change and domain lag can be observed and measured in many ways – the stuff of our research. The language and analytical logic of this conceptual triad is echoed in our Departmental meetings, regular staff work-in-progress seminars, and increasingly in staff publications. The framework also cross-cuts projects within our Departmental research themes.

## II. Research themes

While projects in the Department each have their own questions, methods and timetables (see next section for project descriptions), we have grouped

them into themes that not only make presentational sense, but also provide immediate means to generate coherent theoretical exchange.

#### 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.*

The interaction of political institutions and immigrant and ethnic minority populations is attracting renewed interest – as an understudied field and, in Germany, because immigrants are increasingly entering mainstream politics. Department research aims to contribute to an improved theoretical conceptualization of the mechanisms that underlie immigrant political involvement as well as to a broader empirical knowledge of its levels, patterns, and conditions.

The project *Immigrants in German city councils* (Schönwälder, Sinanoglu, Volkert, Kofri), the first wide-ranging and systematic study of the subject, looks at the extent to which elected bodies in big cities are beginning to reflect the increasing local diversity. Further, it investigated the characteristics and career paths of immigrant politicians in 77 German cities. A major – and publicly well-received – Report (*Vielfalt sucht Rat: Ratsmitglieder mit Migrationshintergrund in deutschen Großstädten*) has already been published in 2011 with the Heinrich-Böll Foundation and Mercator Foundation. A preceding study investigated in more detail the relevance of the immigrant electorate and its representation in Germany's largest state (*Immigrants in German politics: local elections and local parliaments in North Rhine-Westphalia*, Schönwälder and Kofri).

Three PhD dissertations address key gaps in our knowledge: The comparative project, *Political Parties and diversity at the local level: a comparison between Berlin and Paris* (Volkert) examines general logics of political organizations and the specific impacts of different political cultures and configurations on responses to diversity. The project *Local councillors with migration backgrounds: The rele-*

*vance of ethnicity and migration background for their political practice* (Sinanoglu) investigates when and how ethnicity and migration background became salient – among many possible strategic options and potential representations of local politicians. The project *Immigrants in German Politics* seeks to explain differing levels of immigrant representation across cities (Kofri) while immigrant political involvement is also investigated at the regional level (Schönwälder). Again, the profiles and career paths of immigrant politicians, i.e. the particular relevance of this dimension of diversity, are investigated. Further, imbalances in immigrant representation are taken as a starting point for exploring the causes of higher or lower political presence. In a workshop and journal publications (in cooperation with colleagues from Amsterdam and Berkeley) we have pursued comparative and theoretical questions. *West European Politics* will in spring 2013 publish a symposium co-edited by Schönwälder and Irene Bloemraad (Berkeley) entitled “What diversity in European parliaments”. A more systematic comparison of the impacts of gender and immigrant background, i.e. a broader diversity perspective, is part of the future plans.

The ethnographic project *Diversity and public administration* (Nieswand [now University of Tübingen]) examines how assumptions about group differences explicitly and implicitly shape policies and practices in demanding public institutions, namely the youth welfare offices of the City of Stuttgart and the City of Frankfurt. Here Nieswand observed the intersection of expert knowledge, professional experience and official classification as social workers assess and make significant decisions regarding people's individual life courses, problems and interventions. Another project examining the hard edge of diversity and public institutions is *International policing, mobility and crime in Southern Africa* (Vigneswaran [now University of Amsterdam]). This project concerns the role of police forces as one of the main instruments used by states to construct and address ethnic and cultural diversity. Vigneswaran demonstrates how police work enforces segrega-

tion, accentuates differences, plays upon shifting categories and embodies emergent state strategies of control within post-apartheid Johannesburg. One major output of the project is Vigneswaran's monograph ***One Night in Johannesburg: Tales from an Urban Dystopia*** (under review, University of California Press).

Following Alex's [now University of Tübingen] work on socio-cultural diversity and its relation to health outcomes and divergent medical systems in India (published as ***Medizinische Diversität im postkolonialen Indien***, Weißensee Verlag, 2010), a potentially groundbreaking exercise in medical anthropology is represented by the project ***Superdiversity and pathways to health care*** (Krause, Alex and others from Sweden, Spain and the UK). This pilot study focuses on ways and understandings through which new migrants, with widely varying social traits and legal statuses across differential contexts of super-diversity in Europe, find their way through equally varying healthcare systems.

Since the 1960s many migrant-receiving societies have continually reshaped the role of state institutions for managing 'diversity'. Two book projects in the Department broadly look at these developments. ***Multiculturalism*** (a four-volume collection within the series Routledge Critical Concepts in the Social Sciences, 2011), edited by Vertovec and Gerd Baumann [University of Amsterdam], presents key texts surrounding notions of multiculturalism, from legal and policy frameworks through political philosophies of recognition to sociological assessments of state provisions. Public discourse about diversity has a mixed relationship with actual diversity policies in public institutions. ***The Multiculturalism Backlash: European Discourses, Policies and Practices*** (Routledge 2010), an edited volume by Vertovec and Wessendorf, scrutinizes public discourses attacking what are purported to be government policies accommodating ethnic minorities; in practically all cases, however, the images of multiculturalism presented in 'backlash' discourse tend to be media-constructed policy bogey-men rather than real public policies.

#### 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.*

The Department's flagship project ***Diversity and Contact ('DivCon')*** (Schönwälder, Petermann, Schmitt [now University of Erlangen], Hüttermann and Vertovec with Dietlind Stolle [McGill University], Miles Hewstone and Katharina Schmid [both University of Oxford]) examines how the experience of diversity affects social interactions and key attitudes to social life (see text box). Relatedly, Petermann's Habilitation on ***Urban populations and their social capital*** surveys data surrounding numerous dimensions of social capital – especially reciprocity and trust – in cities of Saxony-Anhalt and North Rhine-Westphalia; further, his project ***Residential mobility and social capital*** concerns the relation between internal and international migration and access to social resources, comparing migrants with non-migrated people and employing advanced network analysis. The interlinkage of diversity, contact and trust is also investigated in Britain – using many of the same DivCon survey questions – in the project on ***Ethno-religious diversity and social trust*** (Miles Hewstone, Anthony Heath, Ceri Peach, Sarah Spencer [all University of Oxford] and Vertovec), which is co-funded by the Leverhulme Trust and MPI MMG. These four projects use major quantitative instruments – partly combined with qualitative methods – to examine everyday representations and encounters of diversity, and their effects, in German and British cities.

Just what counts as diversity, and how to count diversity, remains a perplexing problem for both social scientists and public agencies. The project ***Ethnicity in German society*** (Schönwälder and co-authors, with SOFI Göttingen) entails an exercise in exploring how the relevance and development of ethnic identifications, loyalties and social formations in German society could be conceived and monitored.



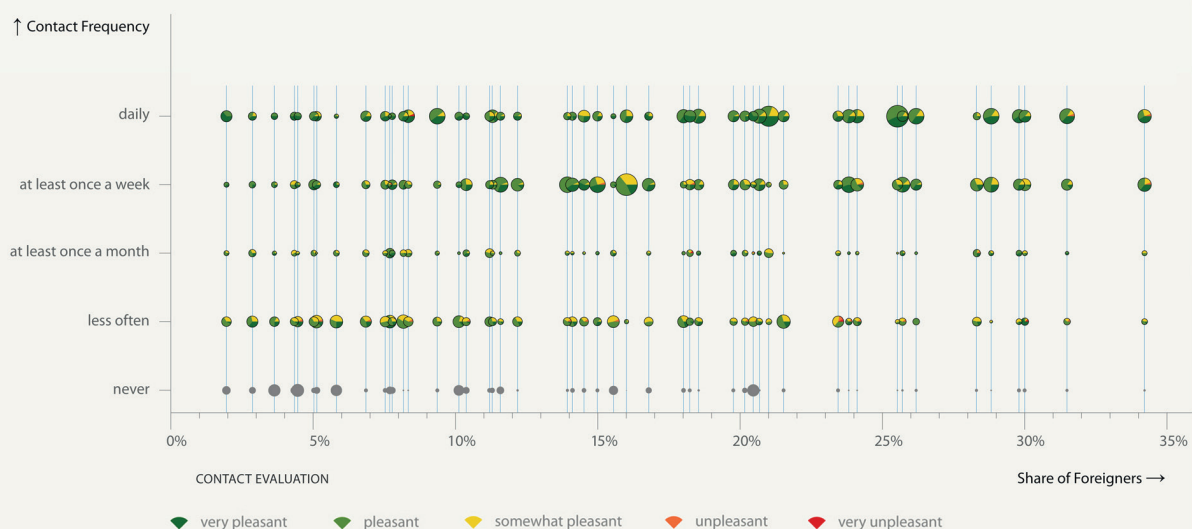
### DIVERSITY AND CONTACT (DIVCON)

How do differing contexts of social and cultural diversity affect the social interactions of individuals and groups? To what extent do ethnicity and national origin constitute boundaries that restrict social interactions? And under what conditions are such boundaries irrelevant or overcome?

The DivCon project investigates the extent to which individuals of native and immigrant backgrounds interact with each other, the ways they do so on different levels of social interaction (neighbourhood encounters, acquaintance/weak ties, friendship/strong ties), the influence of residential context and the consequences for attitude maintenance or development.

The project uses mixed methods (including systematic observations as well as qualitative interviews), but at its core is a purpose-made longitudinal (three-wave) survey with 2500 interviews in 50 neighbourhoods. Results show in practically all neighbourhoods, there are high levels of contact between native Germans and immigrants; such contact is positively valued; and more contact is associated with higher levels of trust.

### Contact frequency and evaluation in 50 neighbourhoods



Qualitative Comparative Analysis (QCA) underpins the project *Conditions of conviviality and conflict* (Lindemann [now German Development Bank (KfW)] and Andreas Wimmer [Princeton]). This draws from the Ethno-Power Relations international dataset for a controlled comparison of configurations of diversity in 25 countries. The purpose is to account for reasons why ethnic conflict did or did not emerge among groups facing similar conditions (size, regional concentration, patterns of ex-

clusion and economic disparity). Results will be assessed in light of Lindemann's book *Elite Bargains: The Politics of War and Peace in Africa* (currently under review, Cambridge University Press) which comparatively analyses circumstances surrounding ethnic politics and processes of conflict generation and amelioration. Ethnic conflict is also of central concern in *How Generations Remember: an ethnographic study of post-war Mostar, Bosnia and Herzegovina*, Palmerberger's PhD thesis project (Social

Anthropology, University of Oxford). Palmberger asked how individuals across different generations narrate and position themselves in relation to the history of ethnic conflict, their subsequent present and prospective futures in a politically ruptured Bosnia. Elsewhere on the seemingly persistent edge of conflict, the shifting configurations, representations and encounters of diversity in Skopje present a legacy of habituated modes of positive, everyday interaction in local neighbourhoods and markets; meanwhile, ethno-nationalist policy interventions effectively attempt to create parallel societies and exacerbate discord. This was the topic of the project ***Unrecognized multiculturalism from below: Macedonian realities*** (Janev [now Ss. Cyril and Methodius University]).

In yet other contexts of diversity, social skills, orientations and practices for positively encountering difference are continuously being negotiated and reproduced. ***Convivència and Cohabitation: Comparing conviviality in Catalonia and the Casamance*** is the subject of Heil's D.Phil. thesis (Social Anthropology, University of Oxford). Heil provides a far-reaching ethnographic examination of such skills, orientations and practices surrounding what he terms 'conviviality', and how these are created in one context of high diversity (the Casamance in Senegal) and 'translated' into another, profoundly differing, context of diversity (Catalonia, Spain). In her project on ***Transforming migration – transnational transfer of multicultural habitus***, Nowicka looks at a somewhat parallel situation. She asks: if, how and in what ways do migrants from ethnically homogeneous areas of Poland 'remit' their experiences of diversity (and emergent cosmopolitan skills and orientations?) in Britain to their families and friends back home? This work draws upon ***The Ashgate Research Companion to Cosmopolitanism*** (Ashgate 2011), edited by Nowicka and Maria Rovisco [York St John University]), which surveys and presents empirical studies concerning key themes, debates and theoretical controversies surround the notion of cosmopolitanism. Conceptual relations between cosmopolitanism and conviviality are explored in ***Comparing Convivi-***

***alities***, a forthcoming special issue of the *European Journal of Cultural Studies* edited by Nowicka and Vertovec.

Theoretical and methodological issues relevant to this theme are discussed at length in three other edited volumes arising from the Department. ***The Anthropology of Migration and Multiculturalism: New Directions*** (Routledge, 2009), edited by Vertovec, is a collection consisting of innovative ethnographic studies, conceptual reflections and theoretical debates about changing practices and dynamics surrounding migration-driven diversity. The ***Routledge Handbook of Diversity Studies*** (forthcoming 2014), edited by Vertovec and containing over sixty contributions by internationally leading scholars, will provide a set of resources for understanding diversity through its constitutive categories, through comparative historical cases, and through new sociological analyses of specific settings. Finally, self-reflexive methodologies will be the focus of ***Researching Migrants as a Migrant Researcher***, a special issue of *Migration Studies* edited by Cieslik and Nowicka.

#### 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 project ***Global Cities/Open Cities? Segregation in the Global South*** (Vigneswaran) considers the paradox that while cities of the global South are becoming more connected through migrant, economic, transport and communication networks – phenomena especially among the elite – within the same cities, among non-elites we see deepening 'spatial faultlines' of social and residential segregation. Comparing Mumbai and Johannesburg, the project utilizes innovative quantitative and qualitative techniques including modes of GIS analysis and state-of-the-art data visualization.

In another set of projects centred on new dynamics in African cities, Arnaut offers his skills as a

linguistic anthropologist to examine various dimensions of diversity. In *Language Factories: Cape Town, Kinshasa, Abidjan, Brussels* Arnaut looks at (multi-) linguistic practices in transnationally-linked localities to better understand how people use a range of linguistic and other semiotic resources especially in contexts of migration. In a more detailed case study within one of these cities, Abidjan, Arnaut's project on *Writing along the margins: literacy and agency in a West African city* details the production of the autobiography of a street hustler who makes use of diverse 'lects' to tell the story of life within a complex urban setting.

In *Social relations in super-diverse London*, Wessendorf undertakes a detailed ethnographic study of cross-cutting social life and spaces of encounter in Hackney – one of Britain's most socially and culturally diverse areas. This is an environment in which practically everyone is 'from somewhere else' and diversity is 'commonplace', providing the subject of her book *Super-diversity and Everyday Life: Living Together, Dwelling Apart* (forthcoming with Palgrave, 2014).

Taking the term beyond its origins in Britain, Vertovec's book *Super-diversity* (forthcoming in Routledge 'Key Ideas' series, 2014) will present new data showing similar patterns of migrant-driven diversification and their implications worldwide. In part, the new data is drawn from *The diversification of post-war migration* (Vertovec, Winnige, Matveev and Gamlen [now University of Wellington]), a project critically examining numerous sources and indicators. Over the past twenty years in societies around the world, we can observe an unprecedented degree of diversification – in terms of national, ethnic, religious and linguistic categories as well as migration channels and legal categories. These trends can be demonstrated with the latest global migration data that our Department has compiled in coordination with the World Bank and UN Population Division; moreover, this data is now graphically visualized in new and exciting ways (see text box).

Part of the super-diversity perspective underscores the shift, over the past 30 years, from large

numbers of migrants moving from a relatively few places to a few places towards the growth in small numbers of people moving from many places to many places. This is evident in *Diversity and integration in Frankfurt* (Vertovec and Römhild [Humboldt University Berlin]), a study commissioned by the City of Frankfurt examining statistics for foreign nationals in the city. The project report provides current analysis and makes policy recommendations and practical guidelines for better incorporating new migrants in policies and practices across a range of city departments.

*Socialising with diversity*, Meissner's doctoral thesis project (Migration Studies, University of Sussex), uses qualitative research and sophisticated network analysis to investigate outcomes of super-diversity through a study of social patterns among new, small migrant groups (in this case Pacific Islanders) in London and Toronto. Palmberger's project on *Older migrants in Vienna: aging and social relations* adds the dimensions of age and migration waves to the study of super-diversity. She works with mostly Yugoslav and Turkish people who migrated as *Gastarbeiter* to Vienna from the 1950s to the 1970s, exploring how they both contributed historically to the city's diversity and, presently, how they read and engage an ever-more complex array of new migrants from all over the world.

Direct comparison of contexts in which we find 'old' and 'new' diversities – and how they intersect socio-spatially – is at the core of the large-scale project *GLOBALDIVERCITIES - migration and new diversities in global cities: comparatively conceiving, observing and visualizing diversification in urban public spaces* (Vertovec, Aptekar, Cieslik, Engelbrecht, Engelkes, Kathiravelu, Krüger, Matshe-disho, Seegers-Krückeberg, Wafer, Ye, Yousefpour) (see text box). This entails multidisciplinary research across neighbourhoods in Singapore (West Jurong), Johannesburg (Hillbrow) and New York (Astoria), in each of which over 40% of residents are new migrants with an array of migration statuses from, respectively, all over Asia, Africa and the world. Another urban context in which 'old' meets new is

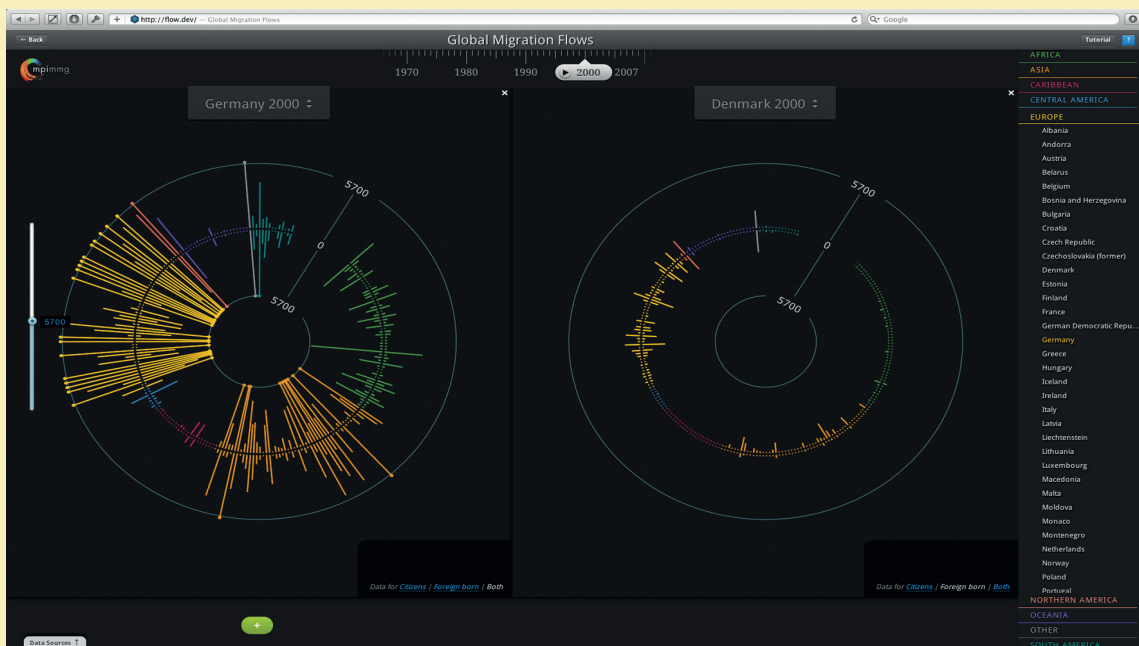
## GLOBAL MIGRATION DATA VISUALIZATION

Graphic representations of data can have many benefits. These include being able to see relationships between statistics more easily; spotting patterns, trends and anomalies more quickly; and asking further, better research questions as to why certain data appear as they do. In the Department of Socio-Cultural Diversity at MPI MMG we have recently developed a set of interactive instruments to visualize the latest global migration data. These are now available on our website.

After lengthy exercises in examining various sets of migration data, their strengths and weaknesses (see Working Paper by Gamlen 2010), we have gathered statistics and developed new data visualizers in co-operation with the United Nations Population Division (for *migration flow* data) and with the World Bank (for *migrant stock* data). Further, we have been able to “reverse” the latter data set in order to produce a set of graphics for *migrants by destination*: that is, the number of people from a particular country found, at any particular time, in all other countries across the world. Where the national data allows, moreover, users of the visualization tools can choose to examine migrant data by citizenship or place of birth as well as by gender.

The MPI MMG global migration data graphics mark an important, innovative shift from earlier, static models. For the first time, global migration data is represented interactively and dynamically: that is, the online user can choose the type of migration data to be examined, and the graphics change as one moves between country, data definition (migrant by citizenship, place of birth, gender) and over time.

Immediately after the launch of our data visualization tools in Spring 2012, our website hits rose to close to 1000 hits per day. With such interest, we hope that the MPI MMG data graphics and modes of data visualization can contribute importantly to understanding migration through deepening analyses, sharpening research, supporting teaching, and informing policy-makers and the general public.





## Super-diversity, South Africa

The notion of 'super-diversity' works well in the context of contemporary South Africa, where multiple, longstanding modes of ethnic and religious diversity are subjected to new and varied migration flows. As in other global conditions of super-diversity, in South Africa new migration patterns encompass varieties in countries of origin, ethnicity, language, gendered channels of mobility, education, occupation, and location. A list of possible aspects or outcomes of super-diversity in South Africa includes: new patterns of inequality and prejudice manifested in the xenophobic bloodletting of May 2007; new patterns of segregation including, despite the collapse of the apartheid system, gated communities of the wealthy at one extreme and new slums for migrants at the other; new experiences of space and contact evident as formerly-white public spaces have become shared, and new patterns of exclusion have developed particularly in response to crime and the fear of crime; new forms of creolization and cosmopolitanism witnessed in burgeoning and hopeful development of cross-ethnic artistic expressions, political cooperation, religious worship and shared lifestyles; and new bridgeheads of migration indicating that, while most of South Africa's migration remains regional (southern Africa), there is also significant migration from all over the continent and beyond. Initiatives within the programme include:

- an MoU with University of Cape Town to establish the *CityLab: Public Culture in Cape Town*, based within the African Centre for Cities (ACC), including new projects, young scholar fellowships and public exhibitions;
- an MoU with University of the Western Cape for cooperation in creating a new Centre for Multilingualism Studies, new research projects, fellowships and international summer schools;
- an MoU with University of the Witwatersrand to establish a programme for funding competitive research proposals linking scholars and resources across the Faculty of Humanities (including Social Sciences);
- Individually commissioned projects. In addition to producing working papers for the MPI MMG series, together with the Wits research programme these studies will be compiled in an edited volume to be published by University of the Witwatersrand Press:
  - *Constructing borders, creating foreigners: xenophobic conflict as dimension of super diversity in post-apartheid South Africa*. Melissa Steyn (University of the Witwatersrand)
  - *Policing racial boundaries: exploring the relationship between intra-racial diversity and inter-racial relations*. Kim Wale (University of Johannesburg)
  - *Heritage and superdiversity: A study of Muslim women's identity in Cape Town*. Ros Boswell (Rhodes University)
  - *Superdiversity and cultural heritage in the city of Cape Town*. Ros Boswell (Rhodes University)
  - *The politics of multilingualism in South Africa*. Lloyd Hill (Stellenbosch University)
  - *Surveying super-diversity in South Africa: Contact, attitudes and job-seeking*. Owen Crankshaw (University of Cape Town), Miles Hewstone (University of Oxford) and Hermann Swart (Stellenbosch University)



represented by Moscow, which has experienced a massive influx of migrants since the breakup of the Soviet Union. Moscow is the site of Becker's PhD project (Sociology, University of Göttingen) on ***How migrants navigate the formal and informal state in Russia***, which combines demographic, sociological and political research methods.

Finally, patterns and characteristics described by migration and super-diversity are evident in South Africa, importantly a context with its own 'old' or previously existing patterns of diversity dominated by Apartheid. The Research Programme on ***Super-diversity, South Africa*** (see text box) offers a multi-sited set of activities and networks for migration research, new data collection and a large-scale survey, institutional development, young scholar fellowships and international events. The Programme also provides the basis for much closer engagement with African-based research on migration-driven diversity over the next several years of work in the Department. This has already been reflected in the project on ***Migration and forced labour in Southern Africa***, in which Vigneswaran offers a more comprehensive understanding of migratory processes in the region. Results will be published in his book ***Territory, Migration and the Origins of the International System*** (Palgrave, forthcoming 2013) and were represented in ***Slavery, Migration and Contemporary Bondage in Africa*** (Africa World Press 2012), co-edited by Vigneswaran and Joel Quirk [University of the Witwatersrand].

Changing migration flows and their impacts have been examined by way of several book projects undertaken in the Department. These include: ***Migration*** (a four-volume collection edited by Vertovec for the Routledge Critical Concepts in the Social Sciences series, 2010) which compiles a substantial set of key works spanning fifty years of international migration studies; ***Locating Migration: Rescaling Cities and Migrants*** (edited by Caglar [now University of Vienna] and Nina Glick-Schiller [University of Manchester], Cornell University Press, 2010) which gives ethnographic insights into the various ways in which migrants and specific cities together mutually con-

stitute and contest the local, national, and global; ***Transnationalism*** (Routledge, 2009) in which Vertovec considers the broader meanings of transnationalism within the study of globalization alongside an exploration of migrant transnational practices; ***Theorising Transnational Migration: The Status Paradox of Migration*** (Routledge, 2011), Nieswand's book which shows how migrants deal with high social status and recognized qualifications in their home country (exemplified by Ghana) while engaged in unskilled low-wage jobs and discrimination in Western Europe; Wessendorf's ***Second-Generation Transnationalism and Roots Migration: Cross-Border Lives*** (Ashgate 2012) which describes a spectrum of young people's attachments to their migrant parents' homelands; and ***Migration and Diversity*** (edited by Vertovec for the Elgar International Library of Studies on Migration, forthcoming 2013) which will be a reader in the study of migration-driven aspects of diversity, including historical and contemporary cases of social and political change. Finally, following an international conference which brought together scholars employing and criticizing the concept with regard to a variety of contexts, Meissner and Vertovec are preparing a special issue (to be submitted to *Ethnic and Racial Studies*) on ***Super-diversity: Comparative Questions***.

### III. Future strategy

As indicated above, the Department of Socio-Cultural Diversity is already making considerable progress toward its goal of working – through globally comparative, multi-disciplinary empirical research – for a better understanding of the dynamics of diversification arising from migration.

It is clear that most work in the Department takes place in cities – indeed, it is fair to say that urban diversity and diversification are the key foci of the Department. This is clearly recognized in the sites of current and recent projects of the Department: Barcelona, London, Vienna, Brussels, Warsaw, Skopje, Mostar, Mumbai, Singapore, Dakar and towns of the

## GlobaldiverCities

Enabled by an Advanced Investigator Grant from the European Research Council (ERC) to Prof. Vertovec, the GlobaldiverCities project is able to undertake simultaneous, multi-disciplinary comparative research in three significant contexts undergoing rapid diversification.

The 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 qualitative 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 Apartheid with tensions around unregulated new, pan-African migrant flows). A twelve-person team plus local expert advisors span anthropology, sociology and human geography. In order 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).

In addition to academic articles, an edited volume and a theoretical monograph drawing on the data, GlobaldiverCities will produce five films: one on new diversities, spatial dynamics and interactions within each city, one comparing the three localities, and one on the project itself, its scope, methods and development.



Casamance in Senegal, Johannesburg, Cape Town, Abidjan, Kinshasa, Moscow, Toronto, New York, Stuttgart, Frankfurt, Berlin and 15 other German cities of varying size. Cities will remain the focus of Department research in the foreseeable future, especially as we increasingly move into work on *city policies for diversity, public space and the production of diverse micro-publics, and milieus that cross-cut axes of difference*. It is a key goal to contribute to broader social scientific theory concerning the changing nature of urban diversity. Urban phenomena and processes will also continue to provide a common field of interest between Departments at MPI MMG.

While staff will continue to turn-over (as per Max Planck Society policy), new research in the Department will maintain its scope on comparative work across Europe, South Asia, West and southern Africa. In addition to close work with colleagues in these regions, we also hope to increasingly develop more international dialogue on theory, methods, public discourse and policy categories relevant to this field (especially on notions of race, ethnicity, nation, multiculturalism and 'diversity').



## Max Planck Fellow Group

### “Governance of Cultural Diversity – Socio-Legal Dynamics”

To strengthen cooperation with the University of Göttingen, Matthias Koenig who teaches sociology at the University has recently been appointed as Max Planck Fellow within the Institute to head a small research group for a five year period, starting December 2011. The Max Planck Fellow Group addresses the governance of cultural diversity with a particular focus on the legal accommodation of religious minorities. It consists of one post-doctoral scientist and one PhD student as well as short-term visiting fellows typically coming from international partner institutions. Members of the Fellow Group share a disciplinary background in sociology, experience in comparative cultural and institutional analysis, and interest in socio-legal studies.

#### I. Research focus

The governance of cultural diversity is a major aspect of the ongoing transformation of nation-states currently addressed in literatures on nationalism, citizenship and secularism. The nation-state model was, in contrast with empires, premised on ideas of direct rule, popular sovereignty and equal citizenship. Regardless of whether ethnic and civic imaginations of the nation prevailed, deep cultural diversity was generally regarded as incompatible with the nation-state model. Scholars of nationalism and citizenship have amply documented various forms of exclusion and conflict which accompanied the rise to global hegemony of the nation-state model. In light of large-scale processes of globalization and migration, however, they have increasingly focused on new modes of accommodating cultural difference in the late twentieth century. As religious difference has become a particularly prominent arena of contestation, these literatures relate to recent scholarship on secularism that highlights the variability of arrangements between state, nation and religion.

Jointly, the three literatures aim to understand causes and consequences of the governance of diversity by comparisons across time, across space, across organizational domains, and across dimensions of cultural difference.

While these literatures have already produced numerous important insights, they share a common limitation. Although they often draw upon jurisprudence, legislation, constitutional texts or international legal documents, they typically do so without analyzing the underlying socio-legal dynamics in greater detail. The Max Planck Fellow Group aims to fill this research gap by focusing upon legal practices surrounding the governance of diversity in global and comparative perspective. Among the dimensions of cultural difference, the major analytical focus is upon religion since its inherent normativity constitutes particular challenges to, as well as resources of, modern state law.

Research within the Fellow Group draws upon theoretical and conceptual perspectives developed in sociology and socio-legal studies which treat law as medium of social integration or arena of political contestation. Going beyond methodological nationalism, specific emphasis is given to global and transnational socio-legal dynamics. In line with (neo-) institutional theories, law is regarded as articulating broader cognitive and normative frameworks of rights that are diffusing on a world-wide scale. And in line with field-theoretical approaches, law is treated as a transnational action field in which various actors, organizations and social movements struggle over the recognition of cultural difference. Methodologically, the Fellow Group combines large-N studies and comparative case studies in research designs of nested analysis. While quantitative studies will adopt a global perspective, qualitative studies will initially focus on Europe and North America as regions in which hegemonic legal frameworks are formulated.

With its research focus, the Fellow Groups builds on Koenig's previous publications including, e.g., *International Migration and the Governance of Religious Diversity* (McGill/Queen's University Press, 2009). It is furthermore designed to complement ongoing survey-based research on migration-driven processes of religious pluralization, conducted at the University in a NORFACE-funded project on "Socio-Cultural Integration of New Immigrants in Europe" (with Claudia Diehl). The research also forms part of the overall research agenda "Cultural and Religious Diversity and Social Integration" within the Faculty of Social Sciences.

## II. Research themes

The Max Planck Fellow Group currently pursues two interrelated lines of research. The *first* line of research 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 develop-

ment 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. At a later stage, the quantitative large-N study will be complemented by qualitative case studies that examine in greater detail the socio-legal contestations over ethnic, linguistic and religious diversity in historical moments of constitution-writing. The project is developed and carried out in cooperation with Kiyoteru Tsutsui at the University of Michigan.

The *second* line of research 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. Still at an early stage, 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 second research line is developed in close collaboration with various international scholars, including Claire de Galember at the Ecole Nationale Supérieure, Cachan.

### III. Future strategy

In the first months since its existence, the Max Planck Fellow Group has mainly focused on recruitment, team-building and project development. As post-doc researcher, Marian Burchardt (since April 2012) contributes to the research agenda by focusing on the collective memory in legal contestations over secularism (see project description). Visiting fellows include Claire Whitlinger (May-August 2012) who also works on collective memory (see project description) and Stefan Kroll (since September 2012) who has pursued work on religious minority protection within international law. Claire de Galember will be a visiting fellow early in 2013 to work on a joint publication on judicial politics of secularism as well as on a joint grant proposal to conduct expert interviews with religious activists, lawyers, and judges in Europe.

The Fellow Group's research focus has been explored in the Institute's seminar series which Koenig organized in spring 2012 and which also served to build networks with other international scholars working on related topics. The research focus has been discussed at an informal meeting of the new Law and Anthropology Department (Marie-Claire Foblets) at the Max Planck Institute in Halle. And it has served as a platform for a joint doctoral seminar (with Karen Schönwälder) in spring 2012, in order to intensify joint doctoral training activities between the University and the Institute's two Departments that are to be continued in the future.

The Fellow Group is planning a number of activities. To foster research at the intersection of religion and law, members are planning workshops and panels at the International Society for Sociology of Religion (ISSR) in Turku, the Sociology of Law and Political Action Congress in Toulouse, and a joint meeting of the DGS sections Sociology of Religion and Sociology of Law. Furthermore, a workshop on methodological aspects of global diffusion analysis is envisaged in co-operation with political scientist Anja Jetschke at the University for 2013. Moreover, the second project will in the future be integrated



Opening of 21st Session of Human Rights Council.  
Geneva, Switzerland, 10 September 2012



After years of transnational legal mobilization, Sikh activists won a case against France in November 2012 when the UN Human Rights Committee ruled that the exclusion of a *keski*-wearing student from public school violated his right to freedom of religion.

Source: The Sikh Wire, [sikhsangat.org](http://sikhsangat.org)

with a pilot project on secularism in Europe, India and China (with members of the Department of Religious Diversity as well as Rupa Viswanath from the University) within the framework of an area studies grant by the Germany Ministry for Education and Research (BMBF) starting in 2013. Finally, it is envisaged to assess the current research strategy and discuss future orientations with external advisors 1-2 years after the start of the Max Planck Fellow Group.

## Digital Humanities Research Collaboration

Goettingen  
Research Campus



The Max Planck Institute for the Study of Religious and Ethnic Diversity is a cooperating partner in the Göttingen Research Campus (GRC) and the Digital Humanities Research Collaboration (DHRC) supported by the Lower Saxony Ministry for Science and Culture. DHFV is the first project to be coordi-

nated by the new Göttingen Centre for Digital Humanities (GCDH). Made up of many prominent personalities from the international DH community, the GCDH's Advisory Board provides the project with expert guidance in the area of DH.

As a joint research project, DHRC brings together several well-known institutions from Lower Saxony that are active in fields such as digital infrastructures, research, and teaching. The overall aim they share is to refine the new and quickly evolving research area of the Digital Humanities within the three-year project duration so as to demonstrate its added value for the Arts and Humanities as a whole.

DHFV is aided in achieving this aim by the special scholarly conditions that exist on the Goettingen Research Campus, conditions that are unique in Germany. The existence of so many tightly knit scholarly networks in such a small geographical area allows the Research Campus to join together institutions both inside and outside the university. This allows the project to include as cooperating partners not only university institutions (the Institutes for Archeology, Politics, and Sociology, the Centre for Computational Sciences, the Goettingen State and University Library, and the Göttingen Centre for Digital Humanities) but also external research organisations (Herzog August Library Wolfenbüttel, the Göttingen Academy of Sciences and Humanities, the university computing centre GWDG, and the MPI MMG).

The Research Association's objective is to implement the Digital Humanities in both the research and teaching of the individual Arts and Humanities disciplines on the Göttingen Research Campus. The pilot projects in the DHRC framework are expected



GÖTTINGEN CENTRE FOR  
DIGITAL HUMANITIES

to provide the starting point of the DH implementation. To this end within the Research Association the creation of digital infrastructures is combined with selected disciplines and their research questions with the intention to show what will be possible for the Arts and Humanities once computer-based research methods become common practice. The project aims to produce internationally visible research efforts that have been enhanced by computer-assisted methods.

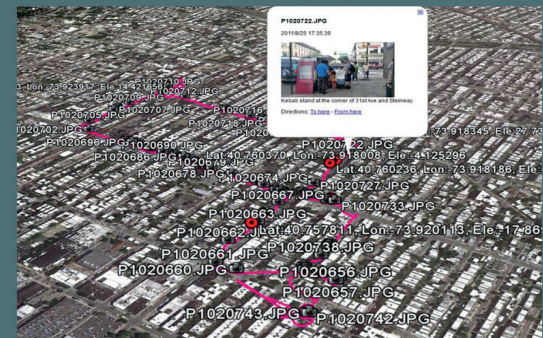
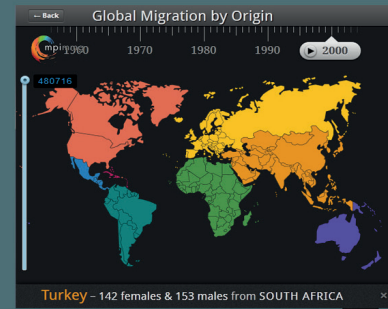
The ultimate objective is to unite the "two cultures" (cf. Charles Percy Snow, *The Two Cultures and A Second Look*, 1963) and to finally overcome the gap between arts, humanities, and literary studies on the one hand and physical science and technology on the other.

In this framework the MPI MMG develops new digital tools and methods for anthropological research which cover three main areas:

- The application of qualitative data analysis methods to visual material is still a new field although collecting visual material during field work has become common. In the project a computer-assisted method for analysing field material will be developed.
- Another aim is to support researchers in their fieldwork with digital tools like digital maps with their geo-referenced photos and analysis and visualization tools.
- An infrastructure for the management of digital research data will be designed. This shall be a step to build an institutional collection of digital anthropological research data.



# Projects





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## Projects of the Department of Religious Diversity 2010-2012

### Research Programme: Comparative study of urban aspirations in mega-cities

*Peter van der Veer*

This is a research programme 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 to 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 mainly arising from by now 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 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 research programme aims to explore Asian mega-cities, 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.

The methodology of the programme needs to be unapologetically innovative and interdisciplinary, 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

and 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.

This programme 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 let us develop new understandings of fundamental social relations between urbanization, mediation, globalization and religious identification.

## URBAN ASPIRATIONS IN MUMBAI

Programme Directors:

*Peter van der Veer*

*Arjun Appadurai (New York University)*

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

### □ Halal consumption in Mumbai *Shaheed Tayob*

Muslims in Mumbai are a sizable minority who face ongoing threats with regards to their identity and sense of belonging. Ethnographies and histories of Mumbai have focused on Muslims in the city, their places of worship, ritual, and the precariousness of political life. There has however not been a study that focusses on the Muslim consumption of halal in Mumbai. The imperative to consume halal food is a requirement of practicing Muslims. I investigate how it is that Muslims engage in prescribed rituals of consumption. These include the slaughter of animals, distribution and transport of meat, as well as the supply and public consumption of food. In the intensely modern, and at least historically ‘cosmopolitan’ context of Mumbai, this focus on consumption will offer a different lens to lend insight into the negotiation of Muslim identity and their place in the city. The research will focus on both religious leaders and Muslims consumers to examine how authority, trust and social life are articulated through consumption.

Research includes archival sources to trace the regulation of meat handling and slaughter in the city. It combines an historical view with fieldwork aimed at understanding the slaughter (abattoirs or at home), transport, supply (butchers) and consumption (restaurants and homes) of halal meat. Research sites include Byculla, Dongri, Mazgao, Mumra, Kurla East, Kalina, and Dharavi. In the intensely modern, and at least historically ‘cosmopolitan’ context of Mumbai, a focus on

consumption will offer a different lens to lend insight into the negotiation of Muslim identity and their place in the city.

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

*Sarover Zaidi*

My work focuses on religious architecture in Mumbai and its relationship to neighborhoods, markets, street cultures and municipal planning and urban space of the city. Working between theological architecture (especially of the three Semitic religions), ghettoized neighborhoods, and the formation of city plans, I look at the forms in which these expand into, the social, the political and the pluralistic practice of religion in a cosmopolitan city. Locating myself first on religious architecture and religious space I aim to trace its relations to the everyday life of different religious groups, specifically on Muslims, Christians and Jews residing in Ward B of Mumbai. Understanding how religious structures organize the everyday, 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 would be a core aspect of my research. Unpacking the logic of space in a historical port city and the commercial capital of India, I look at how city planning, bureaucratically secular intentions, and infrastructures of a globalizing city deals with aspects of the historical, the traditional and the religious in its contemporary form.

Exploring the idea of 'city as craftwork', my work is focused on ward B in Bombay. Organized currently around six objects, I use a 'form, function, use' approach on the three religio-spatial forms, namely a mosque, a church and a synagogue. My other three objects are located more on transactions and movements, namely one street, a market and a flyover. All these objects come to be organized in, around, and below the JJ flyover (the longest flyover in India), which in

turn re-organises space, buildings, markets, docks and housing in this area. I explore these objects historically and through sociological frameworks of worship, transaction and movement.

□ **Rituals and socio-spatial negotiations in mega-cities**

*Reza Masoudi Nejad*

This research has explored rituals as one of the mediums which urban society is constituted. It has particularly addressed the way that different ethnicities communicate and negotiate with each other through rituals in Mumbai as a cosmopoli-



An emotional time for Bohras at Rowda al-Tahera, Bohra Mohalla, Mumbai, December 2010  
(Photo: Reza Masoudi Nejad)

tan city. It has sought to understand how diverse ethnicities practise social solidarity and cohesion through rituals, in particular, how the spatial organisation of ritual facilitates how communities represent and practise social division and conflict as well as social integration and conciliation.

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

*Radhika Gupta*

This project explores the relationship between religiosity and political subjectivity among the Shi'a Muslims in Mumbai. While taking into account critical historical events marked by mo-



ments of violence and alienation, I ethnographically focus on the concerns and aspirations that imbue the everyday life of this internally diverse

community. For instance, how do matters such as schooling and housing or entertainment and consumption shape political subjectivity? To what extent are these aspirations expressed in religious idioms? What is the role played by 'religious' institutions in negotiating civic life in the city? Particularly in an intensely urban context how, when and where do the sacred and the quotidian merge and blur? Or conversely, how are the disenchantments of life in a manic mega-city re-enanted through participation in the ritual life of the community? The research is situated in broader discussion on the relationship

between religion, secularism and the public sphere/culture in contemporary India. Theoretically, it engages with the anthropology of religion and urban life.

Mumbai has a long history of philanthropy that has left an indelible mark on the built as well as socio-cultural landscape of the city as a whole. In the past many of these charitable initiatives were routed through family trusts, often associated with particular religious communities, but not necessarily identified as 'religious' endeavours. Preliminary research indicates that there is a rise and proliferation of religious philanthropy among different Shi'a denominations as with other religious communities in Mumbai in the relatively recent past. Religious philanthropic trusts not only organise the ritual life of the community. They also invoke religious ideology as sources of authentication and legitimacy to engage with the civic life of the city, mediating between the 'community' and the 'state'. This

not only reflects changes in the socio-political context of the city post certain critical events, but also shifts in structures of power and authority within the 'community' especially inner-city area quarters, sometimes operating and perceived as zones of sovereignty. Allied questions about legal regimes and their pre and post-colonial history through which religious organisations operate in Mumbai specifically, but also India at large are raised by this focus on religious philanthropy.

The second part of my project builds upon my doctoral work in Kargil (Jammu & Kashmir) in which I began investigating Shi'a religious networks between India and West Asia (Iran, Iraq, Lebanon). Mumbai has been an important mediating site both historically and in contemporary times for the transfer of ideas, ideologies and cultural flows from a transnational Shi'ite realm to India. I am researching various mediums – literature, clerics and new media – through which this transfer takes place, going through Mumbai to Kargil. This travel between a mega-city by the sea to a relatively remote mountain area located on the India-Pakistan border lends a comparative perspective to my work on Shi'i political subjectivity in South Asia.

#### □ **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



Bohras' Majlis of Muharram:  
Bohra Mohalla, Bendhi Bazaar,  
Mumbai, Indian, December 2010  
(Photo: Reza Masoudi Nejad)

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 gathered material 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 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 we have identified three domains of practice where divisions among humans, or between humans and god, are sought to be overcome: prayer, bodily techniques, and what we 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 we 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.

Though Dalit Pentecostals in Chennai and those in Mumbai share strongly apocalyptic theologies, the latter are of a strikingly more optimistic character. Unlike the Chennai apocalypse, in which divisions between themselves and the dominant society are to be overcome in revolutionary upheaval in which the dominant are punished, Pentecostals in Mumbai envision change in terms of a dissolution of caste, linguistic, and national divisions and shared salvation. With Rupa Viswanath (of CeMIS) I am analyzing this in terms of the distinct theological anthropologies they imply, as well as the distinct relationship suggested to the dominant secular order. Life in Mumbai, though by far the more “modern” milieu, is characterized by a heightened sense of divine power *in this world* and the idea that human vanity is indeed weakening. We link this to the fact that here Dalits have succeeded in forging powerful, family-like ties with non-Dalits and with speakers of different tongues—evangelical successes that continue to elude their counterparts back in the more “traditional” Chennai. That modernity and secularism should be linked to heightened religious confidence and eschatological hope is not in fact paradoxical. Nor are Pentecostals alone in believing that global capital contains within itself the seeds of its own destruction.

## URBAN ASPIRATIONS IN SEOUL: RELIGION AND MEGACITIES IN COMPARATIVE STUDIES

*Project Director: Prof. Dr. Peter van der Veer*

Collaborating Researchers:

*Hyun Mee KIM (Professor, Anthropology,  
Yonsei Univ. Korea)*

*Ju Hui Judy HAN (Post-doc fellow, Geography,  
University of British Columbia, Canada)*

*Nicholas HARKNESS (Assistant Professor,  
Anthropology, Harvard University, US)*

*Jin-heon JUNG (Research Fellow & Project  
coordinator, Anthropology, MPI MMG)*

*Doyoung SONG (Professor, Anthropology,  
Hanyang Univ. 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 is anchored by three major themes: (1) Urban Geography of Religion; (2) Urban Life, Spiritual Life; and (3) Multiple Aspirations. Urban Geography of Religion focuses on the way religious institutions and practices have shaped the urban landscape and invested it with meaning. Urban Life, Spiritual Life focuses specifically on the way historical forms of sociality and their ritualization have endured or been transformed in the context of the institution of faith. And 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 sense in the historical and geographical context of Seoul, a city historically wrought with aspirations for class mobility and rural-to-urban migration, and its inhabitants proportionally more Christian 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 manifest 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 synergy among cultural theorists and social scientists of religion and urban space.

### □ **A myth of ethnic homogeneity in globalizing Seoul: A comparison study with Korean Chinese and North Korean migrants in South Korea** *Woosung 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 problematize the mechanism of South Korean modernity in a way by 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 its political economic structure. Modernization of Seoul has been conflated with a claim it as the legitimate Korean national capital and a slogan of going global. I hypothesize that these Korean ethnic migrants in Seoul help us 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).

The project entails multi-sited ethnography among Korean Chinese and North Korean migrant communities in areas where they are con-



North Korean Migrants in South Korean Church  
(Photo: Jin-heon Jung)

centrated. I examine the relationship between the migrant communities and their residential areas by paying attention to how they use and move across the space. I participate in their organizations and activities including local churches, non-profit aid organization, as well as personal or social networks that are often overlapped with the formers. Here, I 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.

- **Places of Islam in Seoul – New experimentation in the post-colonial and globalizing Seoul**  
*Doyoung SONG (Professor, Hanyang University, Korea)*

One of the significant aspects of Seoul's religious life is introduction of new religions with rapid development of migration and globalization. And Islam is, generally perceived as totally unfamiliar in the cultural scene of Seoul, an important case in this context. But as the presence of Muslim migrant workers recognized now as habitants of Seoul, Muslim culture's incorporation and configuration in spatial and social dimensions became an important subject to study for urban cultural studies of today's Seoul. For that reason, this research studies: Spatial configuration of Muslims' everyday life in Seoul; Adjustment strategy and

the implication of religious space: Muslim migrant workers in Seoul; and Perceptions and communications in face of Islam, among the religious communities of Seoul.

- **In pursuit of religious perfection: Women, intimate labour, and gendering Seoul**  
*Hyun Mee KIM (Professor, Yonsei Univ., Korea)*

Globalization refers to the phenomenon of production, labor, market and images moving across state 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 thus 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 spouse 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 style of food and spirituality of life.

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

social reproductions such as family-making and other consumptive activities. In this context, my research entails two different phases over five years on two themes; gender and migration as pilgrimage and women's religious activities to enhance self-improvement and therapeutic self in Seoul.

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

*Ju Hui Judy Han (Assistant Professor, 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 churchgoers 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 aspirations at work. Do some churches simply lack ambition to grow? Is growth always equated with success? How do churchgoers choose between 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 loca-

tions 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 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—are examined as essential parts of the urban ecology of religion in Seoul.

□ **Religious-ideological competition and development in cold war cities: Seoul, Berlin & Pyongyang**

*Jin-heon Jung (Seoul Lab Coordinator, MPI MMG)*

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.

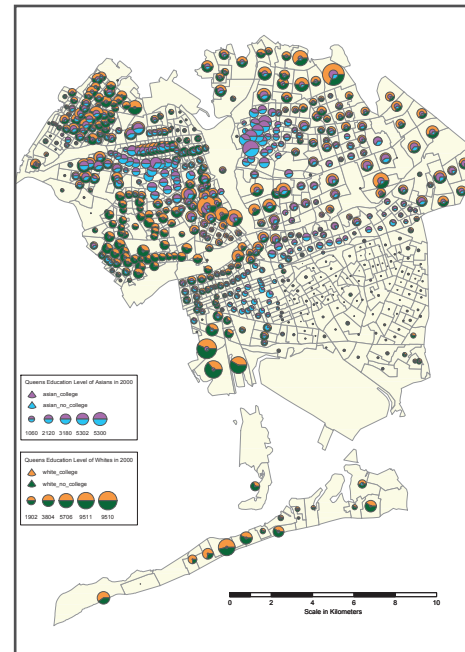
This project includes two stages; first, I analyze the ways in which Korean evangelical megachurches have cooperated and negotiated with state power by in part nurturing division morality and spirituality, both similar to and different from American fundamentalism, and to examine how such religious-ideological aspirations continue or shift in envisioning a reunified nation-state; Second, with the findings from the project described above, this research compares 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** (*Assistant Professor, 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 explore how ideologies of ethno-national 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 move-

ment between physical urban spaces with the ongoing orientation to social spaces and their ritual centers. The investigation explores how semiotic differentiation in communicative interaction relates to cultural model of social transformation: from poor to rich, from unhealthy to healthy, from superstitious to enlightened, from suffering to joyful, from dirty to clean. The research focuses on the way such semiotic differentiation within ideologies of Christian advancement meets the differentiation and evaluation of physical and social spaces of Seoul.



Comparing Education Levels of Asians and Whites in Queens, New York 2000  
(Cartography: Norbert Winnige)

## URBAN ASPIRATIONS IN SHANGHAI

### □ 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 primary goal 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 focuses on both Buddhism and Christianity and economic activities in Shanghai. My secondary goal is to understand the state-society relation from the

grassroot level and to interpret the inconsistency of “state-religion” relationship in China. Most current scholars attempt to look at the practices of the central state but fail to interpret the inconsistency among various religions in many different regions. The present research project examines the Chinese state as more than a totality of regime, but as multilayer authori-

ties in local levels in a transitional society. Examining the case study at the grassroot level can 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.

#### □ **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 investigates 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 ap-

proach 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 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.

Focusing on the everyday lives of overseas Chinese entrepreneurs and executives in Shanghai, this project explores how Christian aspirations shape and are inflected by business sensibilities, diasporic discourses, uncertainties about market reform and anxieties of state regulations on religious activities. Methodologically, this project follows the flow of Christian hopes embodied by these business people in and through the city, and pays attention to the contestations and engagements through which Christianity is used to make meaning in a highly controlled urban environment.

#### □ **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 mega-city Shanghai. By taking an observation in a Stamp-Card-Coin speculative market and elaborating the life stories of winners in the market, on the one hand, I explore how speculation is shaped in the context of policy and social changes in late socialist China. The speculation in Chinese paper money (banknote) is a symbol of Chinese culture which is in favor of luck (number) and treasure (as a gift). This informal economy is created between



Imameyeh Masjid, Dongri, Mumbai, India, December 2010 (Photo: Reza Masoudi Nejad)

the state and the local actors, in which traders activate their different local contacts to earn the massive profit. Nevertheless, the speculation in the ancient and contemporary coins is more a production of new self-knowledge and common cultural heritage which emerged or revived from Chinese cultural products rooting in the local and regional histories.

I observe how the migrant traders are in face of risk and uncertainty, hope and despair while they are not formally registered by the Hukou system in the mega city and so could rarely get access to the education and welfare systems in the urban. By showing how they organize themselves to go beyond the policy constrain and exclusion, utilizing their social, kinship, speculation, and possible religious network I 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 the institutional barriers are also challenging our understanding on the relation between the policies and local response.

□ **Deterritorialization and localization:  
Capital-linked migrants and transnational  
Buddhism in Shanghai**  
*Weishan Huang*

Taiwan has served as an important source of emigration contributing to the religious revival in China since the latter nation's opening to outside influences. This project examines the reproduction of religious beliefs and practices 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 in private spaces in Shanghai. The roles urban religious institutions

play in adapting to city regulations are especially pressing for faith groups. The 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 cases in 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; however, I have discovered a new phenomenon of “evangelical urbanization” in China from a preliminary research by looking at few specific Christian religious movements in Shanghai. I argue that capital-linked migrants (second-migration ethnic Chinese) have been pioneers of trans-



national 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 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 about ethnicity, gender, Islam, and modernity.

#### □ **Marriage and aspirations in contemporary Shanghai**

*Yuqin Huang*

In contrast to the heated discussion about a possible 30-million unmarriageable bachelors mainly from rural areas, in recent years, the anxieties about “leftover women” (Shengnu) in first-tier Chinese cities who have difficulties to find a marriage partner after certain age becomes prominent. Through volunteering in a non-profit marriage agency in Shanghai, in this project, I explore how “marriage” has become a political power again; how the issue of “Shengnu” has been perceived and interpreted by different parties involved in the running of the association, mainly including the agency founder, the media and the local government officials as the representative of the state, the volunteers and the courtship/marriage partner pursuers; and the elements that could shape parts of the (marriage) aspirations of them. This project is particularly concerned with contemporary socio-economic transformations, especially skyrocketing housing prices and living expenditures, 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*

Tracing the urban life of two generations of migrants in several neighborhoods in Shanghai from the early 1990s to the present, the project

examines ethnographically the workings of entrepreneurial aspiration in migrants' everyday life. Since de-collectivization and economic reforms in the early 1980s, millions of people have migrated from villages and towns to the city in search of opportunities. They engage heterogeneous urban livelihoods, including, for example, factory work, day labor, transportation service, bicycle repair, and hawking. Research suggests that despite their diverse occupations, what is crucial for many migrants is to make money and invest in one's own business. Closely intertwined with the entrepreneurial aspiration is risk and uncertainty, which is reflected in lingering rumor of urban displacement and fraudulent investment schemes, in anxiety about state regulation and disappearance of opportunities, and in everyday discussion of luck and chance.

Money, time and urban life provide three key points of departure for the project. First, the project moves beyond the notion of money's abstractness to investigate how multiple scales of value, sentiment, social imaginary, temporality, and the mutual constitution of reason and faith are at play in the circulation and accumulation of money. Second, the boom-time economic development, entrepreneurial aspiration and rapid social transformation call time into question. This project conceives the problem of time as comprising two dimensions: (1) how migrants' engagement with urban employment and unemployment, money economy and urban institution reorganizes their rhythms of the everyday such as work, leisure, consumption, and boredom, and (2) how these migrants temporalize social change to locate the possible. Third, this project does not treat Shanghai as a background against which social dramas unfold; rather, it is to investigate how the physical infrastructure, the myth of entrepreneurial city, urban intersection among actors, materials, and affect shape the migrants' urban life and their notions of urban aspiration, and how these migrants develop their own specific forms of urbanism.

## URBAN ASPIRATIONS IN SINGAPORE

- **Urban and religious aspirations and the global city: The participation of young people in faith-based initiatives in Singapore**

*Jayeel Serrano Cornelio*

In terms of technological advancement, migration, and trade, Singapore has consistently been ranked as one of the most globalized societies in the world. Its inclination for ambitious projects ranging from hosting international events to the construction of architectural marvels ensures that the little red dot occupies a prominent position in global politics and trade. Indeed, the Singapore story is often rehearsed as an economic miracle that parallels the rise of other Asian societies in the global stage. But this narrative conceals the growth pains, as it were, of a fast-changing society. Being concealed, for example, are the anxieties brought about by an ageing society, the influx of foreign workers, the marginalisation of alternative political groups, the rising cost of living, and the disenfranchisement of many young people. And the presence of a number of charities, non-government organisations, and community initiatives in the city-state indicates that certain local needs are present yet not fully addressed by the government.

Interestingly, some of these organisations are religiously inspired (or faith-based) and involve young people in their programmes and activities in such areas as education, healthcare, and the elderly. This project approaches urban and religious aspirations through the motivations and experiences of young people involved in faith-based initiatives in Singapore. Their participation in faith-based initiatives may reveal motivations occurring at two levels: religious and political. Faith-based initiatives embody the intersection of religious and political aspirations. This project considers how everyday religion takes shape in the context of uncertainty and calls for social justice, which the Singapore success story conceals.



Also, my focus on young people makes the project doubly worthwhile as it has the potential to inform contemporary thinking about youth in relation to their agency, lifestyle, and religious and political participation.

### Globalization of religious networks

*Peter van der Veer*

This programme develops the comparative study of the globalization of religious networks in Christianity, Buddhism, Hinduism, Daoism and Islam. The focus is on patterns of regional and global expansion from India and China, but the programme is not limited 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. A theme of special interest is the ethnic and religious dynamics in South-East Asia in so far as they are affected by the economic and political expansion of China.

- **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 research project 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; b) patterns in non-Western clerical ministry among migrant communities in the UK. The fieldwork has completed and I am disseminating papers on gender and Chinese Christianity, religious network in Chinese Christian communities, and Chinese students' religiosity in Europe on conferences and one paper is under review of a top journal.

- **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. The work 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.

□ **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 three have also 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.

□ **Transnational religious networks and state formation in Thailand**

*Jovan Maud*

Following examination of the popular southern Thai Buddhist ‘saint’, Luang Pho Thuat, and the impact of cross-border tourism on southern Thai religious life, this study develops an understanding of transnational religious networks between Thailand and elsewhere in East- and Southeast Asia. In particular, the research focuses on the impact of ethnic Chinese pilgrimage and patronage, including ‘sacred tourism’, on religious sites, practices and traditions located within Thailand. Among Chinese networks of East- and Southeast Asia, Thailand has a reputation as a site of spiritual potential. Consequently, Thailand-based ritual specialists, sacred sites, and religious objects are widely sought after and patronised. With rising affluence, increasing intra-Asian tourism, and the growing economic power of Mainland China, the transnational impacts of Chinese patronage are



A Thai spirit medium in a Chinese folk Taoist tradition demonstrates piercing while ‘advertising’ a brand of soy milk. Hat Yai, southern Thailand (Photo: Jovan Maud)

having an ever greater impact on religious and spiritual practices in Thailand.

Rather than focusing on a particular religious tradition, my research deals with the complex of religious forms and practices produced by the interaction of religious traditions – including Theravada Buddhism, Mahayana Buddhism, folk Taoism and other forms spiritualism – across ethnic and national boundaries. A central research question is how do such religious networks, and the forms of charisma that infuse them with energy, intersect with state-enforced symbolic orders and technologies of control? In countries such as Thailand, where ethno-nationalist sentiment is strongly connected to the purity of an orthodox Theravada Buddhist order, the proliferation of hybridising transnational spirituality problematises the national order of things. At the same time, however, transnational religious patronage, while introducing a variety of unorthodoxies, may arguably sustain the process of state formation.

□ **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 contributes to our understanding of how globalization enables the socio-cultural and identity transformation of local marginalized ethnic minorities and non-state people. Two research questions are asked. First, in the current marginalized situation, how do the Hmong draw on transnational religious networks to convert to Protestantism? 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: first, that the marginalized situation of the Hmong within Vietnam has created favourable conditions for conversion; second, that transnational religious networks 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.

**Berlin's ethnic wall: The unfolding of cold war politics in the experience of the Northern and Southern Vietnamese in Germany**

*Tam Ngo*

*Peter van der Veer*

This project studies the interactions between Vietnamese who came from North Vietnam to be guest workers in former East Germany and the Vietnamese from Southern Vietnam who became Boat Refugees in the aftermath of the reunification of North and South Vietnam. It examines Berlin as the site of these interactions and as a specific theatre of cold war memories.

**Chinese Christians' networks in Germany**

*Dorottya Nagy*

The project had explored how existing and emerging Chinese Christian communities in Germany participated in the dynamics of a world-wide system of

networks related to Christianity in general and Chinese Christianity in particular. The project maps, located and investigated Chinese Christian communities in Germany, examined the dynamics of missionary involvement and systems of networks. The project has analyzed the socio-political, cultural and religious components of those networks. It has simultaneously operated on two levels: on the level of empirical research, done through qualitative research, and on a theoretical level of conceptualizing topic-related and applied terminology.

### **Dissemination of global and local forms of Tibetan Buddhist knowledge in the Russian Federation**

*Justine Buck Quijada*

This project approaches the tensions between global and national forms of Tibetan Buddhism in Russia by tracing how and under what institutional conditions knowledge about Buddhism is produced and disseminated in the Russian Federation. Due to the limited contacts between Russian Buddhists and the



Director of the Tengeri shaman's organization in trance at a Tailgan ceremony, Verkhne Beriozovkhe, September 2005 (Photo: Justine Buck Quijada)

global Buddhist community during the Soviet era, a situation developed in which a small, local, ethnically marked form of Tibetan Buddhism is coming into sudden contact with globally circulated forms of what is nominally the “same” religion, but which center around very different forms of practice. The penetration of post-Soviet space by Western-originating Buddhist texts and organizations intersects with anxieties about market reform, and discourses about Russia’s position as between both East and West, revealing links between religious globalization and wider social processes. Methodologically, I in-

vestigate this question by examining the material conditions of knowledge production. Fieldwork traces how books and other materials about Buddhism are translated and published in Russian, document how these projects are funded and how texts are distributed, as well as examine perceptions of these texts by both those who produce them and those who consume them, in this case, Buryat Buddhists in Ulan-Ude. Tracing the process of how information about Buddhism circulates in the Russian Federation provides a concrete means of tracing the globalization of knowledge, and through knowledge, imagined communities.

### **Future plans: Faithful encounters: Transnational religion, missionization and the refugee crisis in mainland Southeast Asia**

*Alexander Horstmann*

This research project scrutinizes the strategies used in establishing Christian missionary networks in response to migrations and flight following war and conflict in Burma (Myanmar). It takes a paradox of our times as a starting point: While the state puts severe constraints on the movement of people and while borderlands can be seen as expressions of structural violence, missionary networks aim to liberate people by granting them access to real and imagined transnational communities and transnational networks.

They also offer people ultimate salvation from their worldly travails. Missionary networks thrive in those spaces in which marginalization and deprivation are the highest. Conversion takes place at every social status level of society, expanding the “prosperity gospel” among the urban bourgeoisie and the “rice gospel” among migrants and refugees. While the “prosperity gospel” is woven into modern worlds of aspiration and consumption, the “rice gospel” provides shelter and resources to minorities, migrants and refugees who suffer from persecution and discrimination. The appeal of new missionary networks



stems not only from their promises of salvation from sin and entry into paradise, but the provision of this-worldly social services and economic security. These people, their families and children are socialized in imagined communities in which they learn to live Christian or Muslim lives. While Christian missionaries have established a presence in village churches, in the border towns, and in the refugee camps, have established schools, hospitals and orphanages for the poor and the needy, Muslims do not seem to have a Master-plan to assist Muslim arrivals or converts.

In the Mela refugee camp (in Tak province, Thailand), by far the largest refugee camp on the Thailand-Burma border, for example, Protestant missionary networks are firmly established and ready to help. Numerous Christian organizations organized in the border consortium provide relief and humanitarian assistance. A Baptist Karen Reverend and professor of theology has established a famous Bible school that attracts not only refugees, but also students from far away. Christian organizations from Northern America and South Korea support the ministry in the Mela refugee camp and Christian missionaries from Northern America, Nagaland, Northeast India and China volunteer for positions in teaching and relief welfare.



The guardians of Mazhu marched for Taiwan's UN membership. 42nd St, Manhattan, NYC, Sep, 2007 (Photo: Weishan Huang)

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 im-

migrants, 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.

### **Immigration and gentrification in New York City** *Weishan Huang*

The project demonstrates how culture and economics intertwine in urban re-structuring before and after the 1990 recession in New York City by using the case study of Flushing, Queens. My research brings in a cultural perspective to contribute to the understanding of gentrification as economic, social and cultural restructuring under the impact of international immigration. First, this case of neighbourhood

### **Lebanese detainees in Syria. Transnationalism, suffering, and piety** *Roschanack Shaery*

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

### Religious discourse in municipal electoral campaigning

*Lisa Björkman*

My research concerning the everyday politics of water access in the Indian city of Mumbai develops along two avenues of inquiry: first, drawing on ethnographic research on Municipal Corporation elections 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 producing particularly urban forms of risk and speculation. 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 work theorizes the interventions and forces – political, social, hydrological – that both produce and inhabit flows of water through the city.

### Religious diversity and ecological sustainability in China

*Dan Smyer Yu*

The core questions that this project raises are: What are the ecological implications of religious diversity? Can we assume religious practices across the board are ecologically sustainable? Is there an inherent logic that connects religious practices with eco-



Migrant businesses in Beijing (Photo: Dan Smyer Yu)

logical sustainability? How have the majority of the modern Chinese accepted the belief that religion hinders modern progress and rejects technological advancement for human wellbeing? In the midst of the rapid returning of different religious traditions in contemporary China, how do faith practitioners reposition religion as a positive social force in modern China when promoting their doctrinally sanctioned, environmentally friendly practices?

We aim to address these questions by weaving together three separate 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. In these three ways we develop a comprehensive understanding of contemporary China that goes beyond the tradition / modernity dichotomy, and illuminates the diversity of narratives and worldviews that inform contemporary Chinese understandings of and engagements with nature and environment.

### The reverberative nature of the global network of Christianity among the Naga of northeast India

*Vibha Joshi*

The research project focuses on global networks of religion with special reference to Christianity in Nagaland, northeast India, especially the efforts of the Church to bring a peaceful solution to the protracted Naga national movement for independence from India and to heal the conflict-ridden society. It entails a comparative framework for studying similar processes and attempts at reconciliation elsewhere, in which international sources of influence are intrinsic to local peoples' political religiosity and their wider religious understanding. The research takes as a major premise that a global religious network will result from constant struggle and accommodation between a local people's internal diversity and different global influences, pressures and opportunities to which they are subject. The transition to post-colonialism is crucial to the history of this process. While earlier research concentrated on internal diversity, the present research broadens the perspective to Naga and non-Naga involvement straddling northeastern India and other parts of the world.

### The rise of the Bodhisattvas: Lay Buddhists and moral reform in Post-Mao Beijing

*Gareth Fisher*

This project concerns the aspirations of urban Chinese people disenfranchised by China's transition from a planned socialist to a market-based economy who have recently converted to Buddhism. I focus most centrally on discursive groups of lay Buddhists who gather informally in the outer courtyard of the Temple of Universal Rescue (*Guangji Si*) in Beijing during its weekly dharma assemblies (*fahui*). The participants in these discursive groups collect free Buddhist literature and video recordings and then discuss their contents with each other. While the content of the distributed materials can include any-



Devotees use candles to light incense at the Bailin Monastery in Hebei province, China  
(Photo: Gareth Fisher)

thing from correct temple etiquette to methods for currying favor with buddhas and bodhisattvas, many of them concentrate on teaching readers how to act morally in a changing and uncertain time. Moreover, the laypersons who read and discuss these materials are not merely concerned with improving their own moral behavior but also in morally reforming the society around them which they believe has declined into materialism, cynicism, and greed. My project considers how, while the practitioners have limited agency in transforming the society around them, they can sometimes be quite successful in using their identities as moral reformers to craft meaningful forms of self and personhood within a temple courtyard community that values their development as preachers, writers, and distributors of teachings on Buddhist morality.

### Salvation, status, and social action: Contemporary configurations of Buddhism and Bangkokian middle class social and political aspirations

*Sophornvay Vorng*

Millennial Bangkok is a complex megalopolis characterised by severe class disparity, seemingly incessant political turmoil, and intense consumer cultures. This study examines the vital intersection of middle

class aspirations for political influence and upward social mobility, and contemporary manifestations of Theravada Buddhist philosophy, ideology, and practice. The primary ethnographic foci are Bangkok-based Buddhist sects and movements, sufficiency economy discourse, and such salient phenomena as the recent Jatukham amulet craze. While the drive to acquire consumption-related status distinctions and the struggle for social and political power are inherently worldly pursuits, my research illuminates the tensions and boundaries between religious and secular strivings in urban Thai society, especially when negotiating its all-important stratification system. Related inquiries include the implications of both older and more recent configurations of Buddhism for contemporary debates over democracy, civil society, and governance, and the ways in which notions of Buddhist virtue and morality are deployed to build legitimacy by factions involved in the current political crisis.

#### **Seeing like the state but with difference:**

#### **Ho Chi Minh cult in contemporary Vietnam**

*Tam Ngo*

*Hue-Tam Ho Tai*

Twenty years ago, a poor peasant who lives about 30 kilometers west of Hanoi survived a strange illness that almost killed her. Since then, she claimed that every night in her dreams she met Uncle Ho, who taught her 'the way of Ho Chi Minh'. When she woke up, she wrote down these teachings, using a popular Vietnamese traditional poem form. Very soon, a growing crowd began to gather around her, honoring her as the Master (Thay), and seeking healing and moral teaching. Such was the birth of Ho Chi Minh religion. With tens of thousands of followers in sixteen provinces of Vietnam, Ho Chi Minh cult is one of the most dynamic religious movements in Vietnam today. This project follows the development of the cult of Ho Chi Minh and analyzes the complex relationship between religion, communism, and gender in post-revolutionary Vietnam.



Prohibited from burning incense outside certain temple halls, devotees place their incense sticks in large containers. At the Bailin Monastery in Hebei province, China (Photo: Gareth Fisher)

#### **The social organization of house churches in Linyi, Shandong Province, China**

*Jie Kang*

Through ethnographic fieldwork, the project examines the rise of Christian 'house churches' in Linyi, Shandong Province, China. They have developed outside the control of government, which does not allow them to have large congregations and sees them as a threat to the State-controlled, official Church. As more people move from rural to urban areas of Linyi, the house churches also change. Rural ones are 'charismatic' and emphasize 'miracles', while urban are doctrinal and emphasize formal training for pastors. The urban churches meet in believers' apartments and give advice on welfare and family relations, because new urban migrants experience domestic, job, accommodation and expenditure difficulties. The rural churches consist more and more of old people only, who resist change. All house churches have become interconnected to form a nation-wide Christian network with international links. It has been referred to as 'underground' Christianity.

While the organization of Christianity in this way has a political dimension, the shift from rural to urban churches creates a new focus on interpersonal

relations and on discussions about 'selfhood', because the churches increasingly appeal to believers by offering them a 'new life', which is a message about personal rebirth. Such 'Born-again' Christianity is found nowadays throughout the world. But in China the government's attempt to control religious organization makes it different from elsewhere. This is because it is part of a transformation of collective and individual expression in China which sometimes conflicts with traditional ideas.

**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 work 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 project 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 work 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.

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

*Sahana Udupa*

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.

The 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 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 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 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 proposed project aims to fill 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 interna-

tional ties and double identity, impact Christianity in China, particularly church-state relations, democratization, and the forming of a civil society in China?

**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 Chinese in Vietnam and 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.

**When money becomes an end in itself, money as a belief system. The case of tourism development in Yunnan, China**

*Daniel Audéoud*

Money is minted, printed, computed, exchanged, made and lost, spent, sought after, sung and dreamt of at every instant of our lives. Money is another word for desire and as such, its nature is as elusive as its presence is pervasive. This research project looks into both the nature of money and its presence in human society along the following lines. As for its nature, it is thought that money can be considered as a means of communication and beyond, as a thought / belief system. As for its existence in human societies, it is conceived that money has come to play a predomi-



Money tree at the building site of a giant Buddha image. Hat Yai, southern Thailand (Photo: Jovan Maud)



nant role, whereby it has risen above its status of means, to become indeed an end in itself. The research project assesses such working assumptions, and confirms, amends or disproves them based on empirical research in China's southwestern most province, Yunnan. Yunnan is one of the country's poorest provinces (as measured in GDP per capita), yet has seen in the last fifteen years a tremendous development of its tourism industry fully integrated in national, regional and international tourist flows.

This has in turn allowed for the emergence of a global, exchange-prone monetary economy at the heart of rural, almost self-sufficient communities. This research compares representative households of both the 'local' and the 'monetary' communities (in their professional and their personal capacities) in order to contrast values with respect to the role of money, its relation to time, to the concept of need, and to the definition of the self.

## Projects of the Department of Socio-Cultural Diversity 2010-2012

### Institutions and Organizations

#### Diversity and public administration

**Boris Nieswand**

Based on the case study of a local youth welfare office, this ethnographic project examines how diversity is constituted within the everyday work of public administrations. Methods include extended participant observation in the counseling center of a youth welfare office in an ethnically diverse district of Stuttgart, along with archival research. Within the framework of this project, the assumption is that diversity is not simply an external reality of public administrations, but that it is constructed in a reciprocal manner at the border between the public administration and its social environment.

In the case of the youth welfare office, classifications related to individuals are of the greatest importance for the construction of diversity. Practically speaking, this means that first a decision is made regarding the criteria according to which a person is to be classified in order to then determine to what kind of diversity this classification corresponds. The diversity concept provides an opportunity to examine the construction and interplay of classifications. In this sense it refers not only to a state of ethnic diversity, but points to the coexistence of individual-based differences and dimensions of difference as well as to the forms of their interactions within a social context. The relationship between everyday ethnic-cultural and function-specific, individual-based categories is of special interest for this project.

#### Folk medicine in South India: Representations of diverse identities in medical encounters

**Gabriele Alex**

India, as a long-standing plural society, has operated with plural medical systems for centuries. The state

currently recognises seven different medical systems (Ayurveda, Yoga, Unani, Siddha, Homeopathy, Naturopathy and Biomedicine), all of which are incorporated into the national health care system. However, biomedicine constitutes the biggest sector in the institutionalised health care arena, thereby taking a hegemonic position.

This project investigates how the health system and regulations articulated by the modern Indian nation-state and the institutionalisation of medical practice shape and influence healing practices as well as ideas about the efficiency of different medical systems. The current data suggest that the ideas and (self)-images different groups hold about themselves and each other are articulated and influenced by the field of medical knowledge and practice. Ideas surrounding the traditional, natural, side effect free indigenous Indian folk medicine are contrasted with those surrounding biomedicine, which is generally

termed English medicine and considered to be effective but harmful because of its side effects, as well as considered modern, but unnatural, and coming from the outside. At the same time, the Indian medical systems (e.g. Unani, Ayurveda, Siddha, 'Tribal' medicine) present a system of classification that is used to express and negotiate the intrinsic qualities and specific relations between different social groups and etiological categories in various ways. The diversity within the plural medical landscape interacts with the ideas and representations of different levels of diversity within the society: class, age, caste, religion, etc. The folk healers use these ideas about the traditional and indigenous qualities of their medicine in order to negotiate their identity and status within the wider society. These representations shape the discourse within the



Folk healer and his medicine, Tamil Nadu 2007 (Photo: Gabriele Alex)

Indian nation-state, where the labels of ethnicity and caste are strongly conditioned by affirmative action. The relationship and interaction between the different fields of encounters (community-state, healer-patient) and the respective representations that are employed in these encounters form the major focus of this ethnography.

### International policing, mobility and crime in Southern Africa

*Darshan Vigneswaran*

This project examines how the internationalisation of policing is transforming the way mobility is policed in Southern Africa. Working in collaboration with anthropologist Julia Hornberger of the Forced Migration Studies Programme, WITS University, we trace how national and international institutions police the movement of humans, goods and intellectual property across borders through 'up close', ethnographic and multi-sited research. Our research has focussed on investigations of corruption and immigration control in Johannesburg. The project goes further, examining how transnational policing agendas are instigated, discussed and implemented across policing institutions in Europe, South Africa, Zimbabwe and Tanzania. Primary funder: Open Society Foundation of South Africa.

### Research Programme: Political institutions and the challenge of diversity

*Karen Schönwälder*

*Christiane Kofri*

*Cihan Sinanoglu*

*Daniel Volkert*

These projects investigate the conditions under which immigrants and members of ethnic minorities gain access to political institutions, in particular parties and interest groups. It thus deals with aspects of the political participation of individuals with a migration background and - more generally - the adjust-



Public presentation of the study „Vielfalt sucht Rat“. Karen Schönwälder, Cihan Sinanoglu and Daniel Volkert at the conference „Mittendrin oder nur irgendwie dabei?“, Heinrich Böll Foundation, 29 June 2011 (Photo: Stephan Röhl / Heinrich Böll Foundation)

ment of political institutions to the increasing ethnic diversity of the population. In the medium term, we intend to compare the incorporation of ethnic and other dimensions of diversity and to investigate the relevance of specific historical constellations. Sub-projects deal with the career paths of immigrants in political institutions as well as with specific actors and contexts (localities, social movements etc.). The focus will initially be on Germany, but internationally comparative perspectives will also be important.

#### □ Immigrants in German city councils

*Karen Schönwälder*

*Cihan Sinanoglu*

*Daniel Volkert*

*Christiane Kofri*

This project was conducted in cooperation with the Heinrich-Böll-Foundation, Berlin, and with the support of the Mercator Foundation, Essen. It assesses the level of immigrant (individuals with a migration background) representation in the 77 German cities with more than 100,000 inhabitants. Based on a detailed analysis of the official lists of candidates and of the official election results, we investigate to what extent the immigrant population is represented in the coun-

cils, how the different political parties fare in this respect, and what differences exist between regions and cities. This is the first comprehensive and detailed analysis for German cities.

Second, we pursue insights into the motivations and career paths of councillors with a migration background and research their perceptions of barriers and positive conditions for immigrant political careers. To this effect we conducted a survey and personal interviews with councillors with a migration background.

#### □ Immigrants in German politics: Local elections and local parliaments in Northrhine-Westfalia

*Christiane Kofri*

*Karen Schönwälder*

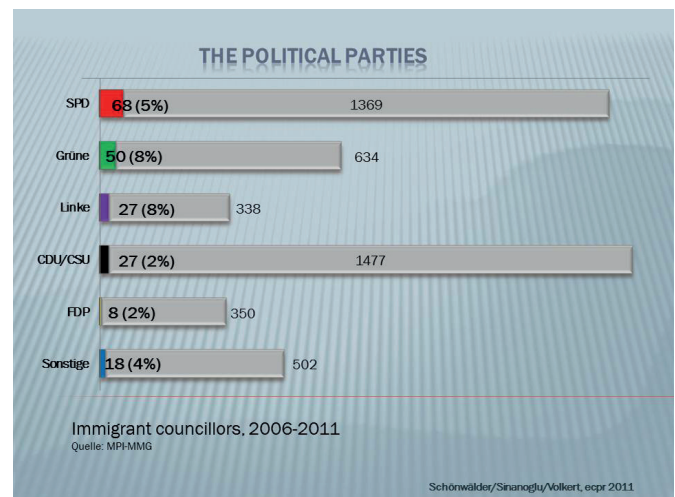
This project on local elections in Northrhine-Westfalia and the incorporation of immigrants into local politics forms part of our research on the political participation and incorporation of individuals with a migration background more generally. Taking the largest German state as an example, we investigate questions such as the extent to which individuals with a migration background are represented in local parliaments. Do the political parties make efforts to win the support of this group of the population? Is their attitude towards immigrants inclusive and have they fielded candidates from this group? To what extent do the immigrants themselves take part in the local political process? How can we explain processes of opening and closure as well as different degrees of participation? Our research involves a survey in selected cities, analyses of the elections and of media reporting.

#### □ Local councillors with migration background: The role of migration background and ethnicity for their political practices

*Cihan Sinanoglu*

About 200 councillors in German big cities now have a migration background. For whom and in

what ways does this matter? Why should membership in a primarily statistical group – of people of particular national origin – lead to political practices that differ from those of politician who are not part of this statistical group? The PhD-project investigates the political practices



of local councillors with migration backgrounds. It looks at the councillors themselves and their motivations and strategies as well as at 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 not always, not for everyone and in ways that have 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- or 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 entails the expectations or ascriptions of different actors like supporters, party and the public.

□ **Political parties and diversity at the local level:  
A comparison between Berlin and Paris**  
*Daniel Volkert*

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

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

**Multiculturalism**

*Gerd Baumann (University of Amsterdam)*  
*Steven Vertovec*

In recent years, multiculturalism has turned from a broadly shared ideal, implemented in a broad array of policies, into a controversial topic of derision and public debate. A project surrounds a collection of four edited volumes. The first volume in the series is entitled 'Conceiving Multiculturalisms, tracing the seemingly new concept of multiculturalism to long-standing arguments on tribal co-existence, human rights and civil rights to the rights to recognition; the second volume, 'Multiculturalism and the Nation-State', assembles key research concerning the tensions between national, ethnic and religious identity politics; the third Volume, 'Multiculturalism

and the Public Sphere', examines the difficult choices to be made between ideas of social integration and contending ideas of community rights, not least in schools and in the market place; and the fourth volume IV, 'After Multiculturalism?', juxtaposes the major works dealing with the most urgent crises in multiculturalism, such as anti-multiculturalism and the revival of nationalism in the face of the new realities of transnationalism. The volumes appear in the Routledge Major Works series Critical Concepts in the Social Sciences.

**The multiculturalism backlash: European discourses, policies and practices**

*Steven Vertovec*  
*Susanne Wessendorf*

Regardless of its purported meanings and diverse policy manifestations, in recent years across Europe 'Multiculturalism' has taken a beating. For example: in the UK publisher David Goodhart suggested that an over-emphasis on diversity has been responsible for a breakdown in social and political solidarity; in the Netherlands journalist Paul Scheffer (with an argument that underpinned the rise of Pim Fortuyn) famously criticized 'the multicultural drama' behind a breakdown in immigrant integration; right-wing Belgian politicians like Filip Dewinter

describe multiculturalism as 'an illusion'; and in Germany Chancellor Angela Merkel pronounced that 'the idea multicultural society cannot succeed' while the weekly news magazine Focus ran a cover story purported exposing 'The Multicultural Lie'. In a relatively short time, many governments have been purposefully dropping 'multicultural' from their policy vocabularies. Is there indeed a common 'sceptical turn' against cultural diversity or a 'backlash against difference' sweeping Europe? If

so, what has brought about such seemingly parallel public sentiments in considerably different societies





and political contexts? If not, why has media coverage portrayed events and developments in this way? What effects have changing public discourses had upon actual national and local policies concerning the management of diversity and immigrant integration? Are the discourses and policy shifts actually reflected in everyday practices within culturally, linguistically and religiously diverse settings? In this edited volume, experts from numerous countries assess these questions with reference to recent and current trends concerning multiculturalism, cultural diversity and integration in their respective countries.

### **Superdiversity and pathways to health care**

*Charlie Davison (University of Essex)*

*Gill Green (University of Essex)*

*Hannah Bradby (University of Warwick)*

*Susann Huschke (Free University Berlin)*

*Gabi Alex*

*Kristine Krause*

*Felipe Morente Mejías (University of Jaén)*

*Inmaculada Barroso Benítez (University of Jaén)*

Everyone has healthcare requirements that need to be met by a local healthcare system. The recently developed concept of “super-diversity” presents a new opportunity for understanding access to healthcare in contemporary Europe. The concept transcends previous theories of multiculturalism, in that it recognizes a level of socio-cultural-economic-legal complexity distinguished by a dynamic interplay of overlapping variables including country of origin (comprising a variety of possible variations such as ethnicity, language, religious tradition, regional and local identities etc.), migration experience (often strongly related to gender, age, education, specific social networks, particular economic niches) and legal status (implying a wide variety of entitlements and restrictions). A pilot study involves interviews with people from various backgrounds, including the majority populations with full access to health care in Germany, Sweden, Spain and England

and use a narrative approach in order to analyse the pathways through the respective healthcare landscape.

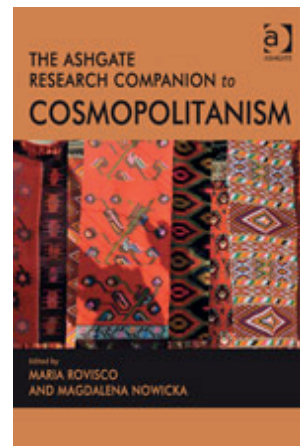
## **Encounters and Representations**

### **The Ashgate companion to cosmopolitanism**

*Magdalena Nowicka*

*Maria Rovisco (York St. John University)*

Cosmopolitanism has become a highly discussed topic across the social sciences and the humanities. The Companion introduces those with little or no prior knowledge of cosmopolitanism to the main themes, debates and controversies surrounding the subject. It pursues distinct theoretical orientations and empirical analyses, bringing together mainstream discussions with the newest thinking and developments. Part I ‘Practical Cosmopolitanism’ is primarily concerned with the empirically-grounded aspects of cosmopolitanism which are apparent in mundane practices and lifestyle options on the micro-scale of daily interactions. It focuses on the outlooks and lived experience of ordinary individuals and groups in concrete situational contexts and social structures. Part II ‘Political Cosmopolitanism’ sets out the main topics and issues dealt with by scholars writing within the tradition of political cosmopolitanism. Addressing timely issues such as human rights, global justice, and global democracy, it focuses on cosmopolitanism as an ethico-political ideal and a political project to devise new forms of supranational and transnational governance. Part III ‘Debates’ reflects the major debates and controversies on the subject and deliberately eschews any bland consensus to instead foreground the key arguments and lively intellectual discussions in play across disciplinary divisions.



### Conditions of conviviality and conflict

*Stefan Lindemann*

*Andreas Wimmer (Princeton University)*

This project seeks to enhance our knowledge of the conditions – political, social, 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 addresses 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 traveled 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 relying on recent quantitative research on ethnic conflict, which is based on 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.

This project builds on this previous endeavor by systematically comparing 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). The project seeks to identify those political developments that might account for the different outcomes: this includes different patterns of protest, mobilization and de-mobilization; the occurrence or absence of state repression or strategies of co-optation; and different constellation of alliances with external actors.

### Convivència and cohabitation. Comparing conviviality in Catalonia and the Casamance

*Tilmann Heil*

While the Catalan population itself is coming to terms with rapid diversification due to immigration, this research project investigates the perspective of migrants from the Casamance, Senegal. How do migrants themselves socially manage to make their way within new contexts of cultural complexity? Do their pre-migration experiences of ethnic, religious and linguistic diversity and their ongoing transnational connections enable them to deal effectively with the changing configurations of diversity that they encounter in Spain? How do ways of living together with difference change over time and through space in both the Casamance and Catalonia? Using a qualitative transnational comparison, I explore questions which are relevant to societies undergoing diversification by taking configurations, representations, and everyday social relations into account. Researching experiences, ideas and practices of social relations both in changing contexts and throughout the whole migration process, I inquire how Casamance practices and discourses mediate and transform power relations and (in)equality structures within the sending, as well as the receiving society. Through the alternative lens of the Casamance experience this project enhances our understanding of increasingly diverse societies both in Africa and Europe.



Visual anthropology fieldwork with Filipino maids, Singapore  
(Photo: Steven Vertovec)

**Diversity and contact ('DivCon')***Mijal Gandelsman-Trier**Miles Hewstone (University of Oxford)**Jörg Hüttermann**Sören Petermann**Katharina Schmid (University of Oxford)**Thomas Schmitt**Karen Schönwälder**Dietlind Stolle (McGill University, Montreal)**Steven Vertovec*

While it is a common claim that immigration not only changes the immigrants but the receiving societies as a whole, it is surprising how little we know about the actual character and extent of such changes. 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, MPI MMG has conducted a major longitudinal survey in urban neighbourhoods with various degrees of immigration-related diversity across Germany. Data are compiled concerning, among other things: perceptions of local diversity (including its nature and extent), the nature of cross-group contacts (especially the frequency of, or fleeting or sustained nature, and settings), impacts of contact on attitudes (toward other groups, toward the condition of diversity writ large, and towards society). Three waves of the survey have been conducted in 2010, 2011 and 2012. The survey is supplemented by systematic observations and a data base on contextual statistics of the 50 neighbourhoods as well as targeted ethnographies and in-depth interviews in 5 selected neighbourhoods. Results show high levels of inter-group contact in neighbourhoods. Contextual diversity has a positive impact on the frequency of such contacts. Furthermore, these contacts are overwhelmingly positively evaluated.

**Ethnicity in German society***Karen Schönwälder*

It is nowadays widely acknowledged that Germany's population has in large parts been shaped by individual or familial migration experiences. It is far less clear, however, to what extent and in what ways German society will be changed through the impact of ethnicity. The project investigated how the relevance and development of ethnic identifications, loyalties and social formations in German society could be monitored. An analytical grid has been developed. Further, common indicators and the availability of empirical evidence for Germany in existing or regularly conducted surveys were investigated. Analyses of existing data are continuing. The project is conducted in co-operation with Dr. Helen Baykara-Krumme (TU Chemnitz) and the Sociological Research Institute Göttingen (SOFI) and part of the "Report on Germany's Socio-Economic Development".

**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 recent American findings that areas with high ethnic diversity seem to manifest low levels of social trust. The project's objects are (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. Although based in the UK, the intention is to broaden the methodological design to undertake comparative research in other European contexts.

### How generations remember: An ethnographic study of post-war Mostar, Bosnia and Herzegovina

Monika Palmberger



Mostar is a city that has witnessed profound political, economic and societal changes in the twentieth century with the formation and eventual breakup of socialist Yugoslavia. The latest and most severe changes as a result of the war fought in Bosnia and Herzegovina between 1992 and 1995 left Mostar, a once multi-national city, divided into

two Bosniak- and Croat-dominated parts. The thesis examines how in this post-war and post-Yugoslav context members of different generations, with distinct personal experiences and exposure to different public discourses and historiographies, give meaning to their society's and their own pasts.

A central question runs through this project: How do individuals of different generations position themselves vis-à-vis the fractures and turning points of history when narrating their lives in terms of national identity and coexistence? This leads to two further questions: How do people ground their identity in the past within a society that has seen so many political ruptures? When do individuals relate their personal memories to, and when do they dissociate them from national historiogra-

phies? Rather than concentrating on the narration of particular events, here the research question concerns the ways in which central political periods in BiH are narrated and in the meanings they assume in the life narratives of individuals of different generations.

### The Routledge International Handbook of Diversity Studies

Steven Vertovec

Commissioned by Routledge publishers, this multi-disciplinary *Handbook* will be comprised of chapters written by experts exploring a range of topics relevant to the notion "diversity". The *Handbook* will uniquely provide a set of tools for understanding diversity through constitutive categories, historical cases and specific settings. Moreover, the *Handbook* will be published at an important juncture, when the concept itself is both highly topical and taking on new meanings and significance. Contributions 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.

### Transforming migration – transnational transfer of multicultural habitus

Magdalena Nowicka

What do people learn when living and working abroad for a certain time? How do migrants develop the competence to deal with a new culture, and will these newly acquired abilities last for their lifetime? Do they transfer between individuals and geographi-

cal locations? How do the experiences migrants encounter in a multicultural context transform the socio-cultural space of their origin? Do changes in the constitution of personal social networks, new patterns of individual consumption and of life styles accumulate to transform the experiences, configurations, and perceptions of whole groups, and how do they do so? These are the questions the project seeks to answer by investigating recent labor migration between Poland and Great Britain.

The 'Polish case' can be instructive because of two diametrically opposed contexts between which the migrants 'switch': Britain is characterized by a level and kind of multi-cultural complexity that is unknown to immigrants from Poland. The territory of Poland had been culturally diverse for centuries but following wartime genocide, border changes, and large-scale population movements, socialist and post-socialist Poland emerged as one of Europe's most homogeneous states with a high potential for nationalism. The opening of the British labor market to the East Europeans in 2004 induced a large wave of migration from Poland that exceeded all expectations in terms of its scope, dynamics, and form. In the shortest time, every single locality in the UK received immigrants from Poland, who rapidly established their culture in the receiving communities. In light of cheap transportation, the migration flow took on the nature of a commuter movement, and the recent economic crises forced many workers to return. All these features offer interesting material to investigate how a multicultural habitus is being developed and transferred across Europe through migration. The project examines the organizing principles and conditions for developing the competence to act in multicultural settings. Considering the historicity of social relations, the project presumes that the ethnic homogeneity of the Polish society can produce a set of limitations to action under conditions of super-diversity as characterizes Great Britain today. It then asks whether this multicultural habitus – once acquired – is transferable and applicable in case of returning to a less heterogeneous environment.

### **Unrecognized multiculturalism from below-Macedonian realities**

*Goran Janev*

The dominant ethnonationalist discourse in Macedonia and across South East Europe often seeks to deny the region's long-standing condition of diversity. The most influential factor in the contemporary Macedonian society is the state with its institutions that are in turn under direct control of the ethnonationalist political parties. The effects are obvious, with almost every possible organized form of association, communication, education, music, sports and leisure being segregated. The resultant, top-down creation of parallel societies neglects many traditional aspects of positive interaction in neighbourhoods, markets, and the private sphere of everyday life. However, many habituated modes of inter-ethnic civility among Macedonian citizens tend to prevent an uncritical acceptance of politically-driven ethnonationalist divisions.

This research project unravels the social processes that have led to this institutionalised segregation, but more importantly to record and analyse the reactions to it – ranging from endorsement, passive acceptance, modification, rejection, resistance, or more. The project research employs ethnographic methods and a diachronic approach toward policy development and modes of civility that regulate everyday interactions in Macedonia.

### **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 will be empirically tested with individual survey data on urban populations in Saxony-Anhalt and North Rhine-Westphalia.

### Flows, Dynamics and Urban Space

#### The diversification of postwar migration

*Alan Gamlen*

*Steven Vertovec*

*Norbert Winnige*

This project consolidates the leading sources of large-scale quantitative data on international migration flows in the postwar period, with a view to examining the diversification of cross border population movements, particularly in the last three decades. Our immediate objective is to locate, evaluate and compile data that can reveal more about the shift from international migration patterns involving many migrants moving from and to relatively few locations, to patterns characterized by relatively few migrants moving from and to many places. The wider goal of the project is to weave together the fragmented patchwork of existing but disconnected international migration data, collected by a range of international, national and sub-national institutions. In pursuit of these aims, the project entails cooperative relationships with the major institutions that are stakeholders in the collection and application of large-scale international migration data.

#### Diversity and integration in Frankfurt

*Steven Vertovec*

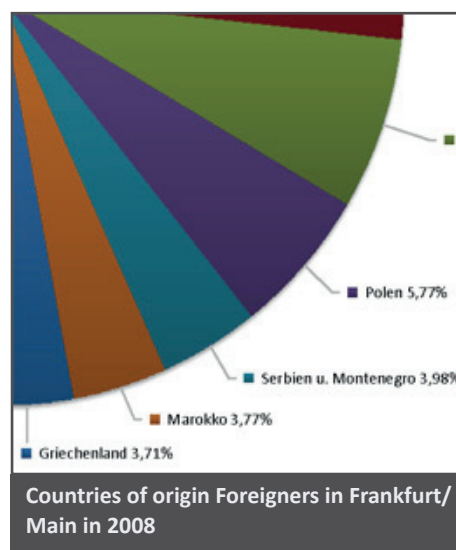
*Regina Römhild (Humboldt University Berlin)*

*Amt für multikulturelle Angelegenheiten (Frankfurt)*

Based on recent approaches in international urban and migration research (especially surrounding “super-diversity” and “transnationalism”) as well as on the basis of specific local circumstances, the project entails a consultancy for the City of Frankfurt. Most urban integration concepts in Germany do not fully take into account key, specific socio-economic and geographical features of the local context. This project redresses the situation by providing a fresh analysis of the Frankfurt context and recommending an ‘integration’ approach best suited to it while also avoiding some of the limiting paradigms observed in other policies. The project’s key observations concern the themes: Frankfurt as cross-roads (infrastructural characteristics have led to a high

degree of demographic, social, economic and cultural flows through the city, and meeting within the city); Super-diversity (profiles of foreigners show the degree to which – in addition to the traditional large groups of immigrant-origin peoples from Turkey and southern Europe – Frankfurt is populated by a massive number of very small groups from around the world; moreover, such groups are comprised of people with very different legal statuses);

‘Churn’ (large numbers coming into and going out of the city on a daily as well as annual basis, alongside high degrees of residential movement within the city); and Transnationalism (many Frankfurters [foreigners, those with migrant heritage, and Germans] maintain substantial social, economic and cultural ties with places outside Germany). The project’s Report recommends that a dynamic, new urban policy concept must take into consideration these facets of



complexity, mobility and global linkage in order to develop a realistic, responsive and forward-looking set of programmes and institutions. Further, it advocates the concept of 'Vernetzung', or networking of institutions and actors, with which to frame and articulate general perspectives and practical guidelines for a future urban integration policy reaching across government departments in the city.

### Global cities/Open cities? Segregation in the global South

*Darshan Vigneswaran*

This is a project about a major urban paradox. As globalization draws the world's population closer together, great barriers are emerging between the closest of neighbors. The rapid expansion of economic, transport and communication networks has led some to proclaim the 'death of distance' (Cairncross 1997). Yet, in today's cities, racial, religious, ethnic and class groups live 'parallel lives': side-by-side but never connecting. Segregation is stark in the central nodes of the international system: 'global cities' like New York, London and Paris. Elites in these cities' work for international businesses and interact with far-reaching circles of 'virtual' friends. Meanwhile, their less privileged neighbors are marginalized in ghettos, housing estates, or banlieue. However, the problems first noticed in the global cities of the North, are increasingly playing out at a much greater scale in the global cities of the South. Films like *Slumdog Millionaire*, *City of God* and *Tsotsi* are not portents of a urban dystopia in some far off future, but tales of contemporary reality in a world that is united by a tiny transnational elite, while one in six people lives in a slum (UN HABITAT 2010).

Why aren't the forces of globalization creating open cities? How might we envisage and create an integrated urban future? This project answers these questions through the study of segregation across 'emerging' global cities. Beginning in Johannesburg and Mumbai, the project aims to: Identify and richly describe the underlying forces which create spatial

faultlines in today's global cities; Refocus attention on the cities where most urbanites live: the cities of the Global South; Accurately measure and represent segregation by innovating and applying quantitative and qualitative GIS analysis and visualization techniques.

### 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 di-



People of Astoria, Queens, New York  
(Photo: Steven Vertovec)

versifying 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 Apartheid 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.

### **How migrants navigate the formal and informal state in Russia**

*Paul Becker*

From the beginning of the XXI century, Russia and Moscow in particular have experienced a steady influx of labor migrants, especially from the countries of the former Soviet Union. A visa-free regime, green borders, inadequate migration legislation, pervasive corruption, and a high share of the shadow economy in Russia have favored the emergence of irregular labor migration. The Federal Migration Service has estimated the number of irregular migrant workers in Russia in 2012 at about 5 million. But most migrants come to Moscow, and Russia, in accordance with

the law. All migrants, however, are confronted with a formal and an informal state they have to navigate in order to secure residence, work, and access to services. The Soviet Union in general, in the years of its existence, was characterized by informal economic and 'Blat'-relations. These informal relationships and corruption are deeply rooted in Russian society and common to the present day. For migrants this means that there are no binding rules to follow, that the laws are often worth to evade, and that even a legal status provides no guarantee against falling victim of arbitrariness of the state control authorities.

The project investigates practices of labor migrants dealing with the formal and informal state in Moscow. The questions to be addressed are: What are the problems of migrants in relation to the city and state? In which situations are they confronted with an informal state? How do migrants use social and ethnic networks, NGOs and trade union's support as well as support of churches and Islamic organizations? And how do the resources and strategies of diverse migrant groups differ according to their ethnicity, language, religious traditions, regional and local identities, migration channel, legal status and educational background?

### **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



Local shop in Manenberg township, Cape Town  
(Photo: Steven Vertovec)

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.

### **Metoikos: Circular migration patterns in Southern and Central Eastern Europe**

*Anna Triandafyllidou (European University Institute, Florence)*

*Ayşe Çağlar*

Circular migration has increasingly become acceptable by EU constituencies that are wary of the long term burden of integrating migrants not only in the labour market but also at the social and cultural level. It has been singled out recently by the EU and member state governments as one possible option that could maximise the benefits of economic migration and minimise its costs. These migration patterns are thought to avoid brain drain for developing countries in the EU neighbourhood and rather encourage brain circulation and investment back in the country of origin of social capital, human capital, and economic capital.

METOIKOS studies the links between different types of circular migration and processes of integration and re-integration in the countries of departure and settlement. This particular project at MPI focuses on 'circular migration' between Hungary and Ukraine. On the basis of fieldwork conducted in both countries, it aims to: investigate bottom up circular migration processes, the migrants' and the policy makers' experiences and views on policies of mobility and integration; identify the main challenges and opportunities involved in 'circular' migration for these countries, migrants and their families; raise critical questions about the concept of 'circular' migration and develop new conceptual instruments for the analysis of recurrent migration patterns and incorporation processes they facilitate; explore the temporalities of migration and border policies, the legacies of the border zones and the entanglements between diaspora and migration politics both in Hungary and Ukraine; develop policy recommendations for local, regional and national policy makers regarding this type of migration; and reflect critically on the categories of migration scholarship anchored and developed in close relation to the particular histories and experiences of migration to Western Europe.

### Migration

*Steven Vertovec*

With migration among the key issues at the top of public and academic agendas worldwide, this project was commissioned by the Routledge Major Works series Critical Concepts in the Social Sciences to provide a core set of studies exploring migration's many dimensions. The four edited volumes are thematically organized around: 1. general theories of migration, 2. migration patterns and trends, 3. political debates and policy challenges, and 4. social processes and impacts surrounding migration. Each volume itself is arranged by way of core topics that have engaged scholars historically (with works dating from the mid-nineteenth and early twentieth centuries) and in recent years (including some of the most prominent debates and theoretical developments). Contributions include studies drawn from Economics, Sociology, Anthropology, Geography and Political Science.



### Migration and diversity

*Steven Vertovec*

Human migration – whether regional, rural-urban or international – has always involves various kinds of social and cultural diversification. Following a theoretical introduction, this project involves the compilation of a reader of classic and leading articles for Edward Elgar publishers series International Library on Studies of Migration. Works are organized under the themes: Migration and diversity in history; Conceiving diversity today; Impacts of migration and diversity; Policies and practices; The diversity-cohesion debate; Everyday diversity; and Super-diversity.

### Migration and forced labour in Southern Africa

*Darshan Vigneswaran*

This project links questions of immigration control and the long term transformation of migration governance with Joel Quirk's research on slavery and emancipation. Using support from the British Academy, the project draws together resources at the Forced Migration Studies Programme, WITS University with the Wilberforce Institute for Slavery and Emancipation, University of Hull. The primary aim is to integrate a range of methodological and historical research expertise, in order to develop an innovative approach to migration in Southern Africa and a comprehensive vision of ongoing migratory processes. The project provides an important focal point for research on human movements in Africa, hosting two research conferences: In Search of Solutions: Methods, Movements and Undocumented Migrants in Africa (Johannesburg, 2008) and Slavery, Forced Labour and Contemporary Bondage in Africa (Hull, 2009). Conferences surrounding the project have been accompanied by short courses in research methodology and historical analysis aimed at advanced graduate students and practitioners.

### Older migrants in Vienna: Aging and social relations

*Monika Palmberger*

The research conducted in Vienna centres around the themes of urban diversity, migration and the life-course. 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 investigates the still widely unexplored older migrant population, including not only the Yugoslav and Turkish Gastarbeiter, as is the focus of the small number of already existing studies, but also on those with different migration histories and places of birth. It 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, the project particularly concerns 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.

### Rescaling cities and migrants

*Ayşe Çağlar*

This research focuses on the dynamic relationship between migrants and the remaking, re-imagining and competitive repositioning of cities in the context of neo-liberal globalization. The aim is to develop a comparative perspective of the differing ways in which cities incorporate migrants within restructuring projects and the way migrants develop different pathways of incorporation in cities whose global position varies. In order to develop a comparative perspective, research will be conducted in different sets of cities. Cities from three different sets of cities will be selected: a) cities aspiring to be global b) come back cities c) downscaling, deindustrialized cities.

This project provides a major intervention to both migration scholarship and urban studies and bring them into a common analytical framework. Despite the growing literature on the cultural industries in urban economies, scant attention has been given to the place of (im)migrants in the debates on urban reinvention. There are abundant studies on migration and to cities and the life of migrants in cit-

ies, but there is very limited literature on migrants and cities. Migration scholars have paid too little attention to the differential effects of globalization and urban restructuring and the way these processes re-constitute global capital and migration. This way of approaching migrants whose presence and actions not only are shaped by the restructuring of cities but also contribute to the repositioning of cities locates migrants into a different context in which migrant labour and work have been traditionally conceptualized.

### 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).

How has the diversification of diversity impacted on social life on the local level? How do people deal with this new social reality? How do residents get along in a context where so many people come from elsewhere? And what shapes their perceptions about each other? This project presents an in-depth study of super-diversity as a lived experience.



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

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 famous Cattle Report, which, in reaction to the riots in northern UK towns in 2001, painted the infamous picture of groups living 'parallel lives' (Cattle 2001). In a super-diverse context, does this policy discourse, which emphasises the need to enhance meaningful interchanges and build cohesion, make sense? Do people live separate lives in 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 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: Numerical smallness, social networks and the super-diverse city**

*Franziska Meissner*

This research project is focused on numerically small migrant groups as a part of urban super-diversity. It aims to elucidate what insights can be gained about contemporary forms of diversity by studying the social networks of these small migrant groups. It specifically looks at Pacific People living in London and

Toronto. Through a comparative analysis the study explores how their social networks are structured, negotiated and part of the larger diversity in the cities. This interdisciplinary and multi-method project specifically engages with understanding contemporary forms of diversity at the junction of the micro-, meso- and macro level.

**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 comparative project examines changing migration flows and patterns of diversity in a variety of settings around the world. A book on super-diversity has been commissioned by the Routledge Key Ideas series.

### Theorising transnational migration. The status paradox of migration

**Boris Nieswand**

Although transnational migration studies have well documented migrants' cross-border activities, there are few empirically grounded efforts to theorise these developments within the framework of integration and status theory. The book centers around the well-grounded theorem of the status paradox of migration and how it is linked to migrants' multiple incorporation within and across national borders. The status paradox describes a problem which is characteristic for a larger class of labour migrants from the global south, a class that is neither highly qualified according to the standards of the receiving country nor unqualified according to the standards of the migrants' countries of origin. These migrants often lose social status, which they were able to claim in their countries of origin with reference to their education and/or their professional experiences, because their qualifications are devalued on the labour markets of the destination countries of migration and they are therefore forced to accept unskilled low-wage jobs. At the same time, global economic inequalities and facilities for the transfer of resources provide the same group of migrants with opportunities to establish a middle-class status in their countries of origin and to overtake parts of the 'local' middle classes there. In this sense, migrants gain status in the sending countries by simultaneously losing it in the receiving countries of migration. This transnational dynamic of status attainment, which, as will be shown, accompanies specifically national forms of status inconsistency, is called the status paradox of migration.

The selected empirical case of Ghanaian migrants is well-suited for examining these broader theoretical questions. Ghanaians are one of the largest groups of Sub-Saharan Africans in Europe and extended their geographical scope of labour migration earlier than many comparable African groups. Due to differences in general wealth levels between West Africa and Western Europe and the fact that forms



Transnational migrants' wedding party, Sunyani, Ghana  
(Photo: Boris Nieswand)

of multiple socio-economic incorporation are well-developed among Ghanaian migrants, Ghana is an ideal typical case to explore the conditions and consequences of the status paradox of migration.

### 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 violence. 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 enreg-

istering 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 (Fabian 1990) or in unequal globalization (Blommaert 2008) but also takes into account the writer's authorial, performative and aesthetic operations/aspirations. This collaborative ethnographic-artistic project wants to make 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.

### Super-diversity, South Africa

*Steven Vertovec, Robin Cohen (University of Oxford) and various colleagues at the Universities of Cape Town, Stellenbosch, Johannesburg, and Witwatersrand)*

In order to extend the international reach and comparative implications of the core idea of 'Super-diversity' developed in the Department of Socio-Cultural Diversity, MPI MMG, a multi-project programme is being developed in South Africa. The notion of 'super-diversity' works well in the context of contemporary South Africa, where multiple, longstanding modes of ethnic and religious diversity are subjected to new and varied migration flows. As in other global conditions of super-diversity, new migration patterns encompass varieties in countries of origin, ethnicity, language, gendered channels of mobility, education, occupation, and location. A list of possible aspects or outcomes of super-diversity in South Africa includes: New patterns of inequality and prejudice mani-

festated in the xenophobic bloodletting of May 2007; New patterns of segregation including, despite the collapse of the apartheid system, gated communities of the wealthy at one extreme and new slums for migrants at the other; New experiences of space



Market in Hillbrow, Johannesburg  
(Photo: Steven Vertovec)

and contact evident as formerly-white public spaces have become shared, and new patterns of exclusion have developed particularly in response to crime and the fear of crime; New forms of creolization and cosmopolitanism witnessed in burgeoning and hopeful development of cross-ethnic artistic expressions, political cooperation, religious worship and shared lifestyles; and New bridgeheads of migration indicating that, while most of South Africa's migration remains regional (southern Africa), there is also significant migration from all over the continent and beyond.

#### □ Super-diversity and cultural heritage in the city of Cape Town

*Rosabelle Boswell (Rhodes University)*

This project investigates aspects of super-diversity and their interaction with cultural heritage in the city of Cape Town. The key research question is: if super-diversity is about the present and future, is heritage about the past? In this research it is hypothesized that heritage management



involves the reformulation of the past to suit the present and that super-diversity involves an engagement with the past. Heritage is also contested, lived and embodied; necessary to nation building and an integral part of super-diversity. This proposal fits into the idea of Super-diversity South Africa because it proposes that there is a creative and complex confluence of old and new understandings of culture, heritage and identity in South Africa. The dismantling of apartheid did not necessarily change conceptions of 'culture' and heritage. Moreover, South Africa's heritage agencies still largely treat heritage as the product of discrete cultural groups. Little attention is given to immigrant, transnational, religious and gendered heritages, emerging from a post-apartheid city and society. The research questions how Capetonians in particular respond to super-diversification and how they explain the intersection of their cultural heritage with the emerging forms of diversity.

- **Surveying super-diversity in South Africa: Contact, attitudes and job-seeking**  
*Owen Crankshaw (University of Cape Town)*  
*Miles Hewstone (University of Oxford)*  
*Hermann Swart (Stellenbosch University)*  
*Elena Moore (University of Cape Town)*  
*Steven Vertovec*  
*Robin Cohen (University of Oxford)*

South Africa is a country renowned for its ethnic and cultural diversity. Compounded by recent migration patterns, the South African society is a good example of what Vertovec (2007) describes as a social context characterized by 'super-diversity'. Hence South Africa offers an intriguing context for testing the potential of Contact Theory for improving intergroup relations in diverse societies.

In October 2011 the Max-Planck Institute for the Study of Religious and Ethnic Diversity, in collaboration with the African Centre for Cities, University of Cape Town, launched a survey

study exploring the intergroup relationships between white, black (African), coloured (mixed racial heritage), Indian South Africans and African foreigners living in Cape Town and Johannesburg. Using a stratified probability sampling survey design, 1,500 people in each city have now been surveyed.

The primary focus of this research is to explore the extent and nature of both direct (e.g., as friends) and indirect (e.g., as friends of friends) forms of intergroup contacts between members of these different groups in neighbourhood, work and educational settings, and how these different types of contact experiences impact on the intergroup attitudes and intergroup relations amongst these groups. Advanced statistical techniques, including structural equation modelling and multi-level modelling, are being used to test the various hypotheses associated with this study. A further focus of this project, and of particular relevance to the South African context – where unemployment rates hover at 25% – includes the investigation of job-seeking behaviours amongst South Africans of different ethnic backgrounds and African foreigners. Data collection for this project has been completed and analysis is currently underway.

- **CityLab: Super-diversity**  
*African Centre for Cities (ACC, University of Cape Town)*

In collaboration with the Max-Planck-Institute for the Study of Religious and Ethnic Diversity (MPI MMG), the African Centre for Cities (ACC) has established the 'CityLab: Super-diversity'. The new CityLab sits alongside a number of other CityLabs within the ACC (see <http://africancentreforcities.net/>). The new CityLab: Super-diversity follows the already-established ACC CityLabs in form, structure, activities, website design and reporting mechanisms with the ACC. The CityLab: Super-diversity pursues a research programme relevant to the 'Super-diversity, South Africa'



agenda described in an earlier MOU between the Parties.

Professor Edgar Pieterse (UCT/ACC) is Director of the CityLab: Super-diversity, with Professor Gordon Pirie as Acting Director. Prof. Pieterse is assisted by a CityLab: Super-diversity Steering Committee that includes Prof. Steven Vertovec (MPI-MPG) and Prof. Robin Cohen (Oxford). Additional ACC staff involved in the CityLab: Super-diversity research programme are Professor Susan Parnell (member of ACC's Executive Committee) and Warren Smit (Manager of the ACC's CityLab programme). The CityLab: Super-diversity research programme is focused around four thematic clusters:

- **Contact and the labour market.** This theme concerns (a) the nature, quality and quantity of social interaction between individuals of various backgrounds as well as the effects such modes of contact have upon inter-group attitudes, and (b) the labour market experiences of individuals of various backgrounds, particularly the ways in which individuals gain information about, and access to, the labour market. The main activities of this cluster surround a large-scale survey in Johannesburg and Cape Town.
- **The socio-linguistics of super-diversity.** This theme concerns the variety of ways people adapt to ever-increasingly complex contexts of multilingualism (arising from combined processes of migration, new features and functions of signs within transformative linguistic landscapes, and rapid development of communication technologies). The cluster's main activities include data collection, assemblage and digitizing of existing documentation, and new ways of visualizing and mapping linguistic phenomena (in conjunction with thematic cluster 3.), and training of young scholars through conferences, expert workshops and summer schools. Work within this thematic cluster is undertaken with the University of the Western Cape.

- **Visualizing urban diversities.** This theme concerns two meanings of 'visualizing': one addresses techniques for creating, gathering and documenting urban visual material (especially photography, film and video) regarding a range of diversity dynamics in Cape Town; another refers to making data concerning the city visible in new and analytically compelling ways (such as innovative graphics and GIS mapping). Within this cluster the main activities include development and collection of visual resources, and development and training surrounding state-of-the-art data graphics and cartography. This cluster continues to be developed in collaboration with the GLOBALDIVERCITIES project at MPI MMG.

- **Diversity and public space.** The theme addresses public spaces – approached as physical settings such as streets, squares, parks and markets which are in principle accessible to all regardless of background. In practice, public spaces are differentially perceived and experienced with respect to markers and modes of diversity (gender, age, ethnicity, legal status, disability, etc.). Cluster activities include qualitative research on the variegated meanings of specific public spaces in Cape Town, undertaken in conjunction with the thematic cluster on visualizing urban diversities. The research entry point especially concerns public art initiatives undertaken to provide a basis for inter-cultural dialogue and engagement.

- **Constructing borders, creating foreigners: Xenophobic conflict as dimension of super-diversity in post-apartheid South Africa**  
*Melissa Steyn (University of the Witwatersrand)*

A central feature of South African super diversity has been the emergence of xenophobic violence that has been largely directed at African nationals living in both rural and urban township areas. Therefore, this study involves investigation of the multiple and differentiated experiences of

African nationals in addition to those of locals through the theoretical lens of super diversity. In doing so, we hope to enable more nuanced understandings amongst government and civil society of why xenophobic violence is occurring and how to prevent future conflict. These aims are addressed through thirty individual narratives which speak to the lived experience of the South African border; fifteen interviews with South Africans and fifteen “other” African nationals. In approaching xenophobic conflict from this angle, the project contributes to academic understandings of identity, boundaries, and migration in the globalised, postcolonial context.

This project undertakes in-depth analysis of South African super-diversity through conducting interviews with (a) differently-positioned South Africans of different ethnic groups and (b) Africans of other nationalities about their understandings of and feelings towards the border, the people ‘on the other side,’ and those who have come across it. These narratives are used to provide nuanced understandings of the factors which characterise super-diversity in a postcolonial African context.

□ **Policing racial boundaries: Exploring the relationship between intra-racial diversity and inter-racial relations**

*Kim Wale (University of Johannesburg)*

Since the shift to democracy in 1994, South Africa has seen the diversification of historically enforced race groups. On the one hand, the concept of super-diversity helps us understand the increasing complexity developing within race categories in South Africa. However, from my own observations and experiences, it appears that historically enforced racial categories often maintain their power as prime identity markers and group separators despite these increasing diversities.



Pretoria Street, Johannesburg (Photo: Steven Vertovec)

This research aims to investigate the relationship between intra-racial diversification and inter-racial relations. Through this research I want to ask: How inter-racial is South Africa 15 years after the end of apartheid? In what ways does super diversity open up the space for racial integration in South Africa? In what ways are historical racial boundaries policed despite or alongside super-diversity? The research methodology consists of in-depth interviews on the topic of inter-racial relations. In choosing research participants, the research strategy entails a range of different self-classified racial groups and include people who are or have been engaged in different forms of intimate inter-racial relations. The project offers a picture of race relations in South Africa from the perspective of students. Results can demonstrate a theoretical point: that while the existence of super-diversity within a taken-for granted category can challenge the salience of that category, this is not always the case. It is important to explore when, how and why this is, or is not, the case for particular axes of difference in particular contexts.

- **Heritage and super-diversity: A study of Muslim womens' identity in Cape Town**  
*Rosabelle Boswell (Rhodes University)*

The project investigates aspects of Muslim identity and superdiversity in the Western Cape, particularly the maintenance of intangible cultural heritage (ICH) of Muslims in the cape in the face of change and ,new' emerging diversities in the post-apartheid city. The first part of the research examines how Muslims maintain intangible cultural heritage (ICH) in the post-apartheid city and interact with a globalised Muslim diaspora to reframe identity. Do these interactions refresh local ICH or challenge it? This proposal fits into the idea of Super-diversity South Africa because it investigates present streams of representation in South Africa and explores the influence of the current phase of Western globalisation on Muslim identity in a particular diaspora.

- **The politics of multilingualism in South Africa**  
*Lloyd Hill (Stellenbosch University)*

The research project combines a theoretical exploration of the concept of 'multilingualism' with an empirical study of how this concept has been used and measured in post-apartheid South Africa. It provides a substantive and methodological contribution to the process of thinking about language as a dimension of super-diversity. The three broad objectives are: to trace the historical development of the concept 'multilingualism' and to summarize the main contending theoretical approaches associated with research on multilingualism; to summarize the development of a post-1994 discourse on multilingualism in South Africa, highlighting problems associated with the politicization of the concept; and to summarize and critique various attempts to measure multilingualism in South Africa and to explore the extent to which a better theoretical elaboration of the concept may improve attempts to measure it.

## Max Planck Fellow Group “Governance of Cultural Diversity”

### 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 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 shall support and complement 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 diversity have mainly resulted from immigration and the ongoing differentiation of post-traditional Christian and non-Christian forms of religious belonging and believing. At the same time, these processes have engendered numerous public controversies in which the claims of ‘newcomer’ religious minorities, especially Islam, are challenging inherited institutional arrangements of church-state relations, 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 national 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.

The project builds on two years of conceptual research on questions of secularity carried out in the project “Multiple Secularities” at the University of Leipzig (2010-2012) and is designed to contribute to comparative research on judicial politics of secularism within the Max Planck Fellow Group. The current phase of the project entails an examination of the implications of legal aspects for constructions of cultural memories and secularity, and desk-research on the Spanish and Canadian cases from a “Multiple

Secularities” perspective. Exploratory field research will be carried out in Canada (10/09-18/10, 2012) where the researcher will be a short-term DAAD visiting fellow at the University of Montreal.

### **The transformative capacity of commemorating violent pasts**

*Claire Whitlinger*

Within the past two decades citizens have become more likely to pressure their governments to acknowledge past wrongdoings. Thus commemorations, marches, memorials, trials, and truth commissions—all social phenomena meant to cultivate, and at times manipulate, collective memory—have become integral to political strategies for post-conflict reconciliation. The question of a commemoration’s causal power, then, has significant implications for social policy and the wellbeing of those who live in communities where, in Desmond Tutu’s words, the “past refuses to lie down quietly.” If governments, corporations, universities and local communities hope to commemorate violent pasts in productive ways, it is essential that we understand if, when, and how commemorations of violent pasts may spur social change.

This project explores these questions in the context of one community – Philadelphia, Mississippi – a city notorious for the silence and denial surrounding the 1964 murders of civil rights workers James Chaney, Andrew Goodman, and Michael Schwerner. Drawing on insights from the historical sociological literature on temporal processes, this project will establish a detailed analytical narrative of the case based on a variety of data sources (archives, interviews, and participant observation) in order to evaluate if, why, and how the 2004 commemoration service in Philadelphia, Mississippi served as a critical conjuncture, the confluence of structural causes and events at a particular time that created a unique outcome, in this case, structural transformations across legal, educational, and political spheres. The project contributes to broader debates in sociology



about social movements, collective memory, and institutional change.

The project which will result in a dissertation thesis at the University of Michigan (sociology) is based on preliminary research over several summers (2009-2012) which included visits to several archives across Mississippi, 25 semi-structured interviews,

and participant observation at annual commemoration services in Philadelphia, Mississippi. While visiting the Max Planck Fellow Group (Koenig), the dissertation prospectus was submitted. Beginning in January of 2013, several months of fieldwork will be completed in Mississippi; the manuscript is planned to be completed by September 2014.

## Digital Humanities Research Collaboration

### Digital methods and tools for anthropological research

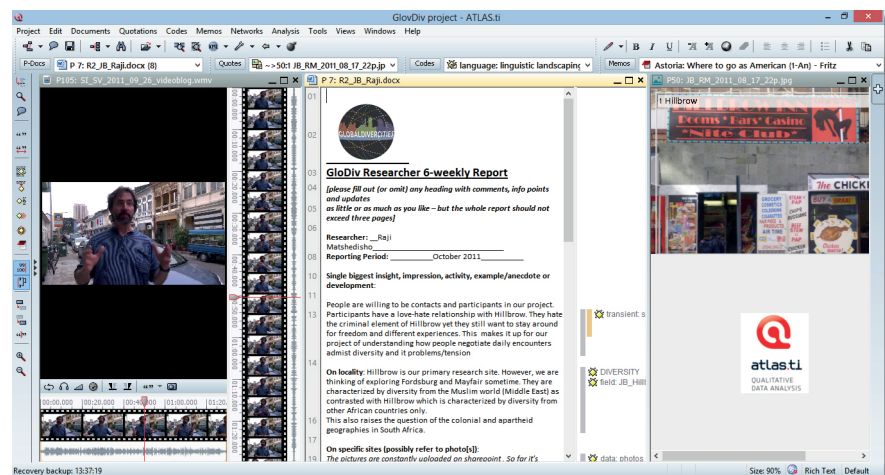
Susanne Frieze

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 the most advanced users of technology but the humanities and social sciences also apply more and more 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 collecting and analyzing multimedia data, it has become much more feasible in recent years to include image, audio and video. Methodological approaches to analyze such data have been described in the area of reconstructive social science research but also 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 the actual fieldwork will be developed. Examples are digital maps with geo-referenced image, audio and video data, visualizations and enhancements of backend data flows. The application of the new digital instruments requires 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 e.g. 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



**Daniel Audéoud** (2010-2012)  
**Social Sciences**

Daniel Audéoud is a Doctoral Research Fellow at the Institute. His research deals with the description and analysis of money as a belief system. His Ph.D. thesis is focused on the introduction of money in its global form in China's Yunnan province, through the development of the tourism industry. Daniel studied business administration, finance and marketing with the University of Humberside (UK) where he obtained a BA, the Ecole de Commerce de Clermont-Ferrand (France) where he obtained a masters degree in management, and later on successfully completed the Chartered Financial Analyst program (USA).

- **When money becomes an end in itself, money as a belief system. The case of tourism development in Yunnan, China** (see page 67)



**Dr. Lisa Björkman** (2011-)  
**Political Science**

Lisa Björkman received her PhD in political science from the New School for Social Research in New York City in 2011. Her research explores the politics of water access in the Indian city of Mumbai, with a particular focus on the infrastructural effects of the city's rapidly-changing built environment, and on emergent forms of political subjectivity and political possibility. Currently she is studying the role of political spectacle and ethno-religious discourse in Mumbai municipal election campaigning.

- **Religious discourse in municipal electoral campaigning** (see page 63)



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

Jayeel Serrano Cornelio received his MSocSci (2007) and PhD (2011) degrees in sociology 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 academic excellence. He was visiting research student at the Department of Politics, Philosophy and Religion at Lancaster University and visiting research associate at the Institute of Philippine Culture. In the Philippines, Jayeel has also been research fellow at the East Asian Pastoral Institute and instructor in sociology and development studies at the Ateneo de Manila University.

- **Urban and religious aspirations and the global city: The participation of young people in faith-based initiatives in Singapore** (see page 57)



**Dr. Gareth Fisher** (2011-2012)  
**Cultural Anthropology**

Gareth Fisher received his Ph.D. in cultural anthropology from the University of Virginia in 2006. His research focuses on the evolution of new Buddhist movements within an environment of rapid cultural change in present-day Beijing. He is particularly interested in how Buddhists creatively combine ideological fragments from China's recent past to form moral systems and ethical frameworks to either resist or embrace evolving social norms. He is also researching the cultural politics of new Buddhist temple construction in rural China. Gareth is interested in examining the intersections between urban-based Buddhists who fund



temple construction as a means to evangelize a global religion and local residents who adapt the temples to meet more localized and personal spiritual interests. Gareth Fisher is now at the Syracuse University.

- **The rise of the Bodhisattvas: Lay Buddhists and moral reform in Post-Mao Beijing** (see page 64)



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

Ajay Gandhi received his PhD in Anthropology from Yale University in 2010. His doctoral research focused on the urban condition in Delhi's old city. His dissertation examined the social dynamics of the street and bazaar; working-class consumption and leisure; and ritual interaction between humans, dogs, and monkeys. At the Institute, his postdoctoral project examines status, mediation, debt, and popular aesthetics in Mumbai.

- **Status, mediation and debt in Mumbai** (see page 48)

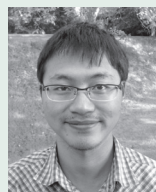


**Dr. Radhika Gupta** (2011-)  
**Social Anthropology**

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 47)



**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 56)



**Dr. Angie Heo** (2012-)  
**Anthropology**

Angie Heo received her PhD in Anthropology from University of California at Berkeley in December 2008. Before joining MPI, 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). Her research focuses on Coptic Christians in Egypt, examining how material cultures of imagination and technology shape the politics of church and national belonging. Her publications have focused on the secular politics of public order, Muslim-Christian saint veneration, histories of territorial occupation, and mass-mediated practices of social memory. Angie is also embarking on a second research project in Seoul, South Korea.

rea. She plans to explore the historical ties between Protestant mission and labor economies, in order to better understand how religious freedom is articulated and reshaped in Korean Christian corporations expanding abroad today.



**Dr. Alexander Horstmann** (2009-2011)  
**Social Anthropology**

Alexander Horstmann is a social anthropologist, contributing to Prof. van der Veer's project on the globalization of religious networks with a project on the competition of Christian missionary movements and charismatic Buddhist movements in the Mekong region in mainland Southeast Asia. He studied social anthropology, sociology of development, political sciences and Southeast Asian Studies (especially Thai Studies) in Berlin, Paris and Bangkok. He received his PhD from the University of Bielefeld (2000) with a work on Buddhist and Islamic movements in Southern Thailand (supervisors: Prof. Hans-Dieter Evers and Dr. Georg Stauth). Alexander Horstmann now teaches at Mahidol University, Salaya, Thailand.

- **Future plans: Faithful encounters: Transnational religion, missionization and the refugee crisis in mainland Southeast Asia (completed)** (see page 61)



**Dr. Weishan Huang** (2009-)  
**Sociology**

Weishan Huang received both her MA and PhD degrees in Sociology at the New School for Social Research in New York. Her Ph.D. 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 aims at understanding the changes of religious practices and discourses, including both Christianity and Buddhism, among immigrant and local practitioners.

- **Capital-linked migrants in Shanghai** (see page 53)
- **Deterritorialization and localization: Capital-linked migrants and transnational Buddhism in Shanghai** (see page 55)
- **Evangelical urbanization and spatial transformation in Shanghai** (see page 55)
- **Immigration and gentrification in New York City** (see page 62)
- **Religious movement organizations and the formation of global denominations** (see page 59)



**Dr. Yuqin Huang** (2009-)  
**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, 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 MPI, 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 to Christianity (especially urban house churches) in China.

- **Marriage and aspirations in contemporary Shanghai** (see page 56)
- **Migration, religion and gender: Perspectives on Chinese missionaries in the UK (1950 to the present)** (see page 58)
- **Taking Jesus back to China: How will foreign-educated Chinese Christian returnees impact Christianity in contemporary China?** (see page 67)



**Dr. Vibha Joshi** (2009-2011)  
**Social Anthropology**

Vibha Joshi was a Post-doctoral Research Fellow at the Institute. She obtained her D.Phil. in Social Anthropology from Oxford University in 2002. Her doctoral thesis was about interaction between Christian and non-Christian Angami Naga with special reference to traditional healing practices. She has worked with the Naga since 1985 and has conducted several projects that also include research on Naga material culture and museum collections in northeastern India and elsewhere which was funded by the British Academy, London and the Wenner-Gren Foundation for Anthropological Research, New York. Her main interests are on the effects of religious change and colonial experience on the present day global networks of Naga Christianity, including their social organisation and material culture. She guest-curated a major

exhibition on the Naga at the Museum der Kulturen Basel. Vibha Joshi is now affiliated as a Research Fellow to the Institute of Social and Cultural Anthropology, University of Oxford.

- **The reverberative nature of the global network of Christianity among the Naga of northeast India (completed)** (see page 64)



**Dr. Jin-heon Jung** (2009-)  
**Cultural Anthropology**

Jin-heon Jung is a sociocultural anthropologist, working on Korean Christian global network. 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 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 a NGO for 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 58)
- **Urban aspirations in Seoul: Religion and megacities in comparative studies** (see page 50)
- **Religious-ideological competition and development in cold war cities: Seoul, Berlin & Pyongyang** (see page 52)



**Woochang Jung** (2012-)  
**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 an 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** (see page 50)



**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 chief of representative office of University of Konstanz in Beijing. Her research interests are religious marketing, and cultural studies.

- **The social organization of house churches in Linyi, Shandong Province, China** (see page 65)



**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 54)



**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 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 Deutsche Forschungsgemeinschaft in Bielefeld Graduate School in History and Sociology, 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 54)



**Dr. Reza Masoudi Nejad** (2009-2011)  
**Architecture, Urban Morphology**

Reza Masoudi-Nejad is an architect and urban morphologist, who has graduated in MSc of architecture at University of Tehran in 1996, then he graduated in MSc of Advanced Architectural Studies - focused on Space Syntax theory- at the Bartlett School of Built Environment, UCL, University of London in 2003. Reza received his PhD at Bartlett; his thesis titled 'the Rite of Urban Passage', aimed at understanding of the spatial dynamic of religious rituals in Iranian cities. Reza mainly focuses on interaction between urban society and spaces, urban transformation during the modernisation of Iran, and the spatial organisation of rituals in urban spaces. Reza Masoudi Nejad is now affiliated as a Research Associate to SOAS, University of London and has an Alexander von Humboldt-Stiftung fellowship at the Zentrum Moderne Orient in Berlin.

■ **Rituals and socio-spatial negotiations in mega-cities** (see page 47)



**Dr. Jovan Maud** (2010-2011)  
**Anthropology**

Jovan Maud joined the Institute as a Post-doctoral Research Fellow in January, 2010. He attained his PhD with the Department of Anthropology, Macquarie University, Australia in September 2008 with a thesis entitled 'The Sacred Borderland: A Buddhist Saint, the State and Transnational Religion in Southern Thailand.' He has

lectured in the Department of Anthropology at Macquarie between 2006-9, and is now a Lecturer at Georg August University Göttingen.

■ **Transnational religious networks and state formation in Thailand (completed)**  
(see page 59)



**Dr. Dorottya Nagy** (2009-2011)  
**Theology**

Dorottya Nagy joined the Institute as a Post-doctoral Research Fellow from October 2009 to September 2010. She received her PhD in theology at Utrecht University, the Netherlands in December 2008 with a thesis entitled 'Migration and Theology: The Case of Chinese Christian Communities in Hungary and Romania in the Globalisation-Context'. Dorottya Nagy is now Senior Lecturer and Programme Coordinator of the Master of Theology in Missiology Programme of the University of South Africa in Budapest.

■ **Chinese Christians' networks in Germany (completed)** (see page 60)



**Dr. Tam Ngo** (2009-)  
**Cultural Anthropology**

Tam Ngo is a Research Fellow at the Institute. She was recently awarded Ph.D. degree from VU, Amsterdam for a dissertation titled "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.

- **Berlin's ethnic wall: The unfolding of cold war politics in the experience of the Northern and Southern Vietnamese in Germany** (see page 60)
- **Seeing like the state but with difference: Ho Chi Minh cult in contemporary Vietnam** (see page 65)
- **Transnational religious networks and protestant conversion among the Hmong in Northern Vietnam** (see page 60)
- **The unclaimed war: The social memory of the 1979 Sino-Vietnamese border war in China and Vietnam** (see page 67)



**Dr. Justine Buck Quijada** (2009-2011)  
**Anthropology**

Justine Buck Quijada worked at the Institute as a Post-doctoral Research Fellow 2009 to 2011. She received her PhD in Anthropology from the University of Chicago, USA. Her dissertation "Opening the Roads: History and Religion in Post-Soviet Buryatia" examines how Soviet anti-religious discourse shapes the current Buddhist and shamanic revival in Ulan-Ude, Russia. Her research interests include religion and secularism in post-Soviet societies, indigenous identity politics and multi-cultural states, indigenous Siberia and historical anthropology. Justine Buck Quijada is now Assistant Professor of Religion at Wesleyan University.

- **Dissemination of global and local forms of Tibetan Buddhist knowledge in the Russian Federation (completed)** (see page 61)



**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 49)



**Dr. Roschanack Shaery** (2010-)  
**Anthropology**

Roschanack Shaery is a Research Fellow with interest 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 Ph.D 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 titled: Lebanese Detainees in Syria. Transnationalism, Piety and Suffering. She is also be-

ginning a new project on the history and politics of Twelver Shiites in Mumbai.

- **Lebanese detainees in Syria. Transnationalism, suffering, and piety** (see page 62)



**Dr. Dan Smyer Yu** (2011-)  
**Cultural Anthropology**

Dan Smyer Yu is the Research Group Leader at 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 Ph.D. 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.

- **Religious diversity and ecological sustainability in China** (see page 63)



**Shaheed Tayob** (2012-)  
**Social Sciences**

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

cus on consumption. At the MPI Shaheed is shaping his research interests in religion, Islamic studies, ritual, modernity, consumption, markets and capitalism.

- **Halal consumption in Mumbai** (see page 46)



**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 interested in conducting 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 56)



**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 inter-

face 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 66)



**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 45)
- **Globalization of religious networks** (see page 58)
- **Religious diversity and ecological sustainability in China** (see page 63)
- **Urban aspirations in Seoul: Religion and mega-cities in comparative studies** (see page 50)



**Dr. Sophorntavy Vorng** (2009-2011)  
**Anthropology**

Sophorntavy Vorng joined the Department of Religious Diversity from September 2009 until August 2011 as a postdoctoral fellow. She completed her PhD with the Department of Anthropology at the University of Sydney in March 2009 with the presentation of her doctoral dissertation, 'Status City: Consumption, Identity, and Middle Class Culture in Contemporary Bangkok'. She received her Bachelor of Liberal Studies (Honours I, Anthropology) from the University of Sydney in 2004. Her research interests include consumption and stratification; social class and status; religion and political legitimation; the material and symbolic articulation of power relations in Southeast Asian cities; democracy and civil society in Thailand and Southeast Asia; and ethnographic methodology and social theory. Sophorntavy Vorng is now working at Asian Scholarship Foundation, in Bangkok.

- **Salvation, status, and social action: Contemporary configurations of Buddhism and Bangkokian middle class social and political aspirations** (see page 64)



**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 M.Phil

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 47)

## Department of Socio-Cultural Diversity



**Dr. Gabriele Alex** (2009-2011)

### Social Anthropology

Gabriele Alex has been a Research Fellow working on medical diversity in Tamil Nadu, South India. She obtained her Masters degree in Medical Anthropology and her PhD in Social Anthropology from Brunel University. Before joining the Institute, she was Assistant Professor of Cultural Anthropology and Director of the Master's Program Health and Society in South Asia at the South Asia Institute, University of Heidelberg. Dr. Alex's research interests include medical anthropology, ethnicity, healing and identity, and youth and childhood, on which she has conducted research in India and Germany. Since October 2010 she is Professor at Tübingen University.

- **Folk medicine in South India: Representations of diverse identities in medical encounters** (see page 69)



**Dr. Sofya Aptekar** (2011-)

### Sociology

Sofya Aptekar is a Postdoctoral Research Fellow. As part of the Globaldivercities project, she is studying superdiversity 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 worked as a lecturer in sociology at Rutgers University.

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 79)



**Dr. Karel Arnaut** (2011-)

### Anthropology

Karel Arnaut is a Research Fellow at MMG where he coordinates the Socio-Linguistic Diversity working group and pursues his own research on aspects of sociolinguistic superdiversity 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 80)
- **Writing along the margins: Literacy and agency in a West African city** (see page 85)



**Paul Becker** (2012-)

### Sociology

Paul Becker is a Doctoral Research Fellow and a member of the MaxNetAging Program at Max Planck Institute for Demographic Research in Rostock. He holds an M.A. in Eastern European Studies (Sociology and Economy), Political Science and Sociology from the Freie Universität Berlin. In his thesis he analyzed the correlation of migration processes, economic development in Russian Federation and the role of remittances after 1991.

- **How migrants navigate the formal and informal state in Russia** (see page 80)





**Prof. Dr. Ayşe Çağlar** (2010-2011)  
**Social Anthropology**

Ayşe Çağlar was Research Group Leader holding a Minerva Fellowship at the Institute. Previously she was University Professor at the Central European University, Budapest. She obtained a Ph.D. in Anthropology from McGill University, Montreal, Canada in 1995 and completed her Habilitation in Anthropology and Sociology at the Free University Berlin "Encountering the State in Migration-Driven Transnational Social Fields: Turkish Immigrants in Europe" in 2004. Past positions include a guest professorship at the Institute für Höhere Studien, Vienna. Since February 2011 she holds a chair at the University of Vienna.

- **Rescaling cities and migrants** (see page 83)
- **Metoikos: Circular migration patterns in Southern and Central Eastern Europe** (see page 81)



**Astghik Chaloyan** (2012-)  
**Sociology**

Astghik Chaloyan is a doctoral student 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 focused on "Transnational Migrant Networks: Methodological Issues of Formation and Regeneration". Astghik's research interests include transnationalism, migration movements, social change, identity, qualitative research methodologies.



**In-Sook Choi** (2012-)  
**Sociology**

In-Sook Choi is a Ph.D student at the Institute and 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.



**Dr. Anna Cieslik** (2011-)  
**Urban Geography**

Anna Cieslik is a Postdoctoral Research Fellow. As part of the Globaldivercities project, she is studying superdiversity 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 79)



**Dörte Ulka Engelkes** (2011-)  
**Anthropology**

Dörte U. Engelkes is Research Fellow at the Department of Socio-Cultural Diversity. As 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 a M.A. in Cultural Anthropology and Publicistics. After her training as a

camerawoman 1997, she has worked as a freelancer filming reports, features and documentaries for Television and 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 79)



**Mijal Gandelsman-Trier (2012)**  
**Social and Cultural Anthropology**

Mijal Gandelsman-Trier is lecturer in Social and Cultural Anthropology and a doctoral candidate at the University of Hamburg. Her key areas of research focus on diaspora and migration, space and place and urban anthropology. She has conducted extensive field work in Montevideo (Uruguay) among the Jewish Diaspora and on the transformation of urban space in the port area. She is also working as a co-director of the research project "Diaspora as a Resource" (DiaspoRes) at the University of Hamburg.

- **Diversity and contact ('DivCon')** (see page 75)



**Tilmann Heil (2009-)**  
**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.

- **Convivència and cohabitation. Comparing conviviality in Catalonia and the Casamance** (see page 74)



**Dr. Jörg Hüttermann (2012-)**  
**Sociology**

Jörg 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 analysis. Related third party funded projects were addressed to the following topics: "everyday police practice", "advancing strangers", "conflict about Islamic symbols", "conflict and integration in urban societies with high share of Aus-siedler", 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 75)



**Dr. Goran Janev** (2008-2010)  
**Social Anthropology**

Goran Janev was a Postdoctoral Research Fellow at the Institute working on “Manipulating diversity in South-East Europe”. He completed a D.Phil in Social Anthropology at the Institute for Social and Cultural Anthropology, Oxford University. He has a B.A. in Ethnology from the Faculty of Natural Sciences and Mathematics, Department of Ethnology, University of Skopje, Macedonia, an M.A. in Sociology from the Institute for Sociological, Political and Juridical Research, Department of Sociology, University of Skopje, Macedonia, and has been a Visiting Graduate Student at the Institute for Social Anthropology, University of Oxford. Goran Janev is now at Sts Cyril and Methodius University, Skopje.

- **Unrecognized multiculturalism from below-Macedonian realities** (see page 77)



**Dr. Laavanya Kathiravelu** (2011-)  
**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 superdiversity 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 79)



**Christiane Kofri** (2009-)  
**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 translator and editorial assistant for the journal *Global Networks*.

- **Political institutions and the challenge of diversity** (see page 70)



**Dr. Kristine Krause** (2011-)  
**Social Anthropology**

Kristine Krause is a postdoctoral fellow and coordinator of the working group on Medical Diversity. Together with members from the working group, she is responsible for carrying out a comparative international pilot study on super-diversity and pathways to health. She is also developing new research on health sites as arenas of urban conviviality and on socio-cultural diversity in hospital settings. Before commencing her work at the Institute, Krause worked as a research fellow in a project on transnational networks, religion and new migration funded by the DFG. The project was based at the, Department of European Ethnology at the Humboldt University in Berlin, where she has also taught as an associate lecturer. Krause 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 bod-

ily 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 co-editor of *African diaspora: Journal of Transnational Africa in a Global World*.

■ **Superdiversity and pathways to health care**  
(see page 73)



**Dr. Stefan Lindemann** (2010-2012)  
**Political Science**

Stefan Lindemann was Research Fellow, working on a project that investigates why ethnic exclusion from executive-level state power leads to civil war in some cases but not in others. He was also an associate lecturer at the Department of Political Science of the Georg-August-Universität Göttingen. He holds a PhD in Development Studies from the London School of Economics and Political Science (LSE) and a German-French Double Master in Political Science from the Freie Universität Berlin and the Institut d'Etudes Politiques de Paris (IEP). Stefan's current main research interests include ethnic conflict, civil war, and military coups. His work has been published or is forthcoming in journals such as *African Affairs*, *Third World Quarterly*, *Global Environmental Politics*, and *Environmental Politics*, among others. Stefan is now a Fellow at the German Development Bank (KfW) and an Associate Research Fellow at the GIGA Institute of African Affairs.

■ **Conditions of conviviality and conflict**  
(see page 74)



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

Knowledge Rajohane Matshedisho is 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 79)



**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 has worked with multiple 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 79)



**Franziska Meissner** (2009-)  
**Migration Studies**

Franziska Meissner is a Doctoral Research Fellow Institute and a D.Phil. candidate in Migration Studies at the University of Sussex in the School of Global Studies. Her research is on small migrant groups and their role in superdiverse cities. In her PhD project she specifically focuses on Pacific Islanders living in London and Toronto. She holds an MSc in Migration studies from the University of Sussex and has previously studied at Keele University. Franziska 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** (see page 84)



**Dr. Boris Nieswand** (2009-2012)  
**Social Anthropology**

Boris Nieswand was Research Fellow at the Institute, working on local government and everyday forms of diversity in Stuttgart. He has obtained his PhD in social anthropology from the Martin Luther University of Halle-Wittenberg with a thesis on a status paradox experienced by transnational Ghanaian migrants. He has a diploma in sociology from the University of Bielefeld. Boris Nieswand was a research assistant at the Interdisciplinary Institute for Conflict and Violence Research in Bielefeld, a member of the Graduate School Asia and Africa in World Reference Systems (GSAA) in Halle and a PhD-candidate at the Max Planck Institute for Social Anthropology in Halle. He has published on transnational migration, charismatic Christianity, diaspora formation and ethnography. Boris Nieswand taught courses on anthropological methods, diversity and migration theory at the universities of Halle-

Wittenberg, Leipzig and Frankfurt (Oder).

Boris Nieswand is now a Junior Professor at the University of Tübingen

- **Diversity and public administration** (see page 69)
- **Theorising transnational migration. The status paradox of migration** (see page 85)



**Dr. Magdalena Nowicka** (2010-)  
**Sociology**

Currently a Research Fellow at the Institute, Magdalena Nowicka holds Bachelor of Arts degree in International Relations from the University of Warsaw, Poland (1999), a Master of Arts degree 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 Bavarian Ministry of Sciences, Research and the Arts scholarship 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.

- **Transforming migration – transnational transfer of multicultural habitus** (see page 76)



**Dr. Monika Palmberger** (2008-)  
**Social Anthropology**

Monika Palmberger is 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 has been engaged in field research in Bosnia and Herzegovina since 2002.

- **How generations remember: An ethnographic study of post-war Mostar, Bosnia and Herzegovina (completed)** (see page 76)
- **Older migrants in Vienna: Aging and social relations** (see page 82)



**PD Dr. Sören Petermann** (2008-) **Sociology**

Sören Petermann is Research Fellow at the 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 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 75)
- **Urban populations and their social capital** (see page 77)



**PD Dr. Thomas Schmitt** (2010-2012) **Human Geography**

Thomas M. Schmitt was Research Fellow at Institute, working as part of the team on the interdisciplinary research project on "Diversity and Contact" ("Divcon"). He obtained his PhD from the Technische Universität München in 2002. His doctoral thesis, about mosque conflicts in Germany, focused on different fundamental aspects of conflicts surrounding religious symbols in the public space, including aspects from socio-geographical and political-geographical perspectives as well as from perspectives within the theory of conflict and the study of religion. After professional posts in NGO work (Future Workshop Saar, focusing on sustainability) and in the cultural studies collaborative research cluster 560, "Local Action in Africa within the Context of Global Influences", at the University of Bayreuth, he completed his habilitation in the Department of Geography at the University of Bonn in December 2009. Thomas Schmitt now teaches at the University of Erlangen.

- **Diversity and contact ('DivCon')** (see page 75)



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

Karen Schönwälder is Research Group Leader in the Department of Socio-Cultural Diversity. Since 2011 she is also 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. Since 2011 Karen Schönwälder is a member of the Integrationsbeirat des Landes Niedersachsen.

- **Diversity and contact ('DivCon')** (see page 75)
- **Ethnicity in German society** (see page 75)
- **Immigrants in German city councils** (see page 70)
- **Immigrants in German politics: Local elections and local parliaments in Northrhine-Westfalia** (see page 71)
- **Political institutions and the challenge of diversity** (see page 70)



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

Anna Seegers-Krueckeberg is a Doctoral Research Fellow at the Institute and a Ph.D. candidate in Cultural and Social Anthropology at the University of Göttingen. She is working on her doctorate within the Globaldivercities project. In her Ph.D. 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 Goettingen. 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 79)



**Cihan Sinanoglu** (2010-)  
**Sociology**

Cihan Sinanoglu is a Doctoral Research Fellow at the Institute. He is working on his doctorate in the project "Immigrants in the councils of German cities" headed by Dr. habil. Karen Schoenwaelder. He acquired his university degree in social sciences (media and communication studies, political science, 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.

- **Immigrants in German city councils** (see page 70)
- **Local councillors with migration background: The role of migration background and ethnicity for their political practices** (see page 71)
- **Political institutions and the challenge of diversity** (see page 70)



**Sabine Trittler** (2012-)  
**Sociology**

Sabine Trittler is a visiting Doctoral Research Fellow at the Institute and 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 fo-

cusing on the role of religious and secular elements for national boundary-making in Europe and North America (supervision: Matthias Koenig). As of September 2012 until December 2013 she is assisting in the editorial work for the *Global Networks* Journal.



**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, 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 co-Editor of the journal *Global Networks*. His research interests include diasporas, transnationalism, ethnic minorities and conceptualizations of diversity and multiculturalism.

- **Conditions of conviviality and conflict** (see page 74)
- **The diversification of postwar migration** (see page 78)
- **Diversity and contact ('DivCon')** (see page 75)
- **Diversity and integration in Frankfurt (completed)** (see page 78)
- **Ethno-religious diversity and social trust** (see page 75)
- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 79)
- **Migration (completed)** (see page 82)
- **Migration and diversity** (see page 82)
- **Multiculturalism** (see page 72)
- **The multiculturalism backlash: European discourses, policies and practices (completed)** (see page 72)

- **Super-diversity** (see page 84)
- **Super-diversity, South Africa** (see page 86)
- **Surveying super-diversity in South Africa: Contact, attitudes and job-seeking** (see page 87)



**Dr. Darshan Vigneswaran** (2010-2012)  
**Political Science**

Darshan Vigneswaran was until recently Research Fellow at the Institute. He coordinated the project "Global Cities/ Open Cities? Segregation in the Global South" and co-coordinates a Working Group on Public Space and Diversity. He is the author of *Territory, Migration and the Origins of the International System* (Palgrave, forthcoming 2012) and co-editor of *Slavery, Migration and Contemporary Bondage in Africa* (Africa World Press, forthcoming 2012). Darshan is also a Senior Researcher at the African Centre for Migration and Society, WITS University, South Africa where he co-coordinates a two-year study entitled *International Policing, Mobility and Crime in South Africa*, funded by the Open Society Foundation. In 2008 he was a British Academy Fellow at the International Migration Institute, University of Oxford, where he serves as the Reviews Editor on the Working Paper Series. In 2009 he was appointed Associate Researcher at the Wilberforce Institute for the Study of Slavery and Emancipation, University of Hull, where he co-coordinates a research and training workshop series on *Migration and Forced Labour in Southern Africa*. Darshan Vigneswaran is now at the Centre for Urban Studies at University of Amsterdam.

- **Global cities/ Open cities? Segregation in the global South** (see page 79)
- **International policing, mobility and crime in Southern Africa** (see page 70)
- **Migration and forced labour in Southern Africa** (see page 82)



**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. At the moment he is a visiting PhD student at Sciences Po Paris. He obtained his university degree 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.

- **Immigrants in German city councils**  
(see page 70)
- **Political institutions and the challenge of diversity**  
(see page 70)
- **Political parties and diversity at the local level: A comparison between Berlin and Paris**  
(see page 72)



**Dr. Alex Wafer** (2011-)  
**Urban Geography**

Alex Wafer is a Postdoctoral Research Fellow. As part of the Globaldivercities project, he is studying superdiversity 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 79)



**Dr. Susanne Wessendorf** (2008-)  
**Social Anthropology**

Susanne Wessendorf is a Postdoctoral Research Fellow, currently working on patterns of 'superdiversity' 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.

- **The multiculturalism backlash: European discourses, policies and practices (completed)** (see page 72)
- **Social relations in super-diverse London**  
(see page 83)



**Dr. Junjia Ye (2011-)**  
**Geography**

Junjia Ye is a Postdoctoral Research Fellow at the Institute and an Associate Researcher at the Asia Research Institute, National University of Singapore. She is currently with the GLOBALDIVERCITIES project that examines superdiversity in public spaces in a neighborhood in Singapore. She received her PhD in Geography at the University of British Columbia, with her dissertation entitled 'Reproducing Class in a Global Labour Force: The Case of Singapore's Division of Labour'. Her research interests are located at the intersections of economic geography, migration theory, the social construction of gender and feminist analyses of the labour market. She has previously lectured at UBC as well as conducted an undergraduate summer exchange course between UBC and the National University of Singapore on transnationalism and migration.

- **GLOBALDIVERCITIES - migration and new diversities in global cities** (see page 79)



**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 79)



## 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 Magister Artium 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 91)



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

- **Nationhood and minority rights in the world’s constitutions** (see page 36)
- **Judicial politics and the accommodation of religious minorities** (see page 36)



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

Stefan Kroll is 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-Dahmann-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 (Nemos, 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 91)



**Claire Whitlinger (2012)**  
**Sociology**

Claire Whitlinger is a visiting Doctoral Research Fellow at the Institute and a Ph.D candidate at the University of Michigan, Department of Sociology. Her research examines the processes through which previously excluded groups are incorporated within civil and political communities and how various forms of memory work (commemorations, truth commissions, etc.) contribute to these processes of civil and political incorporation. Her dissertation takes on these concerns in the context of one community: Philadelphia, Mississippi – a town notorious for the silence and denial surrounding the 1964 “Mississippi Burning” murders. In addition to this research, Claire is collaborating with University of Michigan Professor Kiyoteru Tstustui on a study of the global proliferation of truth commissions. During her stay at the Institute, she will be assisting Prof. Dr. Matthias Koenig with a project on the trajectory of nationhood and minority rights. Claire holds a B.A. in Sociology from The George Washington University (Washington, D.C.) and M.A. in Sociology from the University of Michigan (Ann Arbor, MI).

- **The transformative capacity of commemorating violent pasts** (see page 92)

## Digital Humanities Research Collaboration



**Dr. Susanne Frieze**  
**Qualitative Data Analysis**

Susanne works as Research Fellow at the Institute on a collaborative research project about Digital Humanities. Her main focus will be on qualitative data analysis for the GlobalDivercities project. Susanne started her academic career at the University of Bonn studying Nutrition and Home Economics. After a second pre-diploma specializing in the area of home economics, she continued her study programme at the University of Oregon in the USA finishing with a Master of Science in Family Resource Management and Marketing. Writing her Master Thesis, she discovered her interest in qualitative research method and computer-assisted procedures for data analysis. Subsequently she worked at QualisResearch in the USA. While working on her PhD in Consumer Economics, Susanne was Assistant Professor at the Institute of Marketing at the 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. Recently Susanne published her book *Qualitative Data Analysis with ATLAS.ti* (SAGE publications).

- **Digital methods and tools for anthropological research** (see page 94)



**Jens Ludwig**  
**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 94)

## Student Research Assistants



**Céline Biesenkamp**



**Stefanie Ender**



**Theresa Funke**



**Liu Hua**



**Christian Jacobs**



**Tina Marie Joaquim**



**Tina Krüger**



**Farima Sadeghi**



**Bilke Schnibbe**



**Hannah Schwarz**



**Friedrich Striewski**



**Wiebke Unger**



**Thorsten Wallbott**



**Anna Wiese**

## Non-Scientific Staff



**Christel Albern**  
Administration Management



**Andreas Barz**  
Housing Technology / Safety



**Dave Brückner**  
Student Assistant IT



**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



**Martin Kühn**  
IT Service



**Maja Lindemann**  
Staff Department



**Christoph Linne**  
Student Assistant IT



**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**

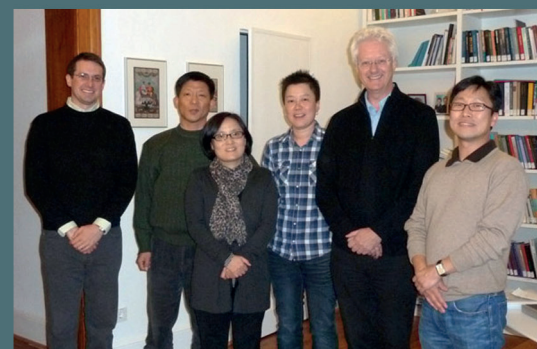
Staff Department

**Jie Zhang**

Office Prof. van der Veer



# Events







### Lectures

Karen SCHÖNWÄLDER and Christiane KOFRI  
(MPI MMG, Göttingen): **“Local Parliaments &  
Immigrant Representation: NRW 2009”**  
**13 January 2010**

Andreas ZICK and Wilhelm HEITMEYER (IKG,  
Bielefeld): **“Diversity and Group Focused Enmity”**  
**27 January 2010**

Peter KIVISTO (Augustana College, Illinois, USA):  
**“The Question of Culture in Multicultural  
Discourse”**  
**23 February 2010**

Tansen SEN (Baruch College, City University of  
New York): **“The Revival of Nalanda University:  
The Re-establishment of the Ancient Buddhist  
Networks”**  
**27 April 2010**

Joel ROBBINS (University of California,  
San Diego): **“Anthropology, Pentecostalism and  
the New Paul: Conversion, Event, and Social  
Transformation”**  
**28 April 2010**

José CASANOVA (Georgetown University,  
Washington): **“Religion and Globalization”**  
**5 May 2010**

Birgit MEYER (Free University Amsterdam):  
**“Aesthetics of Persuasion. Global Christianity  
and Pentecostalism’s Sensational Forms”**  
**19 May 2010**

Stephan FEUCHTWANG (London School of  
Economics): **“Hospitality to Ghosts, in China and  
Elsewhere; the Problem of Being Human”**  
**26 May 2010**

Kenneth DEAN (McGill University): **“Mapping  
Chinese Temple Networks in Southeast Asia”**  
**2 June 2010**

Oscar SALEMINK (VU University Amsterdam):  
**“The Politicization of Religion and the Sanctity of  
Human Rights in Contemporary Vietnam”**  
**9 June 2010**

David GELLNER (University of Oxford):  
**“Building Theravada Buddhist Networks in Nepal  
and Beyond”**  
**16 June 2010**

John R. BOWEN (Washington University, St. Louis):  
**“Why there is no ‘European Islam’: Contrasting  
Contours of Islam in England and France”**  
**24 June 2010**

Alberto GOMES (La Trobe University, Melbourne):  
**“Civility and Intercultural Relations in Goa (India)  
and Malaysia”**  
**1 July 2010**

Da Wu (Shanghai University): **“Ethno-Cultural  
Capital and Re-Migration in Shanghai”**  
**1 September 2010**

Hans JOAS (Max Weber Center, Erfurt):  
**“Does Secularization Lead to Moral Decline?”**  
**8 September 2010**



Solomon BENJAMIN (National Institute for Advanced Study, Bangalore): **“Intersections between Indian and Chinese Vernacular Urbanisms”**

22 September 2010

Vyjayanthi RAO (The New School for social Research, New York): **“The City as Stage: Speculative Violence and the Violence of Speculation”**

29 September 2010

Judit BODNAR (Central European University, Budapest): **“Neoliberal Urban Forms and Comparisons: Chicago, Budapest and Planned Housing Developments”**

6 October 2010

Sophie WATSON (Open University, UK): **“Public Affect Effects: Enacting In/Civilities in Public Space”**

13 October 2010

Shalini RANDERIA (University of Zurich/ Lichtenberg-Kolleg, Göttingen): **“The (Un)Making of Policy in the Shadow of the World Bank: Mumbai Urban Transport Project, Infrastructure Development and Urban Resettlement”**

20 October 2010

Thomas J. CSORDAS (University of California, San Diego): **“Catholic Charismatic Communities: A Global Geography of the Spirit”**

25 October 2010

Wendy PULLAN (University of Cambridge): **“Sacred Frontiers: The Reinvention of Everyday Life in Jerusalem’s Old City”**

27 October 2010

Steven VERTOVEC (MPI for the Study of Ethnic and Religious Diversity, Göttingen): **“Global Migration, Diversification and Cities”**

3 November 2010

Jörg DÜRRSCHMIDT (University of Kassel / Internationales Forschungszentrum Kulturwissenschaften, Wien): **“No Longer at Ease: East German Home Comings in Urban Context”**

17 November 2010

Ash AMIN (Durham University): **“Cities and the Ethic of Care Among Strangers”**

24 November 2010

Miles HEWSTONE (New College, University of Oxford): **“Intergroup Contact and the Reduction of Prejudice: From ‘Hypothesis’ to ‘Integrated Theory’ “**

27 April 2011

Anja WEISS (Duisburg-Essen): **“Contextualizing Inequalities. A Critique of Methodological Nationalism in Research on Social Inequality”**

4 May 2011

Larissa REMENNICK (Tel Aviv): **“From State Socialism to State Zionism: Former Soviet Jewish Immigrants in the Ethno-National Mosaic of Israel”**

11 May 2011

Aninhalli VASAVI: **“Four Emblematic Figures in the Making of a ,New India’ “**

17 May 2011

Virginie GUIRAUDON (Paris): **“Does the EU help to promote Diversity? The Anti-Discrimination Directives and their Implementation”**

18 May 2011

Liang YONGJIA (Singapore): **“Superscription without Encompassment: Predicament of Turning Gwer Sa La Festival into Intangible Cultural Heritage”**

19 May 2011

Janaki NAIR (New Delhi): **“Is there an “Indian” Urbanism?”**

31 May 2011

Helen BAYKARA-KRUMME (Chemnitz): **“Families, Intergenerational Transmission, Transnational Links: Interactions between Turkey and Germany”**  
1 June 2011

Frances STEWART (Oxford): **“Horizontal Inequalities and Conflict: Understanding Group Violence in Multiethnic Societies”**  
8 June 2011

Oliver SCHMIDTKE (Victoria): **“Liberal Democracies and the Challenge of Accommodating Diversity – a Transatlantic Perspective”**  
15 June 2011

Judith SQUIRES (Bristol): **“Institutionalising Intersectionality? Reflections on the British Experience”**  
29 June 2011

Chris HANN (Max Planck Institute for Social Anthropology, Halle/Saale): **“Universalist Faiths and Particularist Identities: Islam, Socialism and Minzu in Eastern Xinjiang”**  
3 November 2011

Ruth MANDEL (London): **“Turkey, the Islamic Peril, and Cultural Politics of European Union Membership”**  
10 November 2011

Kalpana RAM (Macquarie University): **“Being ‘Rasikas’: The Affective Pleasures of Music and Dance Spectatorship and Nationhood in Indian Middle-Class Modernity”**  
11 November 2011

Joanna PFAFF-CZARNECKA (Bielefeld): **“Multiple Belonging and the Challenges of Biographical Navigation”**  
24 November 2011

Colin CLARKE (Oxford): **“Religion and Ethnicity in the Social Structure of the Caribbean”**  
8 December 2011

Helene BASU (Münster): **“Transcending Religious and Ethnic Differences: Practical Rationalities of Healing in Western India”**  
12 January 2012

Thijl SUNIER (Amsterdam): **“Beyond the Domestication of Islam in Europe”**  
19 January 2012

Ji ZHE (Paris): **“Chinese Buddhism as Social Force: Thirty Years of Revival”**  
26 January 2012

Olivier ROY (Florenz): **“Religion and Culture: the Growing Gap”**  
2 February 2012

Kristin HENRARD (Erasmus University of Rotterdam): **“Differential Protection of the Right to Equal Treatment for Religious and Ethnic Minorities: International Legal Perspectives”**  
26 April 2012

Monika WOHLRAB-SAHR (University of Leipzig): **“Multiple Secularities: A Cultural Sociological Approach”**  
3 May 2012

Eleanor Katherine PEERS (Siberian Studies Centre, Max Planck Institute for Social Anthropology): **“Sacred Missions and National Identities: Modernist Teleology in Siberian Religious Revivalism”**  
8 May 2012

Ran HIRSCHL (University of Toronto): **“The Secularist Appeal of Constitutional Law and Courts: A Comparative Account”**  
10 May 2012

Marc HELBLING (Wissenschaftszentrum Berlin): **“Framing Immigration. Varieties of Arguments, Actors and Opportunity Structures”**  
24 May 2012

Adam CHAU (Department of East Asian Studies, University of Cambridge): **“Actants Amassing: What’s Wrong with Durkheim and Mauss?”**

25 May 2012

Tak-Wing NGO (Department of Government and Public Administration, University of Macao): **“Ethnic Diversity, Social Polarization, and Political Representation in Multicultural Taiwan”**

29 May 2012

Rogers BRUBAKER (University of California, Los Angeles): **“Language, Religion, and the Political Accommodation of Cultural Heterogeneity”**

7 June 2012

Kiyoteru TSUTSUI (University of Michigan): **“Rights Make Might: Global Human Rights and Minority Social Movements in Japan”**

21 June 2012

Markus DRESSLER (Technical University Istanbul): **“Secularism and Religion-Making: The Case of Turkey”**

28 June 2012

Marie-Claire FOBLETS (MPI for Social Anthropology Halle/Saale): **“Secularism and Religious Pluralism in Europe: Current Legal Challenges”**

5 July 2012

Günther SCHLEE (MPI for Social Anthropology Halle/Saale): **“How Empires Handle Ethnic Diversity”**

12 July 2012

Tulasi Srinivas (Emerson College, Boston): **“Forging Faith: Ambivalent Globalization and Innovative Religion in the Temples Publics of Bangalore City”**

28 August 2012

Laurel KENDALL (American Museum of Natural History): **“Goddess with a Picasso Face: Complicating us/Other with the Circulation of Korean Shaman Paintings”**

17 September 2012

Ravinder KAUR (University of Copenhagen): **“A Two Nation Theory with a Difference: India after the Reforms”**

18 September 2012

Li ZHANG (University of California, Davis): **“Refashioning the Self through New Therapeutics in Urban China”**

11 October 2012

David PALMER (University of Hong Kong): **“Transnational Daoist Dis-Orientations and the Predicament of Modern Spirituality”**

1 November 2012

Triadafilos TRIADAFILOPOULOS (University of Toronto): **“Why Canada’s Conservative Party Supports Multiculturalism: How Political Incentives Can Drive Ideological Innovation”**

22 November 2012

Andrew KIPNIS (Australian National University): **“Urbanization in Between: Theorizing Urbanization in Rapidly Industrializing China”**

27 November 2012

Felicitas HILLMANN (Freie Universität Berlin): **“From Urban Marginality to Marginal Urbanity”**

13 December 2012



## Conferences & Workshops

### **“Key Concepts and Methods in Ethnography, Language & Communication”**

1-3 March 2010

### **“Social Milieus and Diversity”**

16 March 2010

### **“Gesellschaftliche Vielfalt und jugendamtliche Praxis”**

22 April 2010

### **“The Culture of Work and the Work of Culture in India”**

4 May 2010

### **“Yellow Shirts and Red Shirts: Political Protest in Thailand Today”**

12 May 2010

### **“Immigrant Political Incorporation in Europe”**

In co-operation with the University of Amsterdam,  
10 June 2010, Amsterdam

### **“Childbirth and its Accompanying Rituals”**

In co-operation with the University of Heidelberg,  
10-11 June 2010, Heidelberg

### **“Varieties of Second Modernity: Extra-European and European Experiences and Perspectives”**

23 June 2010

### **“Theorising the State and Mobility in Africa”**

Writer’s Workshop in collaboration with the  
Forced Migration Studies Programme, WITS  
University and the Wilberforce Institute for the  
study of Slavery and Emancipation, University of  
Hull, 31 July - 4 August 2010, Maputo

### **“Medical Knowledge, Health, Crises and Processes of Diversification at the 11th EASA Biennial Conference”**

Invited Workshop at the 11th EASA Biennial  
Conference, 24-27 August 2010, Maynooth /  
Ireland

### **“Visual Anthropology”**

7 September 2010

### **“Place as a Focus for Belonging: A Preliminary Report from an Interdisciplinary Research Project”**

20 September 2010

### **“Qualitative Research on Social Life in Residential Areas: Methodological Issues”**

23 September 2010

### **“Researching Markets and Diversity”**

In co-operation with IMES, Metropolis British  
Columbia, 30 September - 1 October 2010

### **“Published - A Brief Overview of English Language Book Publishing Today: The Key Issues for Publishers and Authors”**

8 October 2010

### **“Crossing Borders: Missionary Networks, Movement, and the Geographies of Religious Conversion in the Asian Borderlands”**

5-7 November 2010, Chiang Mai University (RCSD),  
Thailand

### **“Urban Aspirations”**

Organized by Shanghai University in collaboration  
with MPI MMG, 6-7 November 2010, Shanghai

**“Ethnography, Language & Communication”**  
10 November 2010

**“European Working Group on Socio-Linguistics  
and Linguistic Anthropology”**  
11-12 November 2010

**“(Mis)managing and (Mis)understanding  
Diversity in Macedonia”**  
22 November 2010

**“Conceiving and Researching Multi-Ethnic  
Urban Spaces”**  
25 November 2010

**“Moving Bodies – Transforming Values” –  
Socio-cultural and Ethical Issues of Transnational  
Biomedicine**  
Organized by Silke Schicktanz (University of  
Göttingen) and Tulsı Patel (Delhi University) in co-  
operation with the MPI MMG, University Medical  
Center Göttingen, 27-28 November 2010

**“Law and Mobility: Sites, Scales and the  
Entanglement of the Judicial and the Political”**  
6-7 December 2010

**“Stop or Go: The Social Dynamics of Urban  
Movement” – Winter Institute of the Tata  
Institute for Social Studies and the MMG**  
14-18 December 2010, Mumbai

**“Deutsche Migrations- und Integrationspolitik  
im europäischen Vergleich”**  
Tagung des Arbeitskreises ‚Migrationspolitik‘ in der  
Deutschen Vereinigung für Politische Wissenschaft  
(DVPW), 27-28 January 2011

**“Super-diversity, Wellbeing and Access to  
Healthcare - Developing a Research Agenda”**  
15 February 2011

**“Markets and Diversity: Cross Cultural  
Perspectives”**  
22 February 2011

**Workshop with Faculty, Postdoctoral Fellows,  
& Doctoral Students**  
22-23 February 2011

**“Medical Diversity and its Spaces”**  
28-29 March 2011

**“Diversity and Contact: Interactions between  
Migrants and non-Migrants in Cities”**  
28-29 April 2011

**“Religion and Communism: Comparative  
Perspectives”**  
5-7 May 2011

**„Comparing Conviviality. Dreams and Realities  
of Living-with-Difference”**  
International Conference, 16-17 June 2011

**Mittendrin oder nur irgendwie dabei? Die Rolle  
von Menschen mit Migrationshintergrund in der  
deutschen (Kommunal-)Politik**  
Conference of the Heinrich Böll Foundation in  
co-operation with the MPI for the Study of  
Religious and Ethnic Diversity and the Mercator  
Foundation, 29 June 2011

**“Ethnologie der Migration im deutschsprachigen  
Raum”**  
30 June - 1 July 2011

**Summer Institute of the Shanghai University and  
the MMG**  
22-26 August 2011, Shanghai

**“Transcendence and Control in a Global Mega  
City”**  
3-5 October 2011, Mumbai

**“Transnational Religion, Missionization, and  
Refugee Migrants in Comparative Perspective”**  
6-7 October 2011



**“Interethnic Contact in Urban Spaces:  
Investigating Austrian and German  
Neighborhoods”**

7-8 November 2011

**Urban Aspirations in Seoul (The Seoul Lab) Team  
Workshop**

16-17 January 2012

**“Post-socialist Bazaars: Markets and Diversities  
in ex-COMECON Countries”**

23-24 February 2012

**GlobalDivercities Singapore Workshop:  
“When *Old* Diversity Meets *New*”**

5-6 March 2012, Asia Research Institute, Singapore

**“Religious Diversity and Ecological Sustainability  
in China”**

6-9 March 2012

**“Multiculturalism in South Korea”**

March 2012

**“Chinese Religiosities”**

11-12 May 2012

**“So Heddan So Hoddan / Like Here, Like There”**

Ethnographic Film Screening, 14 May 2012

**“Indian Religiosities”**

21 May 2012

**Working Group on Public Space and Diversity:  
Inaugural Steering Group Meeting**

22-23 May 2012, Berlin

**“Religion, Space and Diversity – Negotiating the  
Religious in the Public Sphere”**

1-2 June 2012

**“Doing Asian Cities: The MPI-ARI-TISS-Shanghai  
Urban Aspirations Project”**

5-6 June 2012, National University of Singapore

**“New Perspectives on Public Space: Emotion,  
Infrastructure and Mobility”**

Joint Workshop: ERC GlobalDivercities Project and  
CUNY Graduate Center, 25-26 June 2012, New York

**“Super-diversity”: Comparative Questions**

27-28 September 2012

**Language Practices, Migration and Labour:  
Ethnographing Economies in Urban Diversities**

8-12 October 2012, Cape Town

**GlobalDivercities Johannesburg Workshop:  
“Claiming and Transgressing Difference in Urban  
Public Space”**

11-12 October 2012, Wits University

**“Lines of Control: Religion and Militarization of  
the Borderlands”**

15-16 October 2012

**Religion in Contemporary China Workshop**

Visiting institution: Institute of World Religions,  
Chinese Academy of Social Sciences (CASS)

6 November 2012

**“Migrant Encounters”**

A Photography Exhibition, 15-28 November 2012

**“Illness Narratives Revisited: From the Semiotics  
of Language to the Materiality of Speech”**

Organised by the Working Group Medical Diversity  
at the MPI for the Study of Religious and Ethnic  
Diversity, Göttingen together with Medical  
Anthropology at the Institute of Social and Cultural  
Anthropology and The Health Experience Group  
in the Primary Care Department, University of  
Oxford, 6-8 December 2012

**Urban Aspirations in Seoul (The Seoul Lab)  
2nd Team Workshop**

17-18 December 2012, RILCA, Mahidol University,  
Thailand



# Guests





## Guests (in alphabetical order)



**Raúl Acosta (ITESO University)**  
**March - June 2011**

Raúl Acosta is a lecturer-researcher at ITESO University in Guadalajara, Mexico. His doctoral thesis in Social Anthropology (University of Oxford 2007) focused on transnational environmental activism and advocacy in the Brazilian Amazon and the Mediterranean. Recent projects have focused on the quality of dialogue among civil society groups struggling to improve urban design in Guadalajara. His current work compares the effect of public discourses of diversity and tolerance for organizations to aid migrants in Mexico and Brazil. His interests include solidarity, morality, exchange, activism, and political anthropology. His publications include *Making sense of the global*, *NGO and Social Movement Networking in the World Social Forum*.



**Remus Anghel (Romanian Institute for Research on National Minorities, Cluj)**  
**February - March 2011**

Remus Gabriel Anghel is researcher at the Romanian Institute for Research on National Minorities, Cluj, and postdoctoral fellow at the Romanian Academy, Cluj Branch. In 2009 he completed his PhD in sociology at the University of Bielefeld, Germany. He currently works on a book project entitled "Transnationalism and Social Prestige. Dilemmas of Multiple Belongings among migrants from Romania in Nuremberg and Milan". He conducted research in Romania, Italy and Germany on various topics such as irregular migration, ethnic migration, and migrants' transnationalism.



**Murat Akan (Bogaziçi University, Istanbul)**  
**September 2012 - September 2013**

Murat Akan is a Post Doctoral Research Fellow at the Institute from 10 September 2012 till 9 September 2013 on 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 Ph.D. in Political Science from Columbia University in 2005, and since then he is an Assistant Professor in the Department of Political Science and International Relations at Boğaziçi University (Istanbul). His past work has appeared in *British Journal of Sociology*, *Interventions: International Journal of Postcolonial Studies* and *Studies in Comparative International Development*.



**Volkan Aytar (University of Amsterdam)**  
**April 2010, November 2010**

Volkan Aytar received a M.A. degree in Sociology and a Certificate in Global Studies from the State University of New York (SUNY) at Binghamton. Between 2004 and 2009, he was an administrator and researcher at the Turkish Economic and Social Studies Foundation (TESEV). He is an Editorial Board member of *Istanbul Journal of Urban Culture* and project advisor of the European Media and Cultural Studies (EMCS) M.A. Program established jointly with Bahcesehir University, Potsdam University and Potsdam Technology University in Berlin. At the University of Amsterdam - Institute for Migration and Ethnic Studies (IMES), he is working on his doctoral dissertation on entertainment and leisure consumption in Istanbul.





**Hannah Bradby (University of Essex)**

**August - November 2012**

Hannah Bradby's research interests include ethnicity and health, in particular, language, racism and mental health. Her research has been published in various journals including *Social Science and Medicine* and *Sociology of Health and Illness*. She co-edits the journal *Ethnicity and Health* and is the *Sociology of Health and Illness* monograph series editor. Hannah has taught both medics and sociologists at the University of Warwick where she collaborated with students to publish books of their own sociological work, both written and photographic. She is co-convenor of the Medicine, Health and Illness stream for the British Sociological Association Annual conference. Hannah Brady worked together with Kristine Krause in a project on medical diversity.



**Colin Clarke (Jesus College Oxford)**

**November 2011 - July 2012**

Colin Clarke, who is a Visiting Senior Research Fellow in the Max Planck Institute for the Study of Religious and Ethnic Diversity, is Emeritus Professor of Geography at Oxford University, and an Emeritus Fellow of Jesus College. He was Head of the School of Geography from 1998 to 2002. His areas of specialism are urban and social geography, the Caribbean and Mexico. He has 16 books, either authored or edited, to his credit, and has published over 100 papers and book chapters. The themes on which he has concentrated his research are: urbanization in developing countries; race, class and ethnicity in urban and rural communities; the dissolution of peasantries; and the problems of recently independent small states.



**Adam Yuet Chau (University of Cambridge)**

**May 2012**

Adam Yuet Chau was born in Beijing. His undergraduate and graduate training in sociocultural anthropology was done in the US. His doctoral fieldwork (PhD in Anthropology, Stanford University, 2001) was conducted in Shaanbei (northern Shaanxi Province) on the cultural, social and political aspects of the revival of popular religion in rural China during the reform period. He came to the UK in 2005, and has taught at Oxford and SOAS respectively before coming to Cambridge.



**Adriana Cruz-Manjarrez**  
**September - December 2010**

Adriana Cruz-Manjarrez is a research professor at University of Colima, Mexico. She has a Ph.D. in Culture and Performance Studies from the University of California Los Angeles (2006). Adriana's interdisciplinary work specializes on the study of indigenous Mexican migration into the United States. Her current research projects include the study of migration and indigenous Mexican women in the United States. Her main interests are to explore differences of power within transnational social fields in relationship to the construction of gender, race, class, and the second generation. She has conducted research in two megacities such as Los Angeles and San Francisco, and Washington D.C., in the United States, and in Mexico City and Oaxaca in Mexico.



**Kenneth Dean (McGill University, Montreal)**

**April - June 2012**

16 April to 3 June Prof. Kenneth Dean is a guest in the department of religious diversity. Kenneth Dean is Professor and Chair of Chinese Cultural Studies in the Department of East Asian Studies of McGill University, Montreal. He recently completed *Bored in Heaven*, an 80 minute documentary film on ritual celebrations around Chinese New Years in Putian, Fujian, China. He is the author of several books on Daoism and Chinese popular religion, including *Ritual Alliances of the Putian Plains*. He gathered and edited (with Zheng Zhenman) *Epigraphical Materials on the History of Religion in Fujian: Xinghua Region; Quanzhou Region*. His research interests focus on Taoist studies, Popular Culture, and Chinese literature.



**Esra Erdem (Humboldt University, Berlin)**

**October - December 2012**

Esra Erdem received her Ph.D. in Economics in 2008 at the University of Massachusetts, Amherst. Currently she is working as a research associate in the department "Gender and Globalization" at Humboldt University, Berlin. In addition she is a lecturer at the School of Business and Law in Berlin. Her publications cover integration policy, migration, gender, and economy, including "Building Migrant Civil Engagement in East Germany." In: *Alternative Voices on Integration*. Institute of Race Relations. London 2010, "Contested Constructions of the Migrant Home", in: G. Cassano (Hg.) *Home Front*. Macmillan Press 2009, and "Immigrant Women and Economic Justice". Phd Thesis. Umass electronic library 2008.



**Matias Jaime Sendoa de Echanove (Mumbai)**

**September 2012 - February 2013**

Matias Echanove studied economics & government at the London School of Economics and urban planning at Columbia University, New York. He is now a PhD candidate at the University of Tokyo at the Graduate School of Interdisciplinary Information Studies. His research interest 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](http://urbanology.org)). Matias is one of the creators of URBZ ([urbz.net](http://urbz.net)), a platform promoting collaborative urban planning practices and experimental research.



**Mark-Anthony Falzon (University of Malta)**

**February - March 2011**

Mark-Anthony Falzon is a social anthropologist. He is a Senior Lecturer and Head of Department at the University of Malta and a Life Member of Clare Hall, Cambridge. His doctoral work (Cambridge, 2002) looked at the transnational practices of Hindu Sindhis and was based on fieldwork in London, Malta, and Mumbai. He has since conducted fieldwork on gated communities in Mumbai, hunting in Lampedusa and Malta, and soundscapes in Malta. His time at the Max Planck Institute will be spent working on an introduction and chapter for a book on South Asian religion in Europe (co-edited with Ester Gallo).



**Farida Tilbury Fozdar (Murdoch University, Perth/Australie)**

**August 2010**

**September - October 2012**

Farida Tilbury Fozdar holds a PhD in Sociology from Victoria University of Wellington. She is Associate Professor in Sociology and Community Development at Murdoch University, Perth (Australia). Farida publishes in the areas of race relations, nationalism, migration and discourse analysis, and is co-author of *Race and Ethnic Relations* (2009), published by OUP.



**Fessum Ghirmazion (University of Marburg)**

**September - November 2010**

Fessum Ghirmazion is a Political Scientist, currently working on his PhD in political science at Philipps University in Marburg. He has a Ph.D. Scholarship, from Friedrich-Ebert-Foundation (FES), Germany. His dissertation is a comparative study of the migration policy of Germany and the United Kingdom with regard to the Eastern enlargement of the European Union in 2004, and specifically, decisions regarding the freedom of movement of labour for the eight accession states.



**Yolanda Garcia-Ruiz (University of Valencia)**

**July - September 2011**

Yolanda Garcia-Ruiz is a Lawyer, Doctor in Law, and she is currently member of the Department of Roman Law and Ecclesiastical Law at the University of Valencia (Spain) where she teaches "Religion and Law" at the Faculty of Law.



**Peng Guoxiang (Peking University)**

**May - August 2012**

Peng Guoxiang is a Professor of Chinese philosophy, intellectual history and religions at Peking University and the director of the Center for Cultural China Studies at the Institute for Advanced Humanistic Studies of PKU. He is secretary general of the Chinese Society for Confucian Studies and board member of the International Confucian Association. He is also a member of the editorial advisors of the *European Journal for Philosophy of Religion* (Europe), the executive editor of the *Journal of the History of Chinese Philosophy* (Beijing), etc. His research is focused on Confucianism, Chinese religions and comparative religious studies, Chinese philosophy and intellectual history. At the institute he will do research on "Confucianism as a Religious Tradition".



**Borbála Gyapay (Eötvös Loránd University, Budapest, Hungary)**  
July - August 2011

Borbála Gyapay is a doctoral candidate at the Department of Regional Science of the Eötvös Loránd University (Budapest, Hungary). She holds a scholarship from the German Academic Exchange Service with the prime goal of laying the foundations of her doctoral dissertation. Her PhD thesis focuses on the social questions of the Western European cities and seeks to analyze the status of the ethnic minorities in states which have different concepts about the integration of their foreign population.



**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. At MPI MMG Viola Hörbst is a member of the Working Group *Medical Diversity*.



**Kristin Henrard (Erasmus University of Rotterdam)**  
April 2012

Kristin Henrard is Professor of Minority Protection at the Erasmus University of Rotterdam (EUR) as well as Associate Professor of Constitutional Law. Kristin Henrard teaches human rights, comparative human rights, minority protection, constitutional law, introduction to public law and law pertaining to immigration. Her main publications pertain to the areas of human rights and minority protection. In addition, Kristin Henrard is the founder of the Minority Research Network, which she also coordinates. She is also a member of the International Advisory Board of the Human Rights Centre of South East European University (Tetovo, Macedonia), and member of the Expert Team on Minority Ombudsmen of the European Center for Minority Issues (ECMI).



**Gertrud Hüwelmeier (Institut für Europäische Ethnologie, Humboldt-University Berlin)**  
October 2009 - February 2010,  
October - December 2010

Gertrud Hüwelmeier is a senior researcher, lecturer and director of the research project "Transnational networks, religion and new migration" at the Humboldt-University Berlin. At the Max-Planck Institute she is working on "Religious Diversity among Vietnamese in Berlin and Hanoi" and is preparing a new research project on "Markets and Diversity- Asian Marketplaces in ex-COMECON countries"



**Anna Jacobsen (Washington University, St. Louis)**  
October 2011 - June 2012

Anna Jacobsen is a guest at the institute. Anna Jacobsen received her Ph.D. (2011) in Anthropology from Washington University, St. Louis. Her thesis is titled 'Making Moral Worlds: Individual and Social Processes of Meaning-Making in a Somali Diaspora'. Anna Jacobsen's research interests focus on forced migration and refugees, Islam, morality, social and religious healing, individual and collective remembering, transnationalism, diasporas, statelessness, Somalia, Kenya. At MPI MMG she is working on migration and refugees in former Yugoslavia.



**Sébastien Mayor**  
July - December 2010

Sébastien Mayor is a doctoral candidate at the Institute for the Science of Religion at the Humanities Faculty, University of Berne. His PhD thesis aims at analyzing the social construction of Hindu identity and Islamic difference in contemporary India. While concerned with interreligious conflicts, the study is not primarily interested in violent clashes and power politics based on religious difference but in everyday social practices in local situations and in everyday public discourse as it is reflected in the media.



**Damián Omar Martínez Arias (University of Murcia)**  
May - August 2011

Damián Omar Martínez is a doctoral Research Fellow at the Department of Philosophy, University of Murcia. He earned a BA in Philosophy from the University of Murcia and a Postgraduate Diploma of Advanced Studies in Philosophy from the same university. Damián is currently enrolled as a PhD candidate at the University of Murcia. In his doctoral project, he is constructing a genealogy of transdisciplinary and transnational emergences, developments and dynamics of philosophical and social scientific discourses on multiculturalism. His topic is expanding also into cross-disciplinary scientific network analysis.



**Sumeet Ramdas Mhaskar (St. Antony's College, Oxford)**  
September - November 2012

Sumeet Ramdas Mhaskar is a doctoral student at the Department of Sociology and St. Antony's College, University of Oxford. His research interests include politics of labour, discrimination and exclusion at work, caste, language and religious politics, social movements and urban development. Before joining Oxford, he got M.A and M.Phil degree in Political Science from Jawaharlal Nehru University, New Delhi. Sumeet did his undergraduation in History and Political Science from D.G.Ruparel College, University of Mumbai (formerly Bombay).





**Laure Michon (IMES/University of Amsterdam)**

**December 2010**

Laure Michon graduated as a political scientist from the University of Amsterdam in 2001. Her dissertation focuses on ethnic minority politicians elected in local councils in Amsterdam and Paris. Laure Michon will stay at the Institute assisting Karen Schönwälder with the follow-up of the conference on 'Immigrant Political Incorporation in Europe', co-organised by the Max Planck Institute and the University of Amsterdam. Finally, she will work on an application for the Netherlands Organisation for Scientific Research (NWO) on practices of citizenship of people with dual nationality.



**José Luis Molina (Universitat Autònoma de Barcelona)**

**April - June 2012**

1 April to 30 June Prof José Luis Molina is a guest at the institute. José Luis Molina is Professor for Social and Cultural Anthropology at the Universitat Autònoma de Barcelona. At MPI MMG he is working on "Social networks, transnationalism, small business and ethnic migration".



**Makedonka Mitrova (Institute of National History University of Skopje)**

**November - December 2010**

Makedonka Mitrova gained a PhD degree in historical sciences in 2008 and holds the position of Assistant-Professor. Her stay at the Max Planck Institute will help her carry out a more profound research in the thought concepts of the West in regard to the Ottoman Empire, especially in regard to the recognition of its ethnic and religious diversity. Her focus will be on discovering the connection or the influence of the western notions of the ethnic and religious diversity of Ottoman Macedonia on the political intelligentsia of the Kingdom of Serbia.



**Joëlle Moret (University of Neuchâtel, Switzerland)**

**October 2012**

Joëlle Moret has a degree in anthropology, sociology and communication science at the University of Fribourg. 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, the asylum policies, integration, human trafficking, and transnationalism. She has also participated in various research projects at MAPS (Maison d'analyse des processus sociaux). Since 2008 she has 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".



**Tak-Wing Ngo (Macau University, China)**  
May 2012

Tak-Wing Ngo is Professor of Political Science at the Department of Government and Public Administration. He received his MA (Comparative Asian Studies) at the University of Hong Kong in 1989, and his PhD at the School of Oriental and African Studies (SOAS), University of London in 1996. He is currently the Head of the IIAS Centre for Regulation and Governance, the Editor of the refereed journal *China Information*, and the Editor of the book series *Governance in Asia* published by NIAS Press (Copenhagen). His research focuses on the history, politics, and political economy of East Asia. He has published 10 books and several dozens journal articles and book chapters on colonial rule, state making, government-business relations, economic governance, and cultural politics of Asia.



**Riccardo Pozzo (Istituto per il Lessico Intellettuale Europeo e Storia delle Idee, Roma)**  
August 2012

Riccardo Pozzo is a guest of the institute from 1 to 31 August. Riccardo Pozzo received his M.A. at Università di Milano in 1983, his Ph.D. at Universität des Saarlandes in 1988, and his Habilitation at Universität Trier in 1995. In 1996 he came to the U.S. to teach German Philosophy at the School of Philosophy of the Catholic University of America. In 2003 he took up the position of Professor of the History of Philosophy at the Università di Verona, and in 2009 he became the Director of the Istituto per il Lessico Intellettuale Europeo e Storia delle Idee- CNR in Rome.



**Yolande Pottie-Sherman (University of British Columbia, Vancouver)**  
September - December 2012

Yolande Pottie-Sherman received her BA from McGill University in geography and political science in 2006 and her MA in geography from Queen's University in 2008. Her doctoral research examines the role of public marketplaces as spaces of exchange in plural societies, focusing on the Chinese night market phenomenon in Metro Vancouver. At MPI MMG Yolande is finalizing her PhD "Ethnic Food, Electronics, and engagement? Everyday multiculturalism and citizenship in the night markets of Vancouver".



**Cristina Rocha (University of Western Sydney, Australia)**  
August - December 2011

Cristina Rocha is a guest at the Institute from August 15 to December 15. Dr Rocha is a senior lecturer at the School of Humanities and Languages and a member of the Centre for Cultural Research, University of Western Sydney, Australia. She is an anthropologist with research interests in religion, globalisation, transnationalism and migration. In particular, her work is in the areas of Buddhism in the West, the globalisation of Brazilian religions.



**Paul Scheibelhofer (Central European University, Budapest)**  
September - November 2010

Paul Scheibelhofer completed postgraduate studies in sociology at the Institut für Höhere Studien (IHS, Vienna) and began his dissertation at the Central European University (Department for Gender Studies) in Budapest. Over the last few years Paul Scheibelhofer has been involved in various research projects (including at Österr. Institut für Jugendforschung; Referat Genderforschung der Universität Wien; EU Fundamental Rights Agency – FRA; Österr. Wirtschaftsforschungsinstitut – WIFO). He is a founding member of the research group [KriMi] Kritische Migrationsforschung (Critical Migration Research).



**Emilija Simoska (University Sts. Cyril and Methodius, Skopje/Macedonia)**  
November 2010

Dr. Emilija Simoska works at the Institute for Sociological, Political and Legal Research, at the University of Skopje, Macedonia. Her PhD acquired in 1991 is in the field of Political Sociology and regards the problem of political socialization. At present she is a full professor of Political Culture and Communications. Her field of research are the interethnic relations as a part of the political culture of the society. The research project is planned as a comparative analysis of societies with different ethnic groups and substantial number of minority population.



**Karin Schittenhelm (University of Siegen)**  
June - July 2010

Karin Schittenhelm is Professor of Sociology at the University of Siegen, Germany. Research Project: "Practices, Images and Negotiations of Social Belonging. A comparative study of adolescents and young adults in multi-ethnic urban neighborhoods".



**Scott Stock Gissendanner (Georg-August-Universität Göttingen)**  
April - August 2010

Scott Stock Gissendanner is a Juniorprofessor in the Department of Political Science at the Georg-August-Universität in Göttingen. His research focuses on local politics in all its facets, including elections, mayoral leadership, institutional reform, regimes and networks, and, most recently, the political incorporation of immigrants. Dr. Stock Gissendanner received a Ph.D. in political science from the University of Georgia in 2001. In 2002 he was a fellow at the American Institute for Contemporary German Studies of Johns Hopkins University. There, he compared the ways in which different local governments work together with community based organizations and religious congregations to address the challenges of immigration.



**Keren-Miriam Tamam (Hebrew University of Jerusalem)**  
September - October 2010

Dr. Keren-Miriam Tamam has a PhD. in Media and Middle Eastern Studies from the Hebrew University. She also holds two M.A. degrees. The first in Middle Eastern Studies (Tel Aviv University, finished in Magna cum Laude). The second in Media and Journalism (The Hebrew University). Since 2000 Dr. Tamam is involved in various researchers on different aspects regarding covering “the other” in different political conflicts. Since 2006 teaching in the academia.



**Lalit Vachani (New Delhi based Wide Eye Film)**  
November 2011 - January 2012

Lalit Vachani is a research fellow affiliated with the MPI and the Lichtenberg-Kolleg in 2011-2012, and will be working on his project entitled, Maidan Histories, a visual ethnography and archive of the Shivaji Park in Mumbai. Vachani is a documentary filmmaker and director of the New Delhi based Wide Eye Film. He studied at St. Stephen's College, Delhi University and at the Annenberg School for Communication at the University of Pennsylvania in the US.



**Carol Upadhy (School of Social Sciences in Bangalore, India)**  
April - May 2010

Carol Upadhy is Associate Professor at the School of Social Sciences in Bangalore, India. She received her Ph.D. in Anthropology at Yale University in 1988, 1997 until 2001 she was reader in Sociology at the Department of Post-Graduate Studies and Research, S.N.D.T. Women's University, Mumbai. Her research interests focus on theoretical and historical anthropology; development and social transformation in India; globalisation; history of Indian sociology. In 2008 she published together with A R Vasavi a book on globalisation in the Indian IT sector: “In an Outpost of the Global Economy: Work and Workers in India's Information Technology Industry, Routledge.”



**Aninhalli Rame Vasavi**  
May - July 2011

A.R. Vasavi is a Social Anthropologist with an interest in the areas of sociology of India, agrarian studies, sociology of education, and integrated studies. She has engaged in field-based research over the past decade and a half and is currently completing a manuscript on the social biography of the nation since 1998. Her previous publications include, Harbingers of Rain: land and Life in South India; In an Outpost of the Global Economy (co-edited with Carol Upadhy), Inner Mirror: Translations of Kannada Writings on Society and Culture (edited, 2009).



**Larissa Vettters (Max Planck  
Institute for Social Anthropology,  
Halle/Saale)**

**December 2010 - January 2011**

Larissa Vettters master's thesis was a historical-anthropological study of the phenomenon of social banditry and state efforts to create a monopoly of violence in early post-independence Greece (1830-50). After obtaining a master of public administration, she began work on an interdisciplinary PhD project on external state-building in post-conflict Bosnia and Herzegovina. At the moment, Larissa Vettters is employed as a research coordinator for a project at the Max Planck Institute for Social Anthropology in Halle/Germany. Her research interests include: Political anthropology (anthropology of bureaucracy and the state), urban anthropology, comparative public administration, social security, post-socialism.



**Claire Whitlinger (University of  
Michigan)**

**June - August 2012**

Claire Whitlinger is a Ph.D candidate at the University of Michigan, Department of Sociology. Her research examines the processes through which previously excluded groups are incorporated within civil and political communities and how various forms of memory work (commemorations, truth commissions, etc.) contribute to these processes of civil and political incorporation. Her dissertation takes on these concerns in the context of one community: Philadelphia, Mississippi – a town notorious for the silence and denial surrounding the 1964 “Mississippi Burning” murders. During her stay at the Institute, she will be assisting Prof. Dr. Matthias Koenig with a project on the trajectory of nationhood and minority rights.



**Cécile Vigouroux (Simon Fraser  
University, Vancouver)**

**May - August 2012**

Cécile is Assistant Professor at Simon Fraser University, Vancouver, Canada. She received her Ph.D. in Linguistics at University Paris X-Nanterre. Her fields of research are Sociolinguistics, Ethnography, Linguistics Anthropology, her research interests especially focus on Africa, Francophonie, trans-national migration, globalization, ideology of Language. Cécile is a member of the working group on socio-linguistic diversity.



**Almuth Wietholtz**

**January - June 2010**

Almuth Wietholtz joined the institute as a guest on a DAAD scholarship in January 2010. She holds an MA in North American Studies from Bonn University and an MSc in Comparative Social Policy from Oxford, where she has just submitted her dissertation. Funded by the ESRC, Almuth has, among other responsibilities, worked on the politics of early childhood education with a focus on migrant integration. Apart from her research activities, she taught as DAAD Lektorin and PPE tutor at Oxford.





**Wu Da (University of Shanghai)**  
**May - October 2012**

Professor Wu received his M.Phil and Ph.D. degrees in Cultural Anthropology from the Chinese University of Hong Kong. He was an Assistant Research Fellow in the Chinese Academic of Social Sciences from 1989 to 1998. He has been with Shanghai University since 2008. He is currently Deputy Head of the Sociology Department and Director of the Centre for Ethnic Studies. His research at MPIMMG will focus on “Yi and Ersu (Tibetan) religion through anthropological perspective”.



**Zhenman Zheng (Xiamen University, Fujian Province)**  
**April - June 2010**

Prof. Zhenman Zheng is a guest in the department of religious diversity. Mr. Zheng is Prof. of History at the Xiamen University in Fujian Province and is working on “Xinghua religious networks linking Putian and Xianyou in Fujian with a network of temples and monasteries and churches in Southeast Asia”.



**Yinong Zhang (Shanghai University)**  
**April - June 2010**

In 2009 Yinong Zhang finished his Ph.D. in Anthropology at Cornell University (Ithaca, NY) on the situation in the Sino-Tibetan borderland: “Little Tibet” with “Little Mecca”: Religion, Ethnicity, and Social Change on the Sino-Tibetan Borderland. In winter 2009 he taught a graduate course at the Department of Sociology and Anthropology at Shanghai University. In future he will cooperate with Peter van der Veer in the Mega-Cities Projekt.



**Yuxi Zhong (Shanghai University)**  
**November - December 2011**

Yuxi Zhong is a guest at the institute. Yuxi Zhong is a postgraduate student at the Department of Sociology at Shanghai University with a major in Folklore. At MPI MMG she is working on “The Power of Cosmopolitanism - the case of Tianzifang”. Tianzifang is a newly arisen cosmopolitan landscape in Shanghai. It is known as a creative industry zone, it got the reputation as “The most creative industry zone of China”, “the AAA level tourist place of China”, etc. However, this development was not decided by the creative class. In fact, there were other forces, even resistant forces which had worked on the development of Tianzifang.

# Senior Research Partners



David Parkin



Hannah Bradby



Gill Green



Charlie Davison



Michi Knecht



Christopher Stroud



Jan Blommaert



Shalini Randena



Nina Glick-Schiller



Miles Hewstone



Gabriele Alex



Patrick Eisenlohr



Nancy Foner



Robin Cohen



Arjun Appadurai



Dietlind Stolle



Gertrud Hüwelmeier



Ben Rampton



Ulrich Beck



Sarah Spencer



Brenda Yeoh



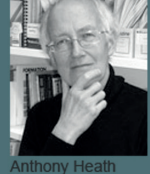
Lily Kong



Ceri Klaus Peach



Loren Landau



Anthony Heath



Regina Römhild



Andreas Wimmer



Shoma Munshi



Alexander Horstmann



Vyjayanthi Rao



Daniel Hiebert



Beate Engelbrecht



## Senior research partners (in alphabetical order)

**Prof. Gabriele Alex**  
Eberhard Karls Universität  
Tübingen



Gabriele Alex is Professor at the Department of Social and Cultural Anthropology, Eberhard Karls Universität Tübingen. Until October 2010, she worked as a Research Fellow at the MMG.

At MPI MMG Prof. Alex will continue to work as editor of the *Diversities Journal* ([www.mmg.mpg.de/diversities](http://www.mmg.mpg.de/diversities)) and in the field of Medical Diversity.

<http://www.uni-tuebingen.de/fakultaeten/philosophische-fakultaet/fachbereiche/aoi/ethnologie/abteilung/mitarbeiterinnen/prof-dr-gabriele-alex.html>

**Prof. Ulrich Beck**  
Ludwig Maximilian University  
Munich and London School of  
Economics



Ulrich Beck is Professor for Sociology at the University of Munich, and has been the British Journal of Sociology LSE Centennial Professor in the Department of Sociology since 1997.

At MPI MMG Prof. Beck will be advising the Department of Socio-Cultural Diversity and working with Prof. Vertovec towards developing further advanced research and theory concerning cosmopolitanism and transnationalism.

[http://www.ls2.soziologie.uni-muenchen.de/personen/professoren/beck\\_ulrich/index.html](http://www.ls2.soziologie.uni-muenchen.de/personen/professoren/beck_ulrich/index.html)

**Prof. Arjun Appadurai**  
New York University



Arjun Appadurai is the Goddard Professor of Media, Culture and Communication at New York University. Till recently, he was Senior Advisor for Global Initiatives at The New School in New York City.

At MPI MMG Prof. Appadurai will be working closely with the Department of Religious Diversity and co-developing with Prof. van der Veer the 'Urban Aspirations in Mega-cities' project.

<http://arjunappadurai.org/>

**Prof. Jan Blommaert**  
Tilburg University, Netherlands



Jan Blommaert is Professor of Language, Culture and Globalization at Tilburg University (The Netherlands), where he also directs the Babylon Center for Studies of the Multicultural Society. He also holds appointments at Ghent University (Belgium), University of the Western Cape (South Africa) and Beijing Language and Culture University (China).

At MPI MMG Jan Blommaert is a member of the Working Group *Sociolinguistic Diversity*.

<http://www.tilburguniversity.edu/webwijs/show/?uid=j.blommaert>

**Prof. Hannah Bradby**  
Warwick University, UK



Hannah Bradby's research interests include ethnicity and health, in particular, language, racism and mental health. Hannah has taught both medics and sociologists at the University of Warwick. She is co-convenor of the Medicine, Health and Illness stream for the British Sociological Association Annual conference.

At MPI MMG Hannah Bradby is a member of the Working Group *Medical Diversity*.

<https://sites.google.com/site/hannahbradby/>

**Dr. Charlie Davison**  
University of Essex



Charlie Davison is a Medical Anthropologist and independent healthcare research and training consultant based in Colchester, Essex. He is a Fellow in the School of Health and Human Sciences at the University of Essex.

At MPI MMG Charlie Davison is a member of the Working Group *Medical Diversity*.

[www.charliedavison.co.uk](http://www.charliedavison.co.uk)

**Prof. Robin Cohen**  
University of Oxford



Robin Cohen is Professor of Development Studies and Senior Researcher at the International Migration Institute, University of Oxford. He is also an Honorary Professor at Warwick, where he was Professor of Sociology for many years.

At MPI MMG Prof. Cohen will be working closely with Prof. Vertovec by way of developing an external research programme on diversity in South Africa.

<http://www.imi.ox.ac.uk/about-us/people/robin-cohen>

**Prof. Patrick Eisenlohr**  
University of Utrecht



Patrick Eisenlohr is Professor of Anthropology in the Department of Cultural Anthropology at Utrecht University. He obtained a PhD from the University of Chicago in 2001 and an M.A. from the Karl-Ruprechts Universität Heidelberg in 1995.

At MPI MMG Patrick Eisenlohr works together with Peter van der Veer.

<http://staff.fss.uu.nl/index.php/peisenlohr>



**Dr. Beate Engelbrecht**

**Institute for Social and Cultural Anthropology, University of Göttingen**



Beate Engelbrecht worked as an anthropologist, ethnographic filmmaker and producer at IWF (Institut für den Wissenschaftlichen Film). In 1998, after the restructuring of the IWF, she became the director of the section "Culture and Society" and in 2002 director of the business unit "Transfer".

At MPI MMG Beate Engelbrecht works together with Steven Vertovec on the GLOBALDIVERCITIES project.

<http://www.uni-goettingen.de/de/29557.html>

**Prof. Nina Glick-Schiller**

**University of Manchester**



Nina Glick-Schiller is the Director of the Cosmopolitan Cultures Institute at the University of Manchester. She was formerly Professor of Anthropology at University of New Hampshire.

At MPI MMG Prof. Glick-Schiller will be working across departments to develop joint projects on cosmopolitan cities.

<http://www.socialsciences.manchester.ac.uk/ricc/aboutus/people/glick-schiller/>

**Prof. Nancy Foner**

**City University of New York**



Nancy Foner is Distinguished Professor of Sociology at Hunter College and the Graduate Center, City University of New York. She has studied Jamaicans in their home society as well as in New York and London. At MPI MMG Nancy Foner works together with Steven Vertovec on the GLOBALDIVERCITIES project.

<http://www.hunter.cuny.edu/sociology/faculty/nancy-foner>

**Prof. Gill Green**

**University of Essex**



Gill Green, a Medical Sociologist, is the Director of the National Institute of Health Research, Research Design Service for the East of England.

At MPI MMG Gill Green is a member of the Working Group *Medical Diversity*.

<http://www.essex.ac.uk/hhs/staff/profile.aspx?ID=659>

**Prof. Anthony Heath**  
University of Oxford



Anthony Heath is Professor of Sociology at the University of Oxford, a Fellow of Nuffield College and a Fellow of the British Academy.

At MPI MMG Anthony Heath is working with Prof. Vertovec on the Leverhulme Trust sponsored project "Ethno-religious Diversity and Social Trust".

<http://www.crest.ox.ac.uk/heath.htm>

**Prof. Daniel Hiebert**  
University of British Columbia



Daniel Hiebert is Professor of Geography at University of British Columbia and Co-Director of Metropolis British Columbia, a centre of excellence dedicated to studying immigration and diversity.

At MPI MMG Daniel Hiebert is working with Prof. Vertovec on developing a research programme concerning diversity and markets.

<http://www.geog.ubc.ca/~dhiebert/>

**Prof. Miles Hewstone**  
University of Oxford



Miles Hewstone is Professor of Social Psychology and Fellow of New College, University of Oxford. He has previously held chairs in social psychology at the universities of Bristol, U.K., Mannheim, Germany, Cardiff, U.K.

At MPI MMG Prof. Hewstone is working closely with the Department of Socio-Cultural Diversity on several projects, including 'Ethno-religious Diversity and Social Trust', 'Super-diversity in South Africa' and 'Diversity and Contact (DivCon)'.

<http://hewstone.socialpsychology.org/>

**Prof. Elisabeth Hsu**  
University of Oxford



Elisabeth Hsu is Reader in Social Anthropology and Fellow of Green Templeton College, University of Oxford. She is the course director of the medical anthropology master's courses at the Institute of Social and Cultural Anthropology in Oxford and has founded a post-doctoral Anthropology research group on Eastern medicines and religions in 2006.

At MPI MMG Elisabeth Hsu is a member of the Working Group *Medical Diversity* involved in the organisation of an international conference on speech in therapies and the semiotics of medical encounters.

<http://www.orinst.ox.ac.uk/staff/ea/chinese/ehsu.html>

**PD Dr. Gertrud Hüwelmeier**  
**Humboldt University Berlin**



Gertrud Hüwelmeier, a social anthropologist, is a Senior Lecturer (habilitation) and a Research Fellow at Humboldt University Berlin.

At MPI MMG Gertrud Hüwelmeier is a member of the Working Group *Markets & Diversity*.

<http://www.euroethno.hu-berlin.de/einblicke/personen/huwelmeier>

**Prof. Lily Kong**  
**National University of Singapore**



Lily Kong is Vice President (University and Global Relations) at the National University of Singapore. She is also Director of the Asia Research Institute (ARI), established as a university-level institute in July 2001.

At MPI MMG Lily Kong will be working together with Steven Vertovec on the GLOBALDIVERCITIES project.

<http://profile.nus.edu.sg/fass/geokong/>

**PD Dr. Michi Knecht**  
**Humboldt University Berlin**



Michi Knecht is a researcher and lecturer at the Department of European Ethnology, Humboldt University at Berlin and a member of the executive board of the Collaboratory Social Anthropology and Life Sciences.

At MPI MMG Michi Knecht is a member of the Working Group *Medical Diversity*.

<http://www.euroethno.hu-berlin.de/einblicke/personen/knecht>

**Prof. Loren Landau**  
**University of Witwatersrand, Johannesburg**



Loren B. Landau is the Director of the African Center for Migration and Society (ACMS) (formerly Forced Migration Studies Programme, FMSP) at Wits University in Johannesburg, South Africa.

At MPI MMG Loren Landau will be working together with Steven Vertovec on the GLOBALDIVERCITIES project.

<http://www.migration.org.za/person/loren-b-landau>

**Prof. Shoma Munshi**  
American University of Kuwait



Shoma Munshi is Division Head – Social Sciences, and Professor of Anthropology at the American University of Kuwait (AUK).

At MPI MMG Prof. Munshi will be working closely with the Department of Religious Diversity with Prof. van der Veer on the 'Urban Aspirations in Mega-cities' project.

<http://auk.academia.edu/ShomaMunshi>

**Prof. Ceri Klaus Peach**  
University of Oxford



Ceri Peach, Professor of Social Geography at the School of Geography and the Environment, Oxford University from 1992 to 2007 is now Emeritus Professor and Distinguished Senior Research Associate at the School and Emeritus Fellow of St Catherine's College Oxford. On retirement from Oxford he was appointed Professor at the Institute for Social Change at Manchester University.

At MPI MMG Prof. Peach is part of the team headed by Miles Hewstone, Anthony Heath, Sarah Spencer and Steven Vertovec, all working on the issue of ethnic diversity and social cohesion.

<http://www.geog.ox.ac.uk/staff/cpeach.html>

**Prof. David Parkin**  
University of Oxford



David Parkin is Emeritus Professor of Social Anthropology at the University of Oxford, UK, having earlier spent many years at the School of Oriental and African Studies, where he is an Honorary Fellow.

At MPI MMG David Parkin is a member of the Working Groups *Medical Diversity* and *Sociolinguistic Diversity*.

<http://www.isca.ox.ac.uk/about-us/staff/academic/prof-david-parkin/professor-david-parkin-publications/>

**Prof. Ben Rampton**  
King's College London



Ben Rampton is Professor of Applied & Sociolinguistics and Director of the Centre for Language Discourse and Communication at King's College London.

At MPI MMG Ben Rampton is a member of the Working Group *Sociolinguistic Diversity*.

<http://www.kcl.ac.uk/sspp/departments/education/people/academic/ramptonb.aspx>

**Prof. Shalini Randeria**  
University of Zurich



Shalini Randeria has been Full Professor of Social and Cultural Anthropology at the University of Zurich since 2003. She is also a member of the scientific board of the University Priority Research Programme "Asia and Europe".

At MPI MMG Shalini Randeria will be working closely with the Department of Religious Diversity and Peter van der Veer.

[http://www.ethno.uzh.ch/aboutus/people/shaliniranderia\\_en.html](http://www.ethno.uzh.ch/aboutus/people/shaliniranderia_en.html)

**Prof. Regina Römhild**  
Humboldt University Berlin



Regina Römhild is Professor of Europäische Ethnologie at Humboldt University Berlin. From 2000 - 2006 she was assistant professor at the Institute of Cultural Anthropology and European Ethnology, Goethe-University, Frankfurt a.M.

At MPI MMG Regina Römhild is working closely with Steven Vertovec. She conceptualized and directed the project "Diversity and Integration in Frankfurt" which is commissioned by the Frankfurt Office of Multicultural Affairs.

<http://www.euroethno.hu-berlin.de/einblicke/personen/roemhild>

**Prof. Dr. Vyjayanthi Rao**  
New School for Social Research,  
New York



Vyjayanthi Rao is Assistant Professor of Anthropology and International Affairs at New School for Social Research, New York.

At MPI MMG Prof. Rao will be working closely with the Department of Religious Diversity and with Prof. van der Veer on the 'Urban Aspirations in Mega-cities' project.

<http://www.gpia.info/rao>

**Sarah Spencer**  
University of Oxford



Sarah Spencer is Deputy Director of the ESRC Centre on Migration, Policy and Society at the University of Oxford. She is Chair of the Equality and Diversity Forum, the network of equality and human rights organisations in Britain, and a Visiting Professor at the Human Rights Centre, University of Essex.

At MPI MMG Sarah Spencer is working with Prof. Vertovec on the Leverhulme Trust sponsored project "Ethno-religious Diversity and Social Trust".

<http://www.compas.ox.ac.uk/people/staff/sarah-spencer/>



**Prof. Dietlind Stolle**

**McGill University, Montréal,  
Canada**



Dietlind Stolle is Associate Professor in Political Science at McGill University, Montréal, Canada. She is also the co-principal investigator of the Comparative Youth Survey (CYS) as well as associate director of the US Citizenship, Involvement and Democracy (CID) survey.

At MPI MMG Dietlind Stolle will work with the Department of Socio-Cultural Diversity on the project "Diversity and Contact".

<http://profs-polisci.mcgill.ca/stolle/Home.html>

**Prof. Andreas Wimmer**

**Princeton University**



Andreas Wimmer is professor of sociology at the Princeton University. He previously served as founding director of two interdisciplinary research institutes: the Swiss Forum for Migration and Population Studies at the University of Neuchâtel (from 1995 to 1999) and the Department of Political and Cultural Change at the Center for Development Research of the University of Bonn (from 1999 to 2002).

At MPI MMG Prof Wimmer is developing the project on conviviality and conflict.

<http://www.princeton.edu/~awimmer/>

**Prof. Christopher Stroud**

**University of the Western Cape,  
South Africa**



Christopher Stroud is a Senior Professor, Department of Linguistics, University of the Western Cape, South Africa and an affiliated Professor in Bilingual Research, Centre for Research on Bilingualism Stockholm University (Sweden).

At MPI MMG Christopher Stroud is a member of the Working Group *Sociolinguistic Diversity*.

[http://www.uwc.ac.za/index.php?module=cms&action=showfulltext&id=gen11Srv7Nme54\\_1047\\_1210050435&menustate=dept\\_linguistics](http://www.uwc.ac.za/index.php?module=cms&action=showfulltext&id=gen11Srv7Nme54_1047_1210050435&menustate=dept_linguistics)

**Prof. Brenda Yeoh**

**National University of Singapore**



Brenda Yeoh is Professor at the National University of Singapore.

As co-principal investigator she oversees the Asian Metacentre Headquarters. She is the Singapore coordinator of the Asia-Pacific Migration Research Network, a full member of the International Geographical Union's Geography and Gender Commission.

At MPI MMG Brenda Yeoh works together with Steven Vertovec on the GLOBALDIVERCITIES project.

[http://www.populationasia.org/People/Brenda\\_Yeoh.htm](http://www.populationasia.org/People/Brenda_Yeoh.htm)

# Publications





## Books and Edited Volumes

**ALEX, G.:** Medizinische Diversität im postkolonialen Indien. Dynamik und Perzeption von Gesundheitsangeboten in Tamil Nadu. (Berliner Beiträge zur Ethnologie 21). Berlin: Weißensee Verlag, 2010.



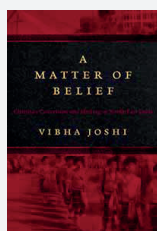
**ÇAĞLAR, A. and N. GLICK SCHILLER** (EDS.): Locating migration: rescaling cities and migrants. Ithaca: Cornell University Press, 2010.



**HORSTMANN, A. and T. A. REUTER** (EDS.): Faith in the future: understanding the revitalization of religions and cultural traditions in Asia, Leiden: Brill 2012.



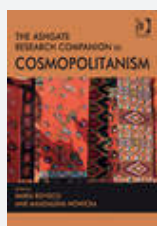
**JOSHI, V.:** A matter of belief: Christian conversion and healing in North-East India, Berghahn Books, New York/Oxford 2012.



**NIESWAND, B.:** Theorising transnational migration. The status paradox of migration, London, New York: Routledge, 2011.



**NOWICKA, M. and M. ROVISCO** (EDS.): The Ashgate research companion to cosmopolitanism. Farnham: Ashgate, 2011.



**SCHMITT, T.:** Cultural governance. Zur Kulturgeographie des UNESCO-Welterberegimes. Stuttgart: Franz Steiner Verlag, 2011.



**SCHÖNWÄLDER, K., C. SINANOGLU and D. VOLKERT:** Vielfalt sucht Rat. Ratsmitglieder mit Migrationshintergrund in deutschen Großstädten. Berlin: Heinrich-Böll-Stiftung, 2011.



SCHÖNWÄLDER, K., C. SINANOGLU and D. VOLKERT: Vielfalt sucht Rat. Ratsmitglieder mit Migrationshintergrund in deutschen Großstädten. Berlin: Heinrich-Böll-Stiftung, 2011.



**SMYER YU, D.:** The spread of Tibetan Buddhism in China: charisma, money, enlightenment. London: Routledge, 2011.



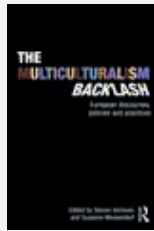
**VAN DER VEER, P. (ED.):** Religious Networks in Asia and Beyond. Book Issue Encounters. London: I.B. Tauris and New York: MacMillan, 2011.



**VERTOVEC, S. (ED.):** Anthropology of migration and multiculturalism: new directions. London, New York: Routledge, 2010.



**VERTOVEC, S.** and S. WESSENDORF (EDS.): **The multicultural backlash: european discourses, policies and practices.** London, New York: Routledge, 2010.



**VERTOVEC, S.** (ED.): **Routledge major works series - migration (Critical concepts in the social sciences) . Vol. I: Theories - Vol. II: Types - Vol. III: Trends - Vol. IV: Policies - Vol. V: Processes.** London, New York: Routledge, 2010.



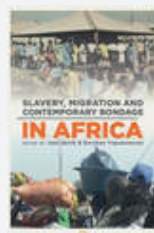
**VERTOVEC, S.** and G. BAUMANN (EDS.): **Routledge major works series - Multiculturalism. Vol. I: Conceiving multiculturalism: From roots to rights · Vol. II: Multiculturalism and the Nation State: Who recognizes whom? · Vol. III: Multiculturalism in the public sphere: city and school, markets and media · Vol. IV: Crisis and transformations: challenges and futures.** London, New York: Routledge, 2011.



**VERTOVEC, S.:** **Transnarodowosc.** Translated by Izabela Kolbon. Krakow: Wydawnictwo Uniwersytetu Jagiellonskiego 2012.



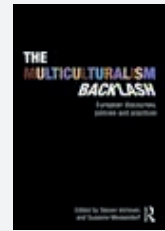
**VIGNESWARAN, D.** and J. QUIRK (EDS.): **Slavery, migration and contemporary bondage in Africa,** Trenton, N.J.: Africa World Press 2012.



SCHÖNWÄLDER, K., C. SINANOGLU and D. **VOLKERT:** **Vielfalt sucht Rat. Ratsmitglieder mit Migrationshintergrund in deutschen Großstädten.** Berlin: Heinrich-Böll-Stiftung, 2011.



**VERTOVEC, S.** and S. **WESSENDORF** (EDS.): **The multicultural backlash: european discourses, policies and practices.** London, New York: Routledge, 2010.



## Special Journal Issues

**HORSTMANN, A.** (ED.): **Borderlands and border studies in South-East Asia, ASEAS - Austrian Journal of South-East Asian Studies 4(2), 2011.**



**VERTOVEC, S.** (GUEST ED.): **Depicting diversities.** Special issue of *Diversities* 12(1), 2010.

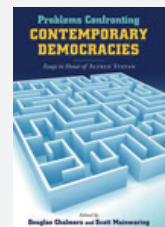


**VIGNESWARAN, D.** and J. QUIRK (EDS.): **Representing 'hidden' populations: a symposium on sampling techniques:** Special issue of *Journal of Refugee Studies*, 2012.



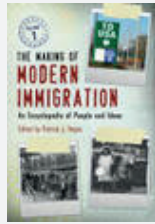
## Articles in Refereed Journals and in Edited Volumes

**AKAN, M.:** **Twin tolerations or siamese twins: Kemalist laicism and political Islam in Turkey.** In: D. Chalmers and S. Mainwaring (Eds.), *Problems confronting contemporary democracies: essays in honor of Alfred Stepan.* Notre Dame (Indiana): University of Notre Dame Press, 2012, pp. 381-423.





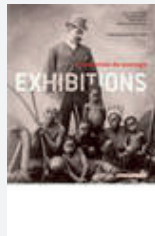
**APTEKAR, S.:** Immigration and customs enforcement. In: P. Hayes (Ed.), *The making of modern immigration: an encyclopedia of people and ideas*. Santa Barbara, Calif.: ABC-CLIO, 2012, pp. 305-320.



**APTEKAR, S.:** Naturalization ceremonies and the role of immigrants in the American nation, *Citizenship Studies* 16(7), 2012, pp. 937-952.



**ARNAUT, K.:** Baka Pygmies in Wallonia in 2002 and the “African Village” at Augsburg Zoo in 2005. In: P. Blanchard, G. Boëtsch and N. J. Snoep (Eds.), *Exhibitions: l’invention du sauvage*. Arles: Actes Sud, 2011, p. 311.



**ARNAUT, K.:** The human zoo as (bad) intercultural performance. In: P. Blanchard, G. Boëtsch and N. J. Snoep (Eds.), *Exhibitions: l’invention du sauvage*. Arles: Actes Sud, 2011, p. 344-365.



**ARNAUT, K.:** The ,manifestation for the re-annexion of Belgium to Congo’: reconfiguring (post) colonial space. In: L. De Cauter, R. De Roo and K. Vanhaesebrouck (Eds.), *Art and activism in the age of globalization*. Rotterdam: NAI Publication, 2011, pp. 130-139.



**ARNAUT, K.:** Corps habillés, nouchis and subaltern bigmanity in Côte D’Ivoire. In: M. Utas (Ed.), *African conflicts and informal power: Big men and networks*. London: Zed Books, 2012, pp. 78-100.



**ARNAUT, K. and D. GADOU:** Ivory Coast.

In: M. Juergensmeyer and W. C. Roof (Eds.), *Encyclopedia of global religion*. Thousand Oaks, Calif.: Sage, 2012, pp. 605-606.



**BJÖRKMAN, L.:** Godot in Bombay: a tragicomedy in two decades, *Nakhara Journal of Environmental Design and Planning*, 7: History in Design: Writing Asian Modernities, 2011, pp. 1-10.



**BURCHARDT, M., C. SCHUH and M. WOHLRAB-SAHR:** Contested Secularities: Religious Minorities and Secular Progressivism in the Netherlands, *Journal of Religion in Europe* 5/3, 2012, pp. 349-383.



**BURCHARDT, M.:** Faith-based humanitarianism: organizational change and everyday meanings in South Africa, *Sociology of religion*, 2012, 26 p.



**BURCHARDT, M. and M. WOHLRAB-SAHR:** Multiple secularities: toward a cultural sociology of secular modernities, *Comparative Sociology* 11(6), 2012, pp. 875-909.



**BURCHARDT, M.:** ‘Transparent sexualities’: sexual openness, HIV disclosure and the governmentality of sexuality in South Africa, *Culture, Health & Sexuality*, 2012, pp. 1-14.



**ÇAĞLAR, A. and N. GLICK SCHILLER:**  
**Introduction: migrants and cities.** In: N. Glick Schiller and A. Çağlar (Eds.), *Locating migration: rescaling cities and migrants*. Ithaca: Cornell University Press, 2010, pp. 1-22.



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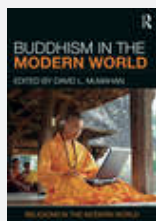
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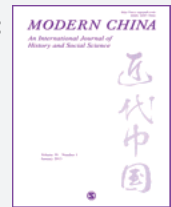
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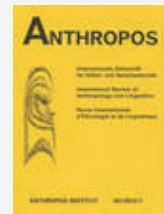
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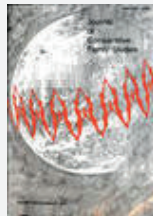
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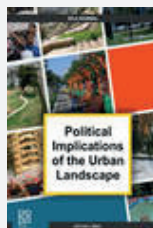
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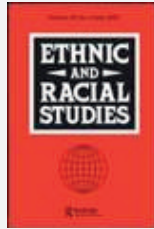


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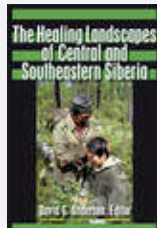
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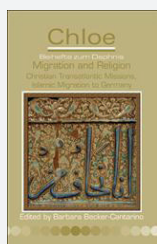
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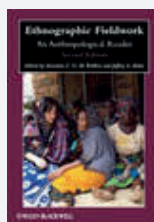
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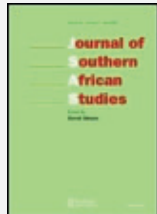




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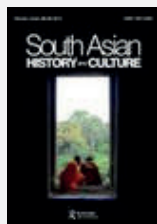
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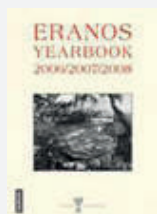
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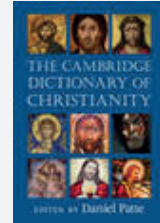
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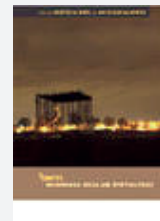
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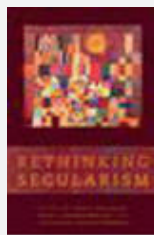
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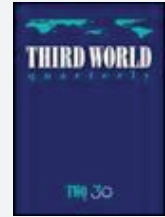
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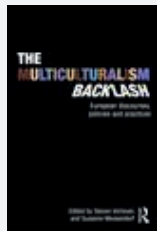


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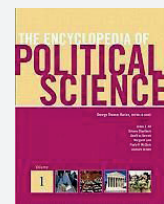
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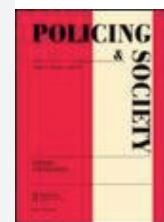
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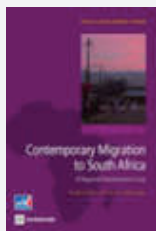
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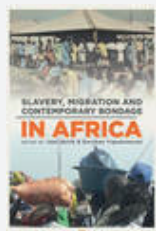
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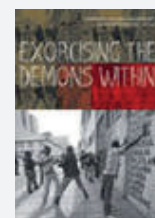
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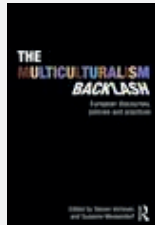


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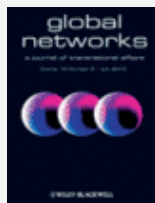


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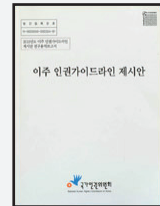


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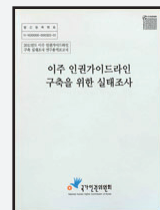
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## MMG Working Papers

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### **Morawska, Ewa: Globalization effects of immigrants' activities on the host society: An exploration of a neglected theme (WP 10-01)**

International migration seems an ideal field in which to explore the workings of glocalization, understood as the process of simultaneous homogenization and heterogenization of economic, socio-cultural, and political forms (Robertson 1994; Robertson and White 2005), yet curiously, this connection has attracted minimal attention from scholars and exclusively from those not directly affiliated with (im) migration studies (Giulianotti and Robertson 2007, 2004). In this essay, I elaborate the glocalization-(im)migration link, the conceptualization of which by Giulianotti and Robertson (2007) I do not find entirely satisfactory, in order to bring the overspecialized study of (im)migration closer to the ongoing debate in the mainstream social sciences about the global, the glocal, and the local developments in the contemporary world.

The essay consists of three sections. In the first part, I propose a way to position the notions of glocalization and multiscalar spaces of globalization vis-à-vis each other, and I suggest some modifications of the conceptualization of glocalization in relation to (im) migration as formulated by Giulianotti and Robertson. In the remaining two sections, I illustrate my propositions with empirical cases. Although studies of international migration have, by the definition of their subject matter, transgressed national boundaries, these cosmopolitan foundations have not saved the practitioners of this field from a narrow, one-sided perspective in their concerns. The almost exclusive focus of theory and research regarding the effects of the encounters between immigrants and the receiver countries they settle in has been on the modes of adaptation of those newcomers into the host societies and the patterns of accompanying

transformation of their home-country identifications, cultural practices, and social and civic commitments. I focus here on a thus far neglected reverse outcome of these encounters, namely, the glocalizing impact of immigrants' activities on the host society.

The empirical part of the essay includes two sets of analyses: I first comparatively consider the effects on the receiver, American society of turn-of-the-last-century vs. contemporary immigrants, and, next, I examine this impact of differently positioned groups among the latter. The information about these groups and their influence on the receiver-country people and institutions comes from my longitudinal historical-sociological study of past and present immigration and ethnicity in the United States.

### **Grillo, Ralph: Contesting diversity in Europe: Alternative regimes and moral orders (WP 10-02)**

Diversity, or rather the process of diversification, in a multicultural society such as Britain, involves interaction between hegemonic and minority (alternative) 'regimes', which specify and embody the principles underlying the arrangement of diverse populations, their configuration. Regimes entail moral orders, sets of beliefs and values that provide guidelines (or imperatives) for right and proper conduct within and between diverse populations, and in a globalising world these come under pressure, not least in a migratory context, which is a catalyst for changing perceptions of self, forcing (re)interpretation of beliefs and practices. The family is one 'site' where matters may come to a head, and differences between regimes and moral orders are explored and contested. The way in which regimes are 'interarticulated' is crucial. In Britain this involves a complex process of contestation and negotiation between proponents of different perspectives. British multiculturalism,



one mode of dealing with diversity, is thus best interpreted as an emergent 'negotiated order', the result of interaction between a multiplicity of social actors that reflects the rapport de force (local, national, international) in contemporary society.

**Riccio, Bruno: Cosmopolitan ambitions and everyday practiced citizenship. The ambivalent experiences of the second generation associations in Bologna (Italy) (WP 10-03)**

This study emerges from a broader research project on 'Urban Contexts, Migration Processes and Young Migrants' (PRIN project 2006-2008) supervised by Professor Matilde Callari Galli, which aimed to explore the socio-cultural experiences of young people of migrant background in two urban and multicultural settings: Bologna and Perugia (both capitals of the two Italian regions with the highest ratio of young people of foreign origin in schools and society). Together with research assistant Monica Russo, I contributed to the research by focusing on the second generation associations of Bologna (Riccio and Russo 2009). Between May and July 2009, I was a guest at the Max Planck Institute for the Study of Religious and Ethnic Diversity (MMG) in Göttingen and I presented a preliminary version of this paper to a seminar organised by the Department of Socio-cultural Diversity. I thank all the participants for feedback and in particular Susanne Wessendorf for her further comments on an earlier version of this working paper. I would also like to thank Ralph Grillo for feedback on a previous version of the paper.

**Nowicka, Magdalena: Transcultural encounters of diversity – towards a research agenda. The case of Polish presence in the UK (WP 10-04)**

International migration and transnational ways of life of migrants bring a new kind of complexity into European societies. The term diversity is used to describe the quality of ethnically, religiously and social-

ly complex societies and the processes taking place within them, yet there remains much confusion in the scholarly mobilization of the concept. The paper suggests a number of perspectives to think about diversity. In particular, it looks at what kind of diversity is in play, and how the experiences people have with other cultures transform their practices and their attitudes. The paper has an explorative character and aims to establish an approach for studying the socio-cultural consequences of diversification of societies. The suggested ideas and concepts are derived from examining the case of the post-accession migration from Poland to Great Britain. They are illustrated with examples taken from online editions of the key Polish and British newspapers that dedicated much attention to the Polish migrants in the UK. The paper is organized into three sections. First it describes the new configurations of diversity to which Polish migrants contribute in terms of demographic changes, material diversification and new relations of social inequality. Second, it draws attention to aesthetic and affective aspects of encounters with diversity. Finally, it shows transcultural practices that arise from these encounters.

**Gamlen, Alan: International migration data and the study of Super-Diversity (WP 10-05)**

The purpose of this paper is to review ten prominent sources of data on international migration in the postwar period, specifically in light of their relevance to research on the 'superdiversification' of international migration in the post-World War II period, and in particular to the hypothesis that migration patterns involving large flows between few places have shifted to patterns involving smaller flows between more places. In addition to an introduction and conclusion the paper comprises two main sections. The first discusses the types of underlying source data from which global migration datasets are generally composed, highlighting their particular characteristics and the challenges of availability and compatibility which arise when combining them

to create more comprehensive databases. The second section of the paper provides a brief review of several hundred words for each of ten major international migration datasets. The conclusion draws attention to three datasets of particular relevance to studying the superdiversification of migration: the OECD's SOPEMI Database, the UNPD's Flows to and from Selected Countries (2008 Revision), and the emerging World Bank-led Database of Global Bilateral Migration History. The paper ends by noting that while analyses of these databases can yield a macro-view of the diversification of international migration, micro-data are in the long run needed to probe the intricacies of superdiversity.

**Vigneswaran, Darshan: Searching for reconciliation: Policing, injustice and territoriality in Johannesburg (WP 10-06)**

The police force is one of the main instruments that states use to address ethnic and cultural diversity. While migration scholars regard border controls as the archetypal means of dividing populations, the everyday police officer on his or her beat regularly and directly enforces spatial segregation and accentuates differences between community members. This paper studies this phenomenon by using the case study of Johannesburg, a place where segregational policing was taken to its illogical extreme. The paper specifically focuses on the manner in which the legacies of Apartheid are unravelling in the present, and the complex interplay between authoritarian policing traditions and democratic communal resistance. Drawing on extensive ethnographic fieldwork of the South African Police Services and Community Policing structures in the Johannesburg inner-city, the paper critically interrogates the dichotomy which tales of historical injustice often draw between oppressor and victim. Instead, honing in on the emergence of new vigilante policing practices, the paper shows how and why actors switch sides, forget past injustices and repeat the sins of the past.

**Morawska, Ewa: Structuring immigrants' civic-political incorporation into the host society: An expanded theoretical model and its empirical applications (WP 10-07)**

In this article, I propose to reconceptualize immigrants' political incorporation into the host society by broadening the existing interpretations of this process in two directions. Although the political incorporation of immigrant/ethnic groups has attracted considerable attention among social scientists, existing research has focused on the "external" measures of immigrant/ethnic group members' political involvement in the host society, such as taking up citizenship (the foreign-born), voting participation, and engagement in other public-sphere activities. Shared (sub)cultural understandings of citizenship and the democratic process held by newcomers that motivate or hinder their civic-political involvement have been neglected. Reflecting the multi-dimensional nature of democracy, I propose a similarly heterogeneous notion of immigrants' political incorporation. The second proposed modification to the treatment of immigrants' civic-political incorporation is a more encompassing or two-phase assessment of this process that includes not only the adjustment of those newcomers' orientations and practices but also the reverse effect, that is, the subsequent transformation of the functioning of host-society civic-political institutions and culture under the impact of immigrants' presence. In view of the underexplored nature of the treatment of immigrants' civic-political incorporation proposed here, this article presents an explorative kind of investigation. Its underlying premise is the inevitable context dependency and, thus, diversity of outcomes of the negotiations by actors of the societal structures, resulting from immigrants' different sociocultural backgrounds and their changing situations.

**Sheffer, Gabriel: Integration impacts on diaspora-homeland relations (WP 10-08)**

The general public, politicians, and the media are now showing much greater interest in what are known as “transnational communities” and “diasporas”. However, as many observers have already noted, each of these types of entities constitute an extremely complex and divergent phenomenon. The increase in the number of transnational and diasporic communities and of their members, their consequent growing roles and activities in various spheres in their hostlands and homelands, and the augmented, complicated and problematic situation in their hostlands, has led to an impressive increase and widening range of studies and publications on the transnationalist and diasporic phenomena at large, and of many specific transnational communities and diasporas, in particular. In this article, I will discuss the complex issue of diasporans’ cultural, social, and political integration into hostlands and its impact on diaspora-homeland relations and will then propose an analytical outline for further needed studies on the issue of diasporans’ integration and impact on their homelands.

**Nieswand, Boris: Nationalist rituals and the construction of diaspora. The fiftieth anniversary of Ghanaian independence in Berlin (WP 10-09)**

This article deals with the question of how a series of public rituals on the occasion of the 50th anniversary of Ghanaian independence can be understood in the context of the social construction of diaspora. In the first section the article briefly traces how the idea of the existence of a Ghanaian diaspora became implemented among Ghanaians in Germany. In the second part it will be shown that due to the pluralist character of the Ghanaian population in Germany, the forms and contents of the examined public rituals were highly contested. Nevertheless, all disagreements about the representation of a Ghanaian

diaspora gravitate around the idea that something, namely a diaspora, exists that can theoretically be represented in an adequate way. In this sense, the analysis of the Ghana@50 celebration in Berlin contributes to a better understanding of the social and historical processes by which global discourses on diaspora become a self-evident and banal part of migrants’ social reality. In doing so, the article contributes to the debate of whether diasporas should be understood either as realistic entities or ideological constructs. The article examines how the imaginary of diaspora becomes reality through social means.

**Wale, Kim: Policing racial boundaries: University students’ interpretations of race relations in South Africa (WP 10-10)**

This paper draws on observation as well as informal and in-depth interviews to explore the continued policing of racial boundaries for students at the University of Cape Town (UCT) and University of Johannesburg (UJ). While overt race talk is often silenced in public South African discourse, these students recode racial boundaries in terms of a discourse of cultural authenticity. This discourse operates in conjunction with powerful emotions of anxiety and significant support from the social institution of the family. Claims to cultural authenticity have particularly powerful boundary policing functions for an emerging in-between racial identity which participants refer to as ‘Model C’. This term is used by the South African public to indicate historically white state-aided schools, but is invoked by these students to more generally refer to those ‘black’ and ‘coloured’ students who have become adept at negotiating traditionally ‘white’ spaces. Through this analysis of the Model C position in terms of the discourse of cultural authenticity, it is argued that despite the seemingly integrated nature of this group, this in-between racial identity represents a site at which racial segregation is most powerfully policed.

**Wessendorf, Susanne: Commonplace diversity: Social interactions in a super-diverse context (WP 10-11)**

The London Borough of Hackney is one of the most diverse areas in the world. It is not only characterised by a multiplicity of different ethnic and migrant minorities, but also differentiations in terms of variables such as migration histories, religions, educational backgrounds, legal statuses, length of residence and economic backgrounds both among ethnic minorities and migrants as well as the white British population, many of whom have moved to Hackney from elsewhere. This paper attempts to describe different types and levels of social relations in such a superdiverse context and reviews the existing literature and policy discourse on diversity in urban neighbourhoods. It aims to identify patterns of social relations which cross categorical boundaries, and discusses the spaces in which such interactions and relations take place. The paper describes a phenomenon conceptualised as ‘commonplace diversity’, referring to ethnic, religious, linguistic and socio-economic diversity being experienced and perceived as a normal part of social life in Hackney by local residents, and not as something particularly special. Closely related to such perceptions of diversity are certain patterns of behaviour or intercultural skills which are needed to facilitate everyday social interactions in a super-diverse context. These skills and competences are described as ‘corner-shop cosmopolitanism’, referring to the localised and everyday nature of such intercultural social skills and the existence of a certain openness towards people perceived as ‘different’. Furthermore, the paper discusses the limits of corner-shop cosmopolitanism and the co-existence of mixing and ‘parallel lives’, characterised by different degrees of interaction and mixing in public as opposed to private space, and depending on different stages in the life-course.

**van Ewijk, Anne R.: Diversity within police forces: A framework for comprehensive policy analysis (WP 10-12)**

The police are a special public institution to study with regard to diversity: although in theory every officer can become police chief, empirical data on police forces in Europe shows that the level of diversity (in terms of gender, migrant background, and sexual orientation) is not representative of society upon entry into the force, and diminishes as rank increases. Academic literature indicates internal factors as the cause, but also as the main anchor points to improve this relation. Thus, it is important to study organisational diversity policies. However, this field of study contains some serious gaps. First, comprehensive studies are scarce: most publications focus on only one or two of three important policy areas (recruitment, promotion and retention). Second, comparative studies are rare, although these provide the necessary information to formulate new hypotheses. This article presents a framework of policy areas, types and measures to study and compare diversity policies within police forces in a comprehensive way.

**Hüwelmeier, Gertrud: Socialist cosmopolitanism meets global Pentecostalism: Charismatic Christianity among Vietnamese migrants after the Fall of the Berlin Wall (WP 10-13)**

By focusing on Pentecostal charismatic Christianity, this article explores the encounter of Vietnamese boat people in former West Germany with their political counterparts, Vietnamese contract workers in former East Germany and Vietnamese contract workers from ex-COMECON countries, who became asylum seekers in reunified Germany. It argues that Vietnamese migrants, formerly divided by different political attitudes and experiences, create social relations by joining global Pentecostal networks. However, this new unity cannot be understood as a new form of diasporic ethno-nationalism, despite the fact

that many believers live primarily within Vietnamese networks, some of which extend transnationally to Vietnam. Once former contract workers from Russia, Poland, the Czech Republic and other East European countries become mobile believers, most of their proselytizing activities are based on global Christian sociality. Reconstructing their previous global socialist networks, new believers are spreading the Gospel in ex-COMECON countries and in late socialist Vietnam.

**Vorng, Sophorntavy: Samsaric salvation: Prosperity cults, political crisis, and middle class aspirations in Bangkok (WP 10-14)**

A lifestyle of consumption and the struggle for upward social mobility are central aspects of everyday life for Asia's emergent new urban middle classes, not least in competitive Bangkok. In this paper, I argue that the transforming nature of Buddhist religiosity in urban Thai society cannot be considered outside of the overarching framework of social and political aspirations. Thus, while the merit-power nexus linking position in the social hierarchy with Buddhist merit accumulated from past lives is a pervasive 'official' discourse and continues to be deployed for legitimacy purposes by Thai political elites vying for power, religious commodification and the proliferation of a wide variety of prosperity cults suggests not only a declining belief in orthodox Buddhist concepts like merit and karma, but also a market-driven shift towards material wealth as the most important basis for power and status in Bangkok. Meanwhile, the emergence of middle class reformist Buddhist movements has provided ideological bases for challenges to the established political order.

**Vigneswaran, Darshan: Being like a state: Policing space in Johannesburg (WP 10-15)**

This paper looks at the legacies of segregation in Africa. The study is specifically interested in the aftermath of Apartheid, in Johannesburg South Africa.

Now that the Apartheid plans and laws are on the scrapheap, a series of leftovers, hangovers and attenuated dynamics continue to help create urban divides across the city. These are not strict, marked, formal boundaries, but 'frontiers': semi-permeable, implicit zones which define where the various racial and class groups in Johannesburg go, and clarify how they are treated when they do. In order to understand the emergence of new urban frontiers, I engage with James Scott's (1998) theory of spatial control and resistance in development planning outlined in 'Seeing Like a State'. I explore how individual *mētis* is implicated in the reconstruction of authoritarian, or at the very least oppressive and non-democratic forms of social and political space in Johannesburg. I argue that the high modernist system of Apartheid was not simply embedded in plans and laws, but in the people who were responsible for its implementation and the people who were subject to the laws. I show how this institutional memory influences their responses to human mobility across the urban landscape.

**Horstmann, Alexander: Confinement and mobility: Transnational ties and religious networking among Baptist Karen at the Thailand-Burma border (WP 10-16)**

As the refugee crisis unfolds, tens of thousands Karen refugees roam in the jungle, make their way to the refugee camps on the Thai-Burmese border or self-settle in the border town or in the countryside. In this paper, I explore the nexus of the Karen becoming stateless and empowered in Christian networks. I engage with Castells' social theory of network society to show the reliance of refugees on support networks. I argue that Christians are able to counter their confinement to the refugee camp by claiming spaces in the borderland. Far from being passive recipients of humanitarian aid, Karen refugees emerge as senior evangelists who use cross-border church networks to proselytize in the borderland. I show that the Karen use these dense support networks for reconstruction in the Thai borderland



and for re-entering the war-zone in eastern Burma as part of a collective project and spiritual passage. I argue that the development of an indigenous Karen Christian tradition is intertwined and developed in tandem with the nationalist project of a Karen state. The Karen “struggle” is thus interpreted in religious language of Christian prophecy. This discourse is also reinforced by the identification of Western humanitarian aid agencies with the fate of the Karen.

**Schönwälder, Karen / Kofri, Christiane: Diversity in Germany’s political life? Immigrants in city councils (WP 10-17)**

The incorporation of persons with a migration background into political life in Germany is an under-researched theme. This paper will help to fill this gap by analyzing the political incorporation of immigrants at the local level in North Rhine-Westphalia, Germany’s largest regional state; a Bundesland in which immigrants make up a large share of the population and a very considerable portion of the eligible voting population. Despite their weighty presence, immigrants come nowhere close to parity representation in the 29 big cities of NRW. Although Germany has come to see itself as a country of immigration, it is far from achieving the equal political incorporation of all of its citizens. Still, overall levels of immigrant representation are on the rise. Notwithstanding this overall pattern, there are strong variations both between different municipalities and between the different political parties. This paper offers a detailed picture of these phenomena and develops several hypotheses about the dynamics of political participation and political representation.

**Hüwelmeier, Gertrud: Mediating the apocalypse – the disaster of the Titanic in Vietnamese Pentecostal discourse (WP 11-01)**

Global Pentecostalism is one of the fastest growing religious movements in contemporary Vietnam, at-

tracting people in the highlands, in the city of Hanoi, and in the diaspora. While gathering in underground churches in Vietnam, adherents worship by speaking in tongues as well as by being touched and healed by the Holy Spirit. These meetings as well as “crusades” and prayer camps are recorded by church members using digital cameras and various other technologies, citing the miraculous healings as well as the charismatic authority of the pastors as evidence of the power of the Holy Spirit. By focussing on sermons and visualisations of the disaster of the Titanic, this paper explores how different places and religious actors become connected through the use of media technology such as cameras, video and audio cassettes, and the subsequent circulation of religious messages. The paper argues that religious agents and imaginations are shaped by transnational media circuits, generating people’s emotions and memories, in particular with regard to the flight and displacement of Vietnamese refugees. Moreover, by listening to sermons and viewing videos of religious events that take place elsewhere, people participate in more than one local context and create transnational ways of religious belonging.

**Schmitt, Thomas: Cultural governance as a conceptual framework (WP 11-02)**

This Working Paper introduces a specific concept of cultural governance as a research concept for the humanities and social sciences. As a preliminary step, it discusses the term “culture” and the concept of governance. This discussion will be preceded by general remarks regarding social science-orientated research on culture. The Kulturwissenschaften (German for Humanities) must deal with the fact that, as a result of the history of the term, a diversity of “culture” terms exist, both in academic disciplines and in public discourse. This should be systematically considered in any attempt to formulate a research concept for cultural governance. Based on a discussion of key thinkers concerned with the relationship of culture and society (Max Weber, Antonio Gramsci,

Theodor W. Adorno, Clifford Geertz, Stuart Hall), and the regulation-of-culture-approach in British Cultural Studies, a research framework of cultural governance is unfolded in the paper. While this concept should be useful in many contexts of a social-science-orientated research on cultural phenomena (i. e. the governance of cultural diversity), an exemplary concretization is offered for the governance field of cultural heritage in closing.

**Pottie-Sherman, Yolande: Markets and diversity: An overview (WP 11-03)**

This document provides a synthetic overview of a project to build an inventory of key literature on the subject of “markets and diversity.” The first phase of the project involved a literature search and compilation of one hundred bibliographic items and assembly of as many digital copies of these items as possible. This literature was gathered using various databases and Internet search tools and a range of search terms (some creativity was required given the reality that a simple search for markets and diversity yields thousands of items, almost none of which are related to an ethnically diverse, physical marketplace). I employed search terms specific to regional marketplaces and types of markets (i.e., bazaar, souq, fea, feira, open-air market (OAM), open market, farmers’ market, street market) with various combinations of markers of diversity (i.e., ethnic, immigrant, class, race, gender), as well as more specific thematic terms (i.e., cosmopolitanism, entrepreneurship, inclusion, interaction, Orientalism, and so on). No parameters were set with regards to time period, region, or publishing date, although a concerted effort was made to find recent work in the field. While there has been a great deal of research on marketplaces, and debate about the social nature of economic exchange (often using the marketplace as a field-site), remarkably little research focuses on the “diversity” of “markets” as we understand it. I have thus included recent work on marketplaces not focused on diversity per se (i.e., on the rela-

tionship between market traders and the state, the political economy of markets, and contact with globalization/modernity in the marketplace), as well as some of the economic anthropological/sociological literature on the social dynamics of trade.

The second phase of this project involved the annotation of forty of these bibliographic items. I selected those that focused most specifically on diverse markets. For each of these annotations, I provide the 1) disciplinary background of the author(s), and where possible, their institution; 2) research questions; 3) conceptual framework; 4) group studied; 5) methodology; 6) findings; and 7) significance of the research to the field. This paper, as the final phase of the project, provides a synthetic overview of the literature for publication as a working paper.

**Maud, Jovan: Sacred tourism and the state: Paradoxes of cross-border religious patronage in Southern Thailand (WP 11-04)**

Every year over a million Malaysian and Singaporean tourists travel to the south of Thailand. A large proportion of travellers are ethnic Chinese, and many of these seek out religious experiences during their stay; they take tours to sacred sites, participate in rituals, and purchase sacred objects. Aware of this interest, many local religious specialists, including Buddhist monks, adapt their practices to the ritual tastes of their guests or introduce Chinese religious forms. Given the close relationship between Theravada Buddhism and notions of Thai-ness, such foreign influences would seem to challenge the integrity of the nation state. However, this paper argues that in an unstable and problematic part of Thailand, which has long been the site of a Malay Muslim insurgency, the impact of religious tourism is complex and in some ways actually bolsters the material and symbolic presence of the Thai nation state. At the same time, this process is not without its tensions and the paper discusses several common strategies of dealing with the potentially unset-

ting presence of tourists. On this basis, it argues for the need to understand “the state” beyond its formal institutions and apparatuses, and highlights the diffuse, informal and open-ended dimensions of state formation.

**Horstmann, Alexander: Performing multi-religious ritual in Southern Thailand (WP 11-05)**

In this article, I follow two ethnographic examples of multi-religious ritual in Southern Thailand in order to show how bodily expressions of identity constitute a privileged terrain for understanding the dramatic performances in which social hierarchies and normative orders are expressed and identities negotiated. Bodily expressions, such as physical movements of the body, gestures, chanting, etc. comprise part of the cultural memory that is inscribed in a participants’ body and communicated in the context of a performance. I use the case of the exchange of prayer gestures and chanting in the “ritual of two religions” annually held in Tamot, Patthalung and the case of a Muslima who wants to cure her child in a Buddhist temple in Songkhla to illustrate what Hayden has called the simultaneous presence of antagonism and tolerance in multi-religious ritual spaces. Thus, rather than a remainder of solidarity and cohesion, I regard the exchange of bodily expressions as transgressions in a life world where religions are increasingly separated. Following Lambek’s notion of polyphony, I maintain that people in Southern Thailand navigate between the conflicting claims that traditional and orthodox beliefs make upon them without making a final decision for either system.

**Petermann, Sören: Spatial context, migration-related diversity and inter-group contacts in the neighbourhood (WP 11-06)**

The paper investigates the role of the spatial context for inter-group contact between natives and mi-

grants in neighbourhoods. The few empirical studies on Germany show inconsistent spatial effects on inter-group contact. The processes of establishing and maintaining social relationships from social network analysis and the structural effects of spatial conditions from urban research constitute the theoretical background for the presented analysis. Four hypotheses on the consequences of contact opportunities, of heterogeneity and of size of the population will be derived from that theoretical framework. The hypotheses refer to two different levels of context: the immediate vicinity and the municipality of residence. A general social survey that was conducted in Germany, the ALLBUS 2006, is used for empirical analysis. The data set comprises not only statements on inter-group contact but also relevant context information on the vicinity (contact opportunities, perceived foreigners) and on the municipality (share of foreigners and community size). Results show that context conditions are important for inter-group contact next to influential individual characteristics. First and foremost the perceived diversity in the vicinity but also contact opportunities and the share of foreigners in the community promote inter-group contact between Germans and foreigners. The negative effect of the community size seemingly confirms that segregation tendencies and modified scope for contact counteract the consequences of migration-related diversity.

**Boswell, Rosabelle: Narrating Muslim women’s identities in Cape Town (WP 11-07)**

This paper considers the complexity of Muslim women’s identities in the city of Cape Town in 2010. It is argued that emerging super-diversity in the form of African immigration, the commercialisation of Islam and increasing freedoms for women in South Africa impact on women’s engagement with religion and diversifies their identity. The paper also offers glimpses into the diversity of Islam in Cape Town, suggesting that this religion is not monolithic in the city and that it is continuously diversified by processes

of internal differentiation (i.e. institutional management of belief) as well as external social changes (i.e. the role of the local and national media and broader national politics on identity). In South Africa, unlike some European countries, Islam is not perceived as a threat to national identity. Instead, the history of apartheid (and essentially the suppression of diversity) is encouraging the creation of new spaces for the expression and experience of belief. However, these have not gone unchallenged. Other groups, seeking to maintain or achieve recognition and space in the city are resisting the Islamization of Cape Town. The discussion asks how the delicate process of diversity management will be achieved in Cape Town given its particular demographics.

**Vertovec, Steven: Migration and new diversities in global cities: Comparatively conceiving, observing and visualizing diversification in urban public spaces (WP 11-08)**

How can people with ever more diverse characteristics live together 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, 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 coexistence, or how and why they might tend towards conflict.

This Working Paper provides the background for the GLOBALDIVERCITIES project, which is funded for five years from 2011 by the European Research Council under its scheme for Advanced Investigator Grants. The GLOBALDIVERCITIES 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 inter-disciplinary, multi-method research in 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 Apartheid with tensions around new and unregulated pan-African migrant flows). Spanning the fields of 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 images and innovative data mapping). Anticipated findings will significantly advance social scientific understanding of numerous, far-reaching global trends surrounding urbanization and social diversification.

**Wessendorf, Susanne: Commonplace diversity and the 'ethos of mixing': Perceptions of difference in a London neighbourhood (WP 11-09)**

The London Borough of Hackney is one of the most diverse places in the world. It is not only characterised by a multiplicity of ethnic minorities, but also by differences in migration histories, religions, educational and economic backgrounds both among long-term residents and newcomers. This paper attempts to describe attitudes towards diversity in such a 'super-diverse' context. It develops the notion of 'commonplace diversity', referring to ethnic, religious and linguistic diversity being experienced as a normal part of social life by local residents, and not as something particularly special. Commonplace diversity is accompanied by positive attitudes towards diversity among the majority of the population, and especially in public and associational space, there exists a great deal of interaction across cultural differences. However, mixing in public and associational space is rarely translated into the private space, and despite

regular interactions in public space, residents often know little about other residents' life worlds. This, however, is not seen as a problem, as long as people adhere to a tacit 'ethos of mixing'. This 'ethos of mixing' comes to the fore in relation to groups who are blamed to 'not want to mix'. The concluding part of the paper discusses the fine balance between acceptable social divisions between groups and unacceptable ones in relation to specific groups who are seen to self-segregate themselves.

**Lindemann, Stefan: Ethnic exclusion and the puzzle of diverging conflict trajectories: A paired comparison of Kurds in Syria and Turkey (WP 11-10)**

This paper raises the question of why representatives of some politically marginalised ethnic groups resort to armed rebellion, while others remain peaceful. To find answers to this question, the paper first develops a theoretical framework that relates the mobilisational capacity of disgruntled ethnic leaders to the dynamic interplay of three factors, including the repressive capacity of the state, the availability of international support, and group-specific organisational capacity. In a second step, it uses this framework to investigate the diverging conflict trajectories of Kurds in Turkey (1946-2005) and Kurds in Syria (1970-2005). Even though the leadership of both groups suffered political marginalisation, this led to armed rebellion only in Turkey where Abdullah Ocalan's Kurdistan Workers' Party (PKK) took up arms against the government in 1984. The paired comparison shows that these diverging conflict trajectories mainly reflect differences in the broader political opportunity structure. While the political mobilisation of Syrian Kurds was smothered by the extremely high repressive capacity of the Assad regime and the total lack of international support, the PKK rebellion in Turkey was facilitated by both the state's weakened repressive capacity during the second half of the 1970s and the availability of ample

external support from the early 1980s. Differences in group-specific organisational capacity, by contrast, are clearly less important as an explanatory factor. Even though the PKK displayed higher organisational capacity than Kurdish organisations in Syria, these differences are largely endogenous to the observed variation in political opportunity factors.

**Parkin, David: Trust talk and alienable talk in healing: A problem of medical diversity (WP 11-11)**

Co-existing medical traditions operate at different levels of scale. In rural eastern Africa there are diviners and herbalists whose clients are drawn from the immediate neighbourhood. Some develop healing reputations more widely over a region or nation, sometimes with prophetic and witch-finding powers. Biomedical clinics and hospitals are also interlinked regionally, nationally and internationally. Patients or carers may seek healthcare by moving through these different levels, sometimes beginning with a neighbourhood healer and sometimes trying out different therapies simultaneously. Sicknesses and misfortunes are often first discussed within a family or homestead, with concern for the victim extending to all its members. The talk is based on assumed trust among its members. But, if unresolved, the affliction may trigger a crisis which breaks the trust, so that healers beyond the neighbourhood are sought, whether prophetic/witch-finding or biomedical. Taken out of the context of family and homestead intimacy, the talk blames the ailment on the malevolence or negligence of individuals in the community. Talk about sickness among sufferers and between them and healers, is thus transformed from that which seeks resolution in amity to that which seeks culpability and, sometimes, retribution. A similar process of sickness talk changing through its appropriation by wider scale and more powerful medical authority occurs also in western biomedical hospitals and clinics.



**Jung, Jin-heon: State and church in the making of post-division subjectivity: North Korean migrants in South Korea (WP 11-12)**

This paper provides a historical overview of the shifting identity politics of the South Korean state with respect to North Korean migrants, and an ethnographic study of intra-ethnic contact zones in which North Korean migrants and their southern counterparts interact and negotiate a new citizenship in envisioning a reunified nation. The presence of North Korean migrants and their daily struggles in adjusting to South Korean society gives rise to questions about the narrow-minded South Korean-centric nationalism which was once believed to be ingrained and that descended through “our” blood. This essay posits that Korean ethnicity should not be taken for granted as a self-evident unit that shares a homogeneous identity, but rather as a product of the complex social processes of boundary making. By examining gradual changes from national anticommunist celebrities to new settlers, I want to punctuate how state powers and interests influence the Northerners’ processes of re-subjectification in South Korea, and further illuminate the ways in which the different terms of “North Korean migrants” end up serving as quasi-ethnic markers. Micro-levels of empirical data are crucial in dismantling the assimilationist tendency in the policies towards the Northerners and a reunification rooted in a belief of Korean ethnic homogeneity.

**van der Veer, Peter: Market and money: A critique of rational choice theory (WP 12-01)**

The argument of this paper is that market-theories of religion that are based on the notion of ‘rational choice’ do not contribute to our understanding of the transcendental value of money and markets in our social life. Such theories depend on a too narrow interpretation of ‘rationality’, but also neglect the importance of enchantment in financial transactions, consumption patterns, and religious life. The paper

addresses studies of religion in China and South Asia to illustrate its theoretical points.

**Palmberger, Monika: Renaming of public space: A policy of exclusion in Bosnia and Herzegovina (WP 12-02)**

During the war and thereafter, the names of public places (e.g. streets, squares, airports and even towns) underwent a process of “national screening” and in many cases were re-named. The cities of Sarajevo, Mostar and Banja Luka have seen the most incidences of the renaming of streets. On the case of Mostar, a city that has been divided into a Bosniak-dominated eastern and a Croat dominated western part of the city since the 1992-95 war, I show in this paper how the renaming of streets in Croat-dominated West Mostar presents a policy of exclusion, whereby the political strategy followed is to nationalise public space. At the same time I argue that the effect of this move has on the population is not as clear as it may seem. Although the renaming of streets is experienced by the non-Croat population as a practice of exclusion, it would be overhasty to assume that Croat citizens simply internalise the new street policy and in a similar way reconfigure their memories.

**Acosta, Raúl: Scaling claims of common good: Transnational and intercultural advocacy in the Brazilian Amazon (WP 12-03)**

As the single largest forested area in the world, the Amazon is valued by the scientific community for its key role in global climate. The pace of deforestation, however, has worried many international agencies and state governments. Most of the forest destruction is due to the private expansion of agriculture, farming and mining. The conflicts that criss-cross the area combine two fields of strong tension: between public and private interest, and between different understandings of territory and value stemming

from contrasting cultural conventions. Although a social assemblage cannot be said to enclose a single cultural set of fixed understandings, the way in which a territory is used usually requires a minimal degree of consensus in accordance with cultural principles. This paper explores how one non-governmental organization tries to engage stakeholders in the area to subsume their private interests to public concerns through an idea of a global common good. Its advocacy agenda is on developmental conservation, in opposition to resource extraction or deforestation in this frontier area. The NGO in question is an independent research institute that carries out original research and uses its results to promote a balance between social development and ecological conservation. It is part of transnational advocacy networks and is in constant contact with the Brazilian government and international agencies. Through what I call ceremonies of consent, its members explain contrasting potential consequences from different scenarios of policies, rules and commitments. Their language and performance usually include references to data that many stakeholders can relate to. Through these efforts, it is suggested here, NGO members hope to bring a consensus between conflicting cultural understandings of territory, environment and development. Their actions are geared towards scaling up the common good.

**Vorng, Sophorntavy: Incendiary central: The spatial politics of the May 2010 street demonstrations in Bangkok (WP 12-04)**

In May 2010, anti-government demonstrators created a flaming inferno of Central-World Plaza – Thailand's biggest, and Asia's second largest shopping mall. It was the climactic close to the latest major chapter of the Thai political conflict, during which thousands of protestors swarmed Ratchaprasong, the commercial centre of Bangkok, in an ultimately failed attempt to oust Abhisit Vejjajiva's regime from power. In this paper, I examine how downtown Bangkok and exclusive malls like Central-World represent

physical and cultural spaces from which the marginalized working classes have been strikingly excluded. It is a configuration of space that maps onto the contours of a heavily uneven distribution of power, and articulates a vernacular of prestige, wherein which class relations are inscribed in urban space. The significance of the red-shirted movement's occupation of Ratchaprasong lies in the subversion of this spatialisation of power and draws attention to the symbolic deployment of space in struggles for political supremacy.

**Grillo, Ralph / Shah, Prakash: Reasons to ban? The Anti-Burqa movement in Western Europe (WP 12-05)**

During the 2000s, the dress of Muslim women in Muslim-minority countries in Europe and elsewhere became increasingly a matter for debate and, in several instances, the subject of legislation. In France, a ban on the wearing of the headscarf in places of education (2004) was followed in 2010 by the law criminalizing the wearing of the face-veil (usually but inaccurately referred to as the 'burqa') in public space. Other countries have enacted similar legislation. Muslim women's dress has historically been a controversial matter in Muslim-majority countries, too, most recently in North Africa following the Arab Spring, but the present paper concentrates on the movement against face-veiling in Western Europe, documenting what has been happening and analysing the arguments proposed to justify criminalizing this type of garment. In doing so, the paper explores the implications for our understanding of contemporary (ethnically and religiously) diverse societies and their governance. Is anti-veiling legislation a protest against what is interpreted as an Islamic practice unacceptable in liberal democracies, a sign of a wider discomfort with non-European otherness, or an expression of an underlying racism articulated in cultural terms? Whatever the reason, is criminalization an appropriate response? An Appendix notes some topics for further research.

**Fiddian-Qasmiyeh, Elena: Conflicting missions? The politics of Evangelical humanitarianism in the Sahrawi and Palestinian protracted refugee situations (WP 12-06)**

This paper analyses the contradictory motivations, actions and implications of a network of American Evangelical organizations which is actively involved in humanitarian and political projects directly affecting two groups of protracted refugees in the Middle East and North Africa: Sahrawis and Palestinians. Following a brief introduction to typologies and key characteristics of 'faith-based' and 'Evangelical' humanitarian organisations, this paper examines how, why and to what effect American Evangelical groups provide relief aid to Sahrawi refugees in their Algerian-based refugee camps, and vocally advocate in favour of the Sahrawi quest for self-determination over the Western Sahara before the US Congress and the United Nations. While this first mode of Evangelical humanitarian and political intervention explicitly invokes a human rights discourse and international legal frameworks, the second case-study underscores the ways in which these same actors effectively render Palestinian refugees invisible, implicitly negating international law and UN resolutions enshrining their right to return and the right to meaningful Palestinian self-determination. Ultimately, the paper addresses the implications of these contradictory Evangelical interventions through reference to international humanitarian principles, interrogating the proposed 'humanitarian,' 'political' and 'religious' dynamics in such initiatives.

**Vigneswaran, Darshan: Methodological debates in human rights research: A case study of human trafficking in South Africa Max (WP 12-07)**

Debates over human trafficking are riddled with methodological dilemmas. Agencies with vested interests in the anti-trafficking agenda advance claims about numbers of victims, level of organized traffick-

ing and scale of exploitation, but with limited data and using questionable techniques. Skeptics, pour water on these claims, by subjecting them to basic social scientific tests of validity, reliability and representativity. Yet, the same critics proffer few ways of developing valid generalizations about the nature and scope of human trafficking. The result is a debate with few shared assumptions and little common ground. This paper attempts to generate points of agreement in this debate, through the rigorous application of qualitative methods. The study draws on a case study of human trafficking in South Africa, paying attention to both the nature of exploitation in the sex industry, and the manner in which the 'rescue industry' generates practical knowledge on the subject. Drawing on extensive fieldwork conducted in the sex industry, police stations, home affairs offices and international policy-making forums, the paper explores the emergence of an anti-trafficking initiative during the 2010 World Cup of Football, and how this initiative transformed the way state institutions defined and regulated the sex industry.

**Wiesemann, Lars: Public spaces, social interaction and the negotiation of difference (WP 12-08)**

This paper explores the daily negotiation of ethnic (and other) differences in public spaces in relation to recent debates in urban studies and geography on urban encounters. Drawing on qualitative research conducted in Mülheim, a socially and ethnically diverse neighbourhood in Cologne, Germany, the paper examines how prejudices are shaped and challenged by everyday encounters in public spaces. In particular, it highlights moments of transgression and conviviality in public spaces and how such experience can lead to rethinking fixed notions towards Others. In addressing these aspects, this paper seeks to contribute to the discussion on the limits and potentials of public encounters with difference.

**Blommaert, Jan / Rampton, Ben: Language and Superdiversity (WP 12-09)**

This paper explores the scope for research on language and super-diversity. Following a protracted process of paradigm shift, sociolinguistics and linguistic anthropology are well placed to engage with the contemporary social changes associated with super-diversity. After a brief introductory discussion of what super-diversity entails, the paper outlines key theoretical and methodological developments in language study: named languages have now been denaturalised, the linguistic is treated as just one semiotic among many, inequality and innovation are positioned together in a dynamic of pervasive normativity, and the contexts in which people orient their interactions reach far beyond the communicative event itself.

From here, this paper moves to a research agenda on super-diversity and language that is strongly embedded in ethnography. The combination of linguistics and ethnography produces an exceptionally powerful and differentiated view of both activity and ideology. After a characterisation of what linguistic ethnography offers social science in general, this paper sketches some priorities for research on language and communication in particular, emphasising the need for cumulative comparison, both as an objective in theory and description and as a resource for practical intervention.

**Arnaut, Karel: Sociolinguistic Diversity – Bibliography (WP 12-10)**

This document presents published abstracts and summaries of the bibliographic references of the concept paper 'Language and superdiversity' authored by Jan Blommaert and Ben Rampton. The concept paper functions as the charter of the Working Group Sociolinguistic Diversity (WG-SLD) and is published both as an MPG Working Paper and as the opening article in the special issue Language and Superdiversities of the UNESCO journal *Diversities*

(13/2, 2011). The main reason for elaborating the bibliographic side of the concept paper is that the latter expresses well the overall background, the basic concerns, and the emergent research options of the WG-SLD. As for background, the concept paper gives an excellent overview of the main trends and achievements of sociolinguistics over the past four decades. To be sure, it presents a 'selective tradition' of ethnography-driven and ideology/power-sensitive sociolinguists like John Gumperz, Dell Hymes and Michael Silverstein. More broadly, the social and cultural theory within which this selective sociolinguistic tradition is embedded is that of Bakhtin, Bourdieu, Foucault, Goffman, Hall and Williams. Qua expressing the basic concerns of the WG-SLD, the work and ideas of many of its members can be found in the concept paper. As the authors fully acknowledge, the WG-SLD charter indeed voices ideas and research sensitivities which have been emanating and circulating among WG-SLD members for some time – indeed, far longer than the existence of the Working Group which was created in 2011. Therefore, the latter may be granted the production role of 'animator' (in Goffman's inspired terminology), which of course does not in any way misrecognize Jan and Ben's formidable authoring achievement.

Putting together a bibliography, locating published abstracts and writing summaries is not the most arousing of academic tasks. For that reason I was relieved to receive the help of the student assistants at the MPG and of all the members of the WG-SLD. Among them Cecile Vigouroux, Piia Varis, Lian Malai Madsen, and Martha Karrebæk deserve special mention as well as 'member-elect' of the Working Group, Jef Van der Aa (Babylon, Tilburg University). This bibliography is an elementary research tool as much as it is a static one; in its present form it does not allow for regular updates. For that reason the WG-SLD has opted to also develop other more flexible bibliographic instruments in the form of Endnote libraries. These can also be found in the Publication section of the WG-SLD website and will be updated every three months. Together with this basic bibliographic tool, the WG-SLD keeps its members, its

many stakeholders and the public at large posted on both its fundamental sources of inspiration and its many publications. The latter attest to the confrontation of longstanding ideas with new challenges in the form of the superdiverse world, which the WG-SLD seeks to scrutinise.

**Krause, Kristine / Alex, Gabriele / Parkin, David: Medical knowledge, therapeutic practice and processes of diversification (WP 12-11)**

This paper outlines the research interests of the Medical Diversity Working Group within the Department of Socio-Cultural Diversity at the Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen. The working group brings together scholars working on medical knowledge, therapeutic practices and diversification. While the group is in its early stages of development, we have identified three fields of inquiry that we outline in this paper.

**Alex, Gabriele / Krause, Kristine / Parkin, David / Stöcker, Stephanie: Medical Pluralism – Bibliography (WP 12-12)**

Bibliographies inevitably remain incomplete. They can never cover the whole literature existing in one field of research, not to mention the problem of defining the borders of any of such fields. Therefore, the most important task of bibliographies is to offer pathways through the literature. In order to inform the reader what kind of pathways this bibliography represents, and to clarify what the bibliography does not include, a few words about its construction are in order.

We offer with this bibliography a thematic clustering of publications on medical pluralism – meaning the co-existence of different therapeutic practices in one context – including biomedicine, spiritual healing, herbal medicine, and so called alternative and complementary medicines. Although facets of medical pluralism have been touched upon in earlier studies,

e.g. on cosmologies, spiritual protection, and healing, the topic came into full swing only in the 1970s. This bibliography therefore covers classical studies from the 1970s up to very recent work.

The articles are grouped under different headings representing key topics in the discussion. The grouping of single articles or books is however in many cases problematic, because of overlaps between the topics.

**Ye, Junjia: Working men: Bangladeshi migrants in the global labour force (WP 12-13)**

In this paper, I illustrate that Bangladeshi male migrants are now part of a vast pool of inexpensive and mobile workers that are maintained as such because of powerful structures of inequality that require the extraction of their labour at both the global and local scale. These low-waged migrants' occupy particular positions in Singapore's segmented labour market – a point which remains the backdrop of my argument. Drawing upon migrants' own narratives, I examine how Bangladeshi men make sense of their labour migration to Singapore, particularly after they fall out of work. With reference to Bourdieu's notions of class and habitus, I demonstrate that their responses are not only based upon instrumental calculation but are also powerfully shaped by a complex set of normative gendered formations which can further constrain their voices. I argue here that these masculine normativities cannot only be reduced to patriarchy but further, become a means for the reproduction of class position.

**Cieslik, Anna: Transnational mobility and family planning decisions. A case study of skilled Polish migrant women (WP 12-14)**

The aim of this paper is to explore the tension between the transnational mobility of skilled women migrants and their rootedness in place when it comes to childrearing. On the basis of my research



on skilled Polish migrants in the United Kingdom, I investigate if and how family planning decisions influence their international migration trajectories. The paper suggests ways in which to improve existing migration and labor market policies in order to encourage migrant women's labor market participation. It also fills in the gap in migration literature concerning the interaction between the productive and reproductive spheres.

My findings suggest that the comparative advantages and disadvantages of having children in Poland versus in the UK are important factors influencing the mobility of skilled migrant women.. A primary consideration pulling these women back to Poland is the availability of childcare help from the family. The UK, on the other hand, is an attractive location because of the child-friendly provisions offered by most employers. Emotional attachment to home and family tends to tip the scales towards returning to Poland. The reproductive choices made by skilled migrant women, frequently on the basis of emotional and not 'rational' calculations, are directly linked to the free movement of people in the European Union Market to.

#### **Pottie-Sherman, Yolande: Markets and Diversity – Annotated Bibliography (WP 12-15)**

This document represents the first and second phase of a project to build an inventory of key literature on the subject of 'markets and diversity'. The first phase involved a literature search and compilation of 100 bibliographic items. The second phase involved the annotation of 40 of these items. The third phase consisted of a synthetic overview of this literature, and was published as an MMG Working Paper 11-03, 'Markets and Diversity: An Overview'.

The literature was compiled using various databases, web search tools, and a range of search terms. I combined search terms indicating the type or region of markets (i.e. 'Bazaar', 'souq', 'fea', 'feira', 'open-air market', 'open market', 'farmer's market', 'street market') with indicators of diversity (i.e. 'ethnic', 'im-

migrant', 'class', 'race', 'gender'). Other more specific thematic terms (i.e. 'cosmopolitanism', 'entrepreneurship', 'inclusion', 'interaction', 'Orientalism' and so on) were also used. There were no restrictions as to time period, region, or publishing date, although the emphasis is on recent work in the field. The entries focusing most specifically on diverse markets were selected for more thorough annotation.

Section I of this paper presents the bibliographic abstracts, organized by research theme (please see WP 11-03 for a detailed explanation). This section includes only published abstracts. Where no abstract was supplied, I provide a brief summary of the entry. Note: the research themes are not mutually exclusive, and the abstracts may appear under more than one heading. An \* preceding an entry indicates that the source is annotated in section II.

Section II contains the annotations, organized alphabetically, by the author's last name. For each of these annotations, I provide the 1) disciplinary background of the author(s) and, where possible, their institution; 2) research questions; 3) conceptual framework; 4) group studied; 5) methodology; 6) findings; and 7) significance of the research to the field. In Section III, the references are organized by region (I use the

United Nations regional scheme).

#### **Molina, José Luis / Petermann, Sören / Herz, Andreas: Defining and Measuring Transnational Fields (WP 12-16)**

Transnational social *fields* and transnational social *spaces* are concepts used interchangeably in transnational literature. Although both of them refer to the complex of connections between borders, each of them represents a different – and complementary – perspective. In this paper, it will be argued that the adoption of the social networks approach by transnational studies actually inherited two different traditions for studying relational phenomena: the anthropological egocentric or personal network tradition and the sociological or whole network tradi-

tion. “Transnational fields” would reflect the former and “transnational spaces” would reflect the latter. In this way, transnational fields would be especially feasible for studying embeddedness in given places, whereas transnational spaces would be useful for studying dynamics between regions, representing two different levels of analysis of the same range of phenomena.

The operationalisation of the concept of transnational fields suggested in this paper involves a) the collection of ensembles of personal networks, b) the selection of a focal place, and c) the assessment of types and levels of embeddedness in the identified field using the method of Clustered Graphs, and the Index of Qualitative Variation. This proposal will be exemplified with the data collected in Barcelona from three groups (Chinese, Sikh and Filipino, N=25 in each group, 30 alters by ego). Finally, the pros and contras of the proposal will be discussed.

**Horstmann, Alexander: Creating Non-State Spaces: Interfaces of Humanitarianism and Self-Governance of Karen-Refugee Migrants in Thai Burmese Border Spaces (WP 12-17)**

This paper examines the interfaces of local community based humanitarian organizations with displaced Karen people in Thai-Burmese border spaces and their claims for cultural rights. It argues that Karen people have to organize themselves in a context where they do not have access to social welfare of the state and in which the state is hostile and oppressive to them. Applying Merry’s thesis on the localization and vernacularization of international rights frameworks in the local context, the paper explores the context of power in which different humanitarian actors intervention in the local conflict zone.

The author finds that Karen displaced people have differentiated access to humanitarian assistance and that powerful organizations like the Karen National Union are able to benefit while essentializing Karen culture and suppressing internal difference among

the Karen to position itself towards the international donor community, thereby becoming “liked” or “preferred” refugees. The paper then also looks at secular and faith-based local humanitarian groups and finds that these groups are deeply embedded in local society and thus able to help effectively. Karen displaced people thus create non-state spaces in border spaces by establishing partnerships with local humanitarian organizations that act as brokers and mediators of international organizations and donors.

**Heil, Tilmann: Fragile convivialities: Everyday living together in two stateless but diverse regions, Catalonia and Casamance (WP 12-18)**

Numerous immigrants from Casamance, the southern region of Senegal, currently dwell in Catalonia, the northeast of Spain. Based on anthropological fieldwork in these two sites, I address the regional discourses and practices of conviviality, the process of living together in a shared locality. This parallels and supplements other aspects of Senegalese migrations such as a strong associational life, trading and religious networks, transnational migration patterns, and an economic motivation for migration.

Many of the Casamançais immigrants share a discourse of a specific Casamançais way of *cohabitation* between ethnicities and religions. The local European counterpart is the Catalan model of social integration called *convivència*. My analysis shows, first, that the way Casamançais migrants experience and live conviviality in Catalonia is not fully equivalent to practices and discourses in Casamance. Second, apart from regional references, national and global ones are also meaningful for understanding everyday life. Nonetheless, the regional experience in the Casamance offers at least three important reference points: religious *cohabitation*, multilingualism, and an awareness of internal cultural diversity. They continue to be a relevant framework for contextualising everyday life in Catalonia.

**Jung, Jin-heon: Some Tears of Religious Aspiration: Dynamics of Korean Suffering in Post-War Seoul, South Korea (WP 12-19)**

This paper aims to demonstrate urban religious aspirations that articulate Protestant churches' socio-political location in the Seoul landscape through analyses of some prominent Korean church founders' conversion narratives. By historicizing and contextualizing religious accounts that have mobilized a series of massive conversions in post-war South Korea, I want to shed light on a nucleus of Korean Christian practices that arise out of the aspirations that inspire a war-scarred people in search of a better life in this world and the next. My preliminary comparative analyses of some Korean church founders' religious accounts reveal that suffering, whether personal or national, appears as central in the narrativization of their conversion experiences and serves to further the church traditions they founded. With comparative analyses of two religious leaders' contributions to Christianity, this article discusses the extent to which past suffering serves to foster a religious aspiration that is reified with the increasing number of mega-churches in Seoul's metropolitan landscape, and, through missions, on the world map.

**Alunni, Lorenzo: "After all, they are nomads, aren't they?": Roma transnationalism and health issues (WP 12-20)**

For Roma groups living in Italy, nomadism is a trait that is simultaneously externally attributed to them as a "cultural typical characteristic" and shaped by the state, while also determining groups' transnational dynamics as an internal response to the power technologies that Roma encounter in the field of

healthcare. In this context, medical transnationalism plays a role in the personal networks of Roma citizens who prefer to travel to the countries of their families' origin for healing purposes rather than rely on the Italian public health system due to their problematic relationships with it. This configuration leads subjects to a forced integration of multiple complementary and incomplete medical approaches (the Italian health system, that of their origin country, their cultural approach to the body, etc.), resulting in a medical fragmentation directly shaped by the Roma's precarious forms of citizenship and the public policies developed to address their issues. The aim of this text is to analyse, through an ethnographic case, how health policies participate in the construction of a state of permanent exception nourished by the forced mobility of people engaged in a settling process.

**Petermann, Sören / Heywood, Joe / Hewstone, Miles / Hüttermann, Jörg / Schmid, Katharina / Schmitt, Thomas / Schönwälder, Karen / Stolle, Dietlind / Vertovec, Steven (with TNS Emnid): The "Diversity and Contact" (DIVCON) Survey 2010 (wave 1) - Technical Report (WP 12-21)**

The "Diversity and Contact" (DivCon) project investigates the consequences of diversity on social interactions between individuals with and without migration background and on selected attitudes. The main empirical component of this project is a survey conducted in neighbourhoods of German cities. This technical report is about the first wave of a longitudinal survey with about 2,500 respondents. The report outlines the sample design of the entire study, the survey implementation, a test of representativeness, and information about themes and operationalisations of the questionnaire.

## Diversities

*an online journal published by  
UNESCO and MMG*



**Publication Director:** Paul de Guchteneire, UNESCO

**Editor:** Gabriele Alex, Eberhard Karls  
Universität Tübingen

**Co Editor:** Amber French, UNESCO

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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.

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#### Skilled Migration and the Brain Drain

**14/1** (2012)

Guest Editors: Any Freitas, Antonina Levatino,  
Antoine Pécoud

#### Language and Superdiversities

**13/2** (2011)

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Massimiliano Spotti

#### Female Migration Outcomes:

##### Human Rights Perspectives

**13/1** (2011)

Guest Editors: Nicola Piper and Amber French

#### Depicting Diversities

**12/1** (2010)

Guest Editor: Steven Vertovec

## 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:

#### African Trading Post in Guangzhou: Emergent or Recurrent Commercial Form?

Sylvie Bredeloup

#### We Are what We Eat: Food in the Process of Community Formation and Identity Shaping among African Traders in Guangzhou and Yiwu

Adams Bodomo; Enyu Ma

#### China's 'Chocolate City': An Ethnic Enclave in a Changing Landscape

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#### 'Entangled in Tokyo': Exploring Diverse Pathways of Labor Market Incorporation of African Immigrants in Japan

Djamila Schans

#### Bushfalling at All Cost: The Economy of Migratory Knowledge in Anglophone Cameroon

Maybritt Jill Alpes

## Global Networks

*a journal of transnational affairs*

Editor: **Alisdair Rogers**, Oxford Univ.  
 Co-Editors: **Robin Cohen**, Oxford University,  
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 Editorial Assistant: **Christiane Kofri**, MPI MMG  
**Sabine Trittler**, MPI MMG

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.

### Recently published – special issues:

#### Transnational Mobilities for Care: Rethinking the Dynamics of Care in Asia

Guest editors: SHIRLENA HUANG, THANG LENG LENG and MIKA TOYOTA

#### Greater China and the Challenges of Global Production Networks

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Guest editors: BEN DERUDDER and FRANK WITLOX

#### Vernacularization on the Ground: Local Uses of Global Women's Rights in Peru, China, India and the United States

Guest editors: PEGGY LEVITT and SALLY ENGLE MERRY



### Recently published – articles:

#### Remapping Social Inequalities in an Age of Climate Change: For a Cosmopolitan Renewal of Sociology

ULRICH BECK

#### Variegated Neoliberalization: Geographies, Modalities, Pathways

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#### Political Cultures and Transnational Social Fields: Chileans, Colombians and Canadian Activists in Toronto

PATRICIA LANDOLT and LUIN GOLDRING

#### Migrants as Strategic Actors in the European Union's Global Approach to Migration and Mobility

MICHAEL COLLYER

#### Recession and International Corporate Mobility

JOHN SALT and PETER WOOD

#### Governing Transnational Social Problems: Public Health Politics on the US-Mexico Border

JULIE COLLINS-DOGRUL

#### Divergent Engagements: Roles and Strategies of Taiwanese and Mainland Chinese Returnee Entrepreneurs in the IT Industry

YU ZHOU and JINN-YUH HSU

#### Reflexive Particularism and Cosmopolitanization: The Reconfiguration of the National

DANIEL LEVY, MICHAEL HEINLEIN and LARS BREUER

#### Why do States Enfranchise Citizens Abroad? Comparative Insights from Mexico, Italy and Belgium

JEAN-MICHEL LAFLEUR



## Films

### Embrace

Directors: Dan Smyer Yu and Pema Tashi

Producer: Dan Smyer Yu

Pre-production ethnographic work:  
Dan Smyer Yu

Film type: documentary

Length: 55 min.

Nominated for award at the First Beijing International Film Festival, 2011.



#### Synopsis

This documentary presents the complex reciprocal saturation of human communities, gods, Buddha Dharma, and natural landscape marked with religious significance. Through the narratives of a father and a son, this film illustrates both the transcendental and inter-sentient dimensions of Tibetan sacred sites and of their ecological significance. It documents a ritualized relationship of people and the place of their dwelling and natural surroundings. The juxtaposition of the cinematic narratives of the father and the son brings the audience a new sublime height of eco-spiritual reflections on the present and future states of our Planet Earth.

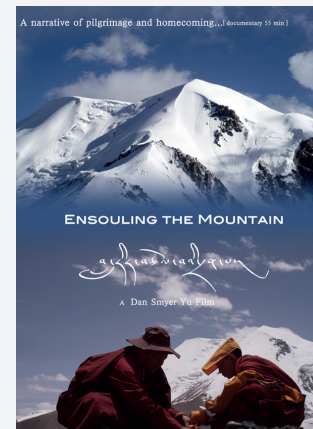
### Ensouling the mountain

Director: Dan Smyer Yu

Pre-production fieldwork: Dan Smyer Yu

Film type: documentary

Length: 55 min.



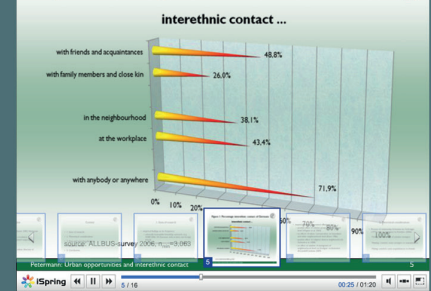
#### Synopsis

This ethnographic film documents a pilgrimage of lamas, scholars, writers, filmmakers, and students to Mt. Amne Machen (Amne Machin), one of the nine Tibetan sacred mountains, located in Golok, Amdo, currently in Qinghai Province of China. Most pilgrims, as an integral part of the film crew, are both behind and forefront of different scenes. The film crew pulls its focus on how Amne Machen symbolizes home, belonging, and humanization of one's native landscape. As Amne Machen is known as *lha-ri* or "soul-mountain" to which local communities and prominent historical figures entrust their collective memories, the sense of home and place-making are the primary topics of the pilgrims' reflections. Through the narratives of the pilgrims and cinematic capturing of the awe-inspiring landscape of the mountain, this film relives powerfully gripping moments when place becomes a placeless, flowing cultural consciousness in the minds of the pilgrims.

# Online Resources



Figure 1: Percentage interethnic contact of Germans



## ... on Global Religion

Religion represents one of the oldest long-distance institutions, sets of practices, affiliations/identities e.g. -

- missionaries and teachers
- pilgrimage and exile
- trade and conquest





### Blogs

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

**Alexander Horstmann, January 2010**  
**Doing fieldwork with religious missionary networks - examples from the Tablighi Jama'at al-Dawa and Christian Baptist missionaries in Northwestern Thailand**



Doing fieldwork with religious missionary networks is a methodological challenge. In order to get an insider perspective, it is necessary to have access to the religious movement. This is not an easy task. In the November blog, Boris Nieswand showed that the fieldwork entry in ...

**Sophorntavy Vorng, February 2010**  
**Angst and enlightenment in the City of Angels**



Thailand abounds with images of the Buddha's half-lidded eyes and mysteriously serene smile, which beckon toward a not so well kept secret: his solution to the universal question of human suffering. This was encapsulated in the Four Noble Truths, namely, that all life is suffering, that the reason ...

**Yuqin Huang, March 2010**  
**Christianity, space and gender in the Chinese Christian community in the UK: Tracing a trajectory**



From October 2009 to January 2010, for 11 weeks or so, I was travelling around England, doing research on Chinese Christian community. This research interest was first

prompted by my experiences of being converted and involved in a Chinese Christian church for four years in England. Due to ...

**Jovan Maud, April 2010**  
**Windows to a virtual field**



I begin my blog post with a look out my window. I have a view of the garden behind the Max Planck villa which houses the Religious Diversity department. Trees are blossoming. Workers are out there, landscaping a Japanese garden. It's a peaceful scene. Good for writing you would say. And this is ...

**Dorottya Nagy, June 2010**  
**Social sciences, theology and many coffee cups**



Not long after I started my work at the Max Planck Institute, I attended a conference – the first one in my new position. During the coffee break the first intermingling with my fellow participants took place; the same old ritual of new comers attempting to get to know each other, always eased by ...

**Justine Buck Quijada, August 2010**  
**Ties that bind: The emotional entanglements of ethnography**



I first met Bair Zhambalovich in Ulan Ude in 2004. He is the Director of the shaman's organization with whom I worked as part of my dissertation research. Ulan Ude is the capital city of the Republic of Buryatia, part of the Russian Federation. Buryats are an ethnic group, closely related to Mongolians, who, for the most part, live in the area ...

**Steven Vertovec, September 2010**  
**Diversity, cosmopolitans and locals**

More than ever before, today more people are moving from more places to more places. Over the past twenty-five years, there has not only been a substantial increase in, but also a remarkable diversification of, international migration flows. While United Nations statistics ...



research. I am currently doing medium-N research and will therefore discuss the challenges of being 'in between'. I am responsible for a project ...

**Robin Cohen, October 2010**  
**Emphatic beginnings: From culture contact to creolization**

Following the publication of Jeremy Rifkin's *The Empathic Civilization: The Race to Global Consciousness in a World in Crisis* (Tarcher/Penguin 2010), Steve Vertovec's blog [provide link] on this site provides an excellent entry into contemporary debates on how we can foster empathy. I would ...



**Vibha Joshi, June 2011**  
**An anthropologist among believers**

Are you a Christian? No! How do you expect to understand what we are doing here, if you do not have faith? I was confronted with a series of questions when I walked in to the personal prayer centre that was part of the larger healing prayer meeting being held in Dimapur, Nagaland in February 2011. This interrogation was also the result of my decision on that particular day to go...



**Daniel Audéoud, December 2010**  
**Checking the signs**

Do you know how to recognize a counterfeit banknote if you see one? Have you ever knowingly come across one? Or are there chances you could have had (or have right now) one without knowing it? Such questions we seldom ask ourselves, unless confronted with practices that do bring the issue to the fore. As you may ...



**Peter van der Veer, September 2011**  
**After 9/11**

The 9/11 attack on the USA has had a huge impact on world politics. The collapse of the twin towers of the World Trade Center in New York remains one of the most powerful images signifying the vulnerability of modern societies for terrorist attacks. Common people who live their everyday life far away from the battle fields of contemporary conflict have become deeply aware of the fact that terrorism is ...



**Stefan Lindemann, April 2011**  
**Being 'in between' – the challenges of doing medium-N research**

Most of my colleagues have used their blogs to talk about fieldwork they have conducted in the context of their small-N studies. Sören has reflected upon the advantages and disadvantages of doing large-N



**Laavy Kathiravelu, October 2011**  
**Fieldwork at 'home'**

When I first met my fellow researchers on the GlobalDiversities project, I was struck that we were all "locals" in the cities we were going to study. If not born in those cities, we had each lived for an extended period of time in the field sites we were about to research. Anthropologists doing fieldwork in their own home countries ...





**Nathaniel Roberts, January 2012**

**Time, order, and the ethical in the production of ethnographic knowledge**

Since coming to Max Planck I have begun to measure my readings in inches. Today I gathered the articles I have read over the last 4 weeks; combined with the pages of handwritten notes I have taken on both readings and seminar presentations, the stack was 4.5 inches high. Without the underlinings ...



**Raji Matshedisho, February 2012**

**Reflections on video log**

The video log was captured starting from the corner of Goldreich and Banket Streets into Berea Park entrance in Catherine Avenue. It was captured during the visit of the film crew (Dorte and Anna). Firstly, at the moment I began filming I immediately felt a separation. ...



**Dan Smyer Yu, June 2012**

**Embrace – Dan Smyer Yu on film making**

Embrace is my first professionally-intended film co-directed with Pema Tashi, a dear friend of mine. I also know his father well – everyone in Amdo [a Tibetan region] calls him Akha Parwa, a renowned radio broadcaster. His voice has resonated among Amdo Tibetans for at least four decades. I would not call our film a full visual anthropology ...



**Jayeel Serrano Cornelio, July 2012**

**Youth studies and emancipation**

The reflections offered in this blog are drawn from my experience having conducted doctoral work on youth in the Philippines. Sponsored by the Asia Research Institute, my project was about



what being Catholic means to Filipino youth today. I conducted interviews and focus group discussions with around 100 tertiary students across different disciplines ...

**Dan Smyer Yu, September 2012**

**Thoughts from Shanghai's Bund**

I'm in Shanghai again for fieldwork. For my first book I was here half a decade ago working on the irrational, fluid nature of money and religion (Buddhism) among urbanites in China. I returned with the same interest this summer but am developing more interest in "everyday religion" or "lived religion," meaning ...



**Dan Smyer Yu, October 2012**

**Ensouling the mountain**

This ethnographic film documents a pilgrimage of lamas, scholars, writers, filmmakers, and students to Mt. Amne Machen (Amne Machin), one of the nine Tibetan sacred mountains, located in Golok, Amdo, currently in Qinghai Province of China. Most pilgrims, as an integral part of the film crew, are both behind and forefront of different scenes. The film crew pulls its focus on how...



**Jörg Hüttermann, November 2012**

**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 ...



## Interviews

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



**Interview with Ash Amin (Cambridge)**

conducted by Franziska Meissner



**Interview with Arjun Appadurai (New York)**

conducted by Tam Ngo



**Interview with Lourdes Arizpe (Mexico)**

conducted by Theresa Funke



**Interview with Ulrich Beck (Muenchen)**

conducted by Karen Schönwälder



**Interview with Thomas Blom Hansen (Amsterdam)**

conducted by Gabriele Alex



**Interview with Rogers Brubaker (Los Angeles)**

conducted by Franziska Meissner



**Interview with Robin Cohen (Oxford)**

conducted by Magdalena Nowicka



**Interview with John Eade (London)**

conducted by Christiane Kofri

**Interview with Thomas Faist (Bielefeld)**

conducted by Magdalena Nowicka

**Interview with Nancy Foner (New York)**

conducted by Boris Nieswand

**Interview with Farida Tilbury Fozdar (Perth)**

conducted by Darshan Vigneswaran

**Interview with Andre Gingrich (Vienna)**

conducted by Stefan Lindemann

**Interview with Nina Glick-Schiller (Manchester)**

conducted by Susanne Wessendorf

**Interview with Nilüfer Göle (Paris)**

conducted by Weishan Huang

**Interview with Ralph Grillo (Sussex)**

conducted by Christiane Kofri

**Interview with Miles Hewstone (Oxford)**

conducted by Sören Petermann

**Interview with Thomas Hylland Eriksen (Oslo)**

conducted by Monika Palmberger

**Interview with Matthias Koenig (Göttingen)**

conducted by Gabriele Alex

**Interview with Loren Landau (Johannesburg)**

conducted by Daniel Volkert

**Interview with Brendan O'Leary (Pennsylvania)**

conducted by Karen Schönwälder

**Interview with Ewa Morawska (Essex)**

conducted by Christiane Kofri

**Interview with Bruno Riccio (Bologna)**

conducted by Tilmann Heil

**Interview with Manuel A. Vasquez (Florida)**

conducted by Monika Palmberger

**Interview with Josh DeWind (New York)**

conducted by Sören Petermann

**Interview with Amanda Wise (Sydney)**

conducted by Cihan Sinanoglu

## On-line lectures

Videos from lectures given by distinguished researchers at the MPI MMG.

Ash Amin, Durham University:

**“Cities and the ethic of care among strangers”**

Helen Baykara-Krumme, Chemnitz:

**“Families, intergenerational transmission, transnational links: Interactions between Turkey and Germany”**

Solomon Benjamin, Bangalore:

**“Intersections between Indian and Chinese vernacular urbanisms”**

John R. Bowen, St. Louis:

**“Why there is no ‘European Islam’: Contrasting contours of Islam in England and France”**

José Casanova, Washington, DC:

**“Religion and globalization”**

Kenneth Dean, McGill University:

**“Mapping Chinese temple networks in Southeast Asia”**

Markus Dressler, Istanbul:

**“Secularism and religion-making: The case of Turkey”**

Jörg Dürschmidt, Kassel/Wien:

**“No longer at ease: East German home comings in urban context”**

David Gellner, Oxford:

**“Building Theravada Buddhist networks in Nepal and beyond”**

Stephan Feuchtwang, London:

**“Hospitality to ghosts, in China and elsewhere; the problem of being human”**

Marie-Claire Foblets, Halle/Saale:

**“Secularism and religious pluralism in Europe: Current legal challenges”**

Alberto Gomes, Melbourne:

**“Civility and intercultural relations in Goa (India) and Malaysia”**

Virginie Guiraudon, Paris:

**“Does the EU help to promote diversity? The anti-discrimination directives and their implementation”**

Chris Hann, Halle/Saale:

**“Universalist faiths and particularist identities: Islam, socialism and Minzu in Eastern Xinjiang”**

Marc Helbling, Berlin:

**“Framing immigration. Varieties of arguments, actors and opportunity structures”**

Kristin Henrard, Rotterdam:

**“Differential protection of the right to equal treatment for religious and ethnic minorities: International legal perspectives”**

Birgit Meyer, Amsterdam:

**“Aesthetics of persuasion. Global Christianity and Pentecostalism’s sensational forms”**

David Palmer, Hong Kong:

**“Transnational Daoist dis-orientations and the predicament of modern spirituality”**

Wendy Pullan, Cambridge:

**“Sacred frontiers: The reinvention of everyday life in Jerusalem’s old city”**

Shalini Randeria, Zurich:

**“The (un)making of policy in the shadow of the World Bank: Mumbai urban transport project, infrastructure development and urban resettlement”**



Vyjayanthi Rao, New York:

**"The dity as stage: Speculative violence and the violence of speculation"**

Larissa Remennick, Tel Aviv:

**"From state socialism to state Zionism: Former Soviet Jewish immigrants in the ethno-national mosaic of Israel"**

Joel Robbins, San Diego:

**"Anthropology, Pentecostalism and the New Paul: Conversion, event, and social transformation"**

Olivier Roy, Florenz:

**"Religion and culture: The growing gap"**

Oscar Saleminck, Amsterdam:

**"The politicization of religion and the sanctity of Human Rights in contemporary Vietnam"**

Oliver Schmidtke, Victoria:

**"Liberal democracies and the challenge of accommodating diversity – a transatlantic perspective"**

Karen Schönwälder, Göttingen:

**"Mythen und Missverständnisse zur türkischen Migration in die Bundesrepublik"**

Judith Squires, Bristol:

**"Institutionalising intersectionality? Reflections on the British experience"**

Frances Stewart, Oxford:

**"Horizontal inequalities and conflict: Understanding group violence in multiethnic societies"**

Sophie Watson, UK:

**"Public affect effects: Enacting in/civilities in public space"**

Anja Weiß, Duisburg-Essen:

**"Contextualizing inequalities. A critique of methodological nationalism in research on social inequality"**

Monika Wohlrab-Sahr, Leipzig:

**"Multiple secularities: A cultural sociological approach"**

Da Wu, Shanghai:

**"Ethno-cultural capital and re-migration in Shanghai"**

Li Zhang, Davis:

**"Refashioning the self through new therapeutics in urban China"**

## Powerpoint presentations

A collection of selected powerpoint slides from lectures of researchers of the Institute.



Boris Nieswand:

- Development and diaspora. Ghana and its migrants
- Diversität und jugendamtliche Praxis
- Ethnografie von Organisationen im transnationalen Feld

Sören Petermann:

- Neue Stadt = neue Freunde? Auswirkungen eines Wohnortwechsels auf das individuelle Sozialkapital (with Natascha Nisic, Friedrich-Alexander-Universität Erlangen-Nürnberg)
- Urban opportunities and interethnic contact in German communities

Steven Vertovec:

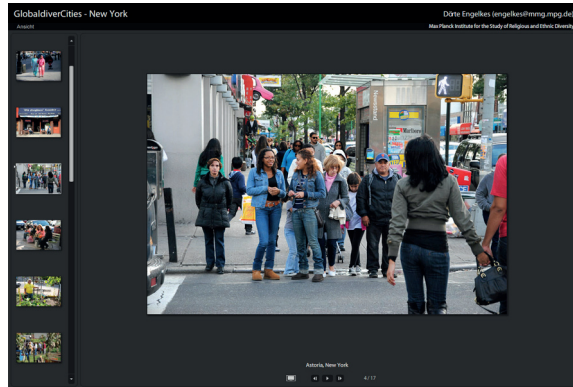
- Dimensions of migrant transnationalism
- Super-diversity in Frankfurt
- Towards 'post-multiculturalism'?
- Towards 'post-multiculturalism'? (Hildesheim)
- Understanding 'cosmopolitan practices'

## Fieldwork photo gallery

A collection of photographs representing the fieldwork activities of our researchers.

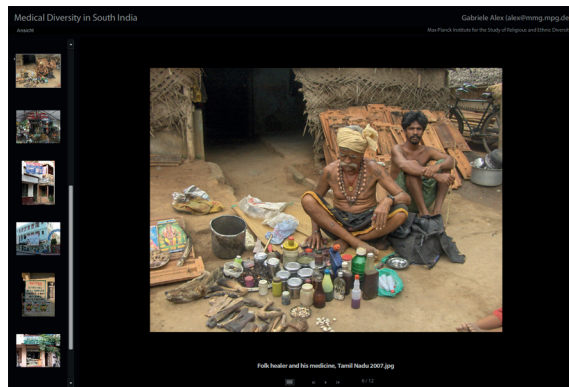
Dörte Engelkes

### GlobaldiverCities - New York



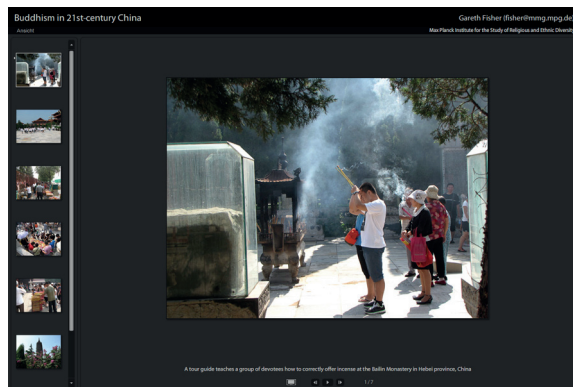
Gabriele Alex

### Medical diversity in South India



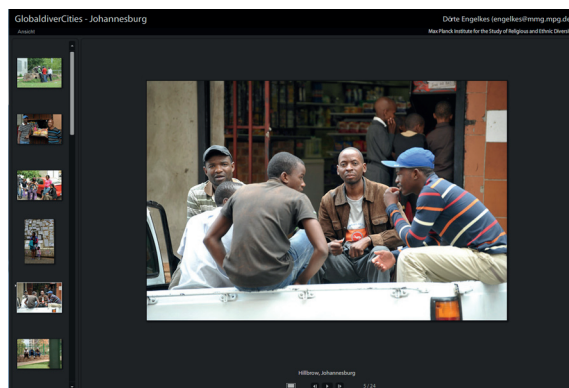
Gareth Fisher

### Buddhism in 21st-century China



Dörte Engelkes

### GlobaldiverCities - Johannesburg



Alexander Horstmann

### Karen baptist Christian networks in refugee camps, Thailand-Burma border



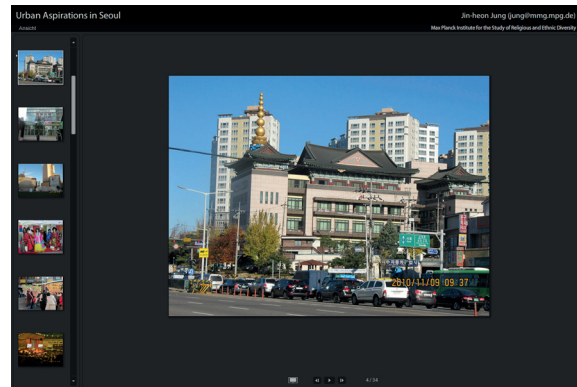
### Weishan Huang

#### Pluralism among ethnic Chinese immigrants in New York



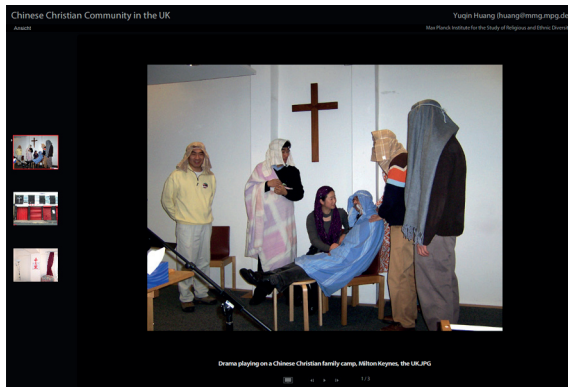
### Jin-heon Jung

#### Urban aspirations in Seoul



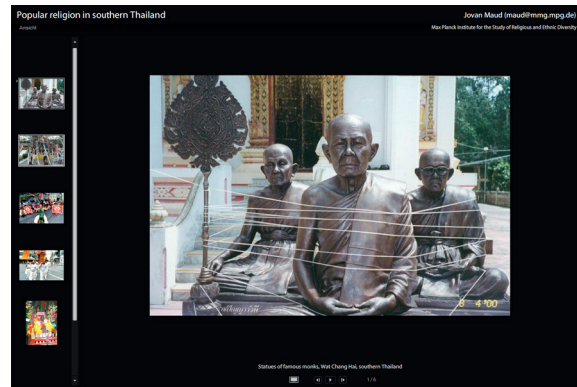
### Yuqin Huang

#### Chinese Christian community in the UK



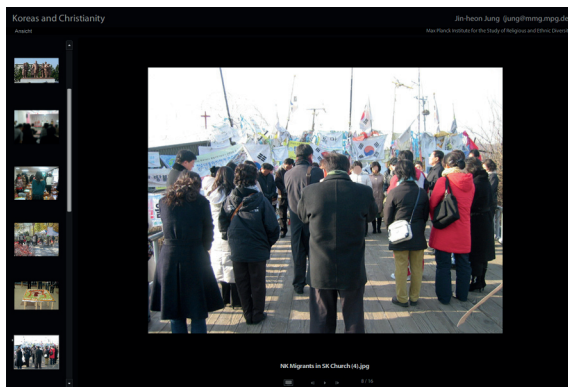
### Jovan Maud

#### Popular religion in southern Thailand



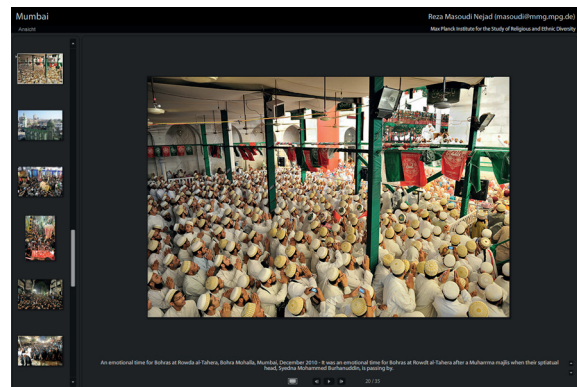
### Jin-heon Jung

#### Koreans and Christianity



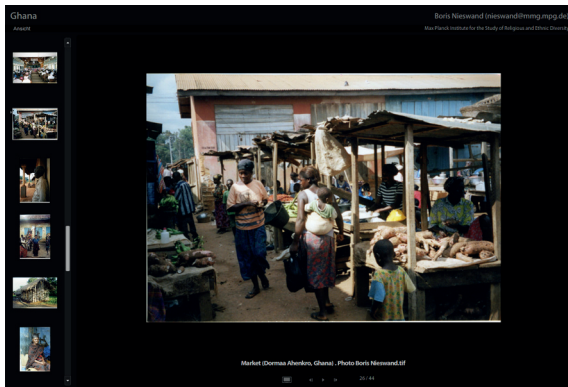
### Reza Masoudi Nejad

#### Mumbai





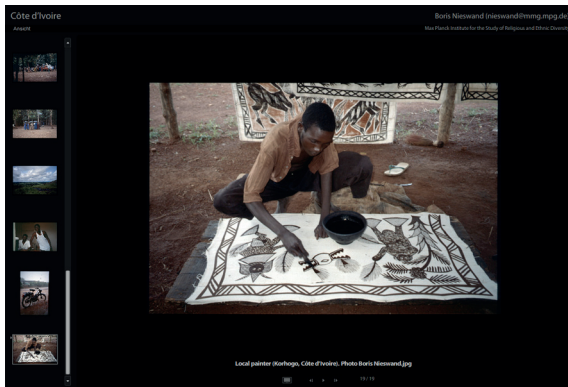
**Boris Nieswand**  
**Ghana**



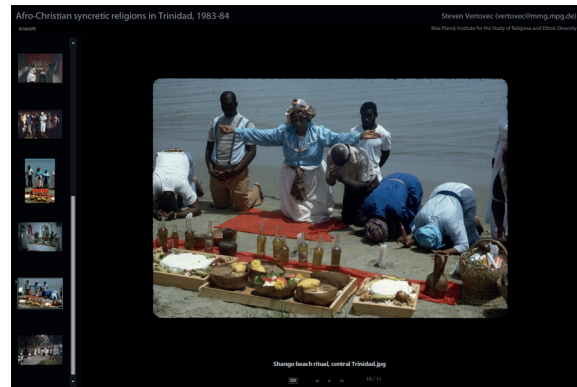
**Justine Buck Quijada**  
**Buddhist and Shamanic revival in the Republic of Buryatia, Russian Federation**



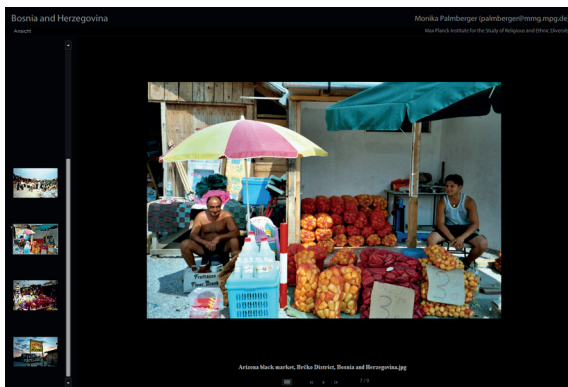
**Boris Nieswand**  
**Côte d'Ivoire**



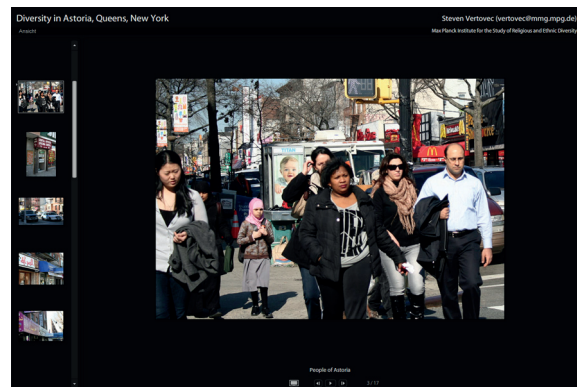
**Steven Vertovec**  
**Afro-Christian syncretic religions 1983-84**



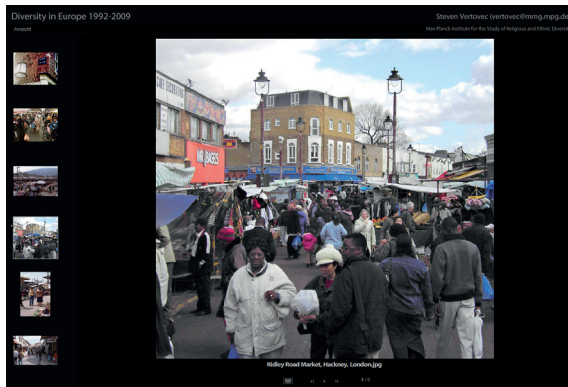
**Monika Palmberger**  
**Bosnia and Herzegovina**



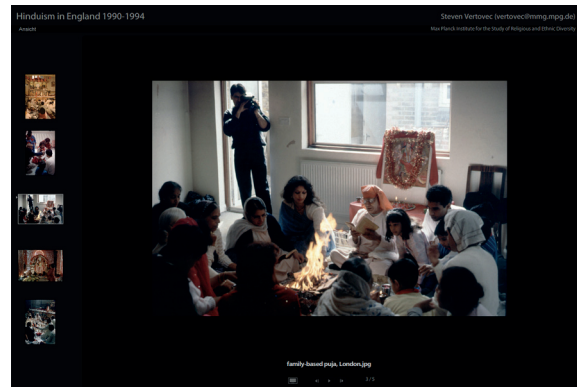
**Steven Vertovec**  
**Diversity in Astoria, Queens, New York**



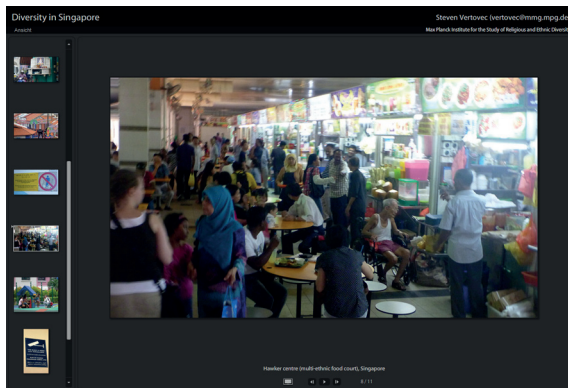
### Steven Vertovec Diversity in Europe 1992-2009



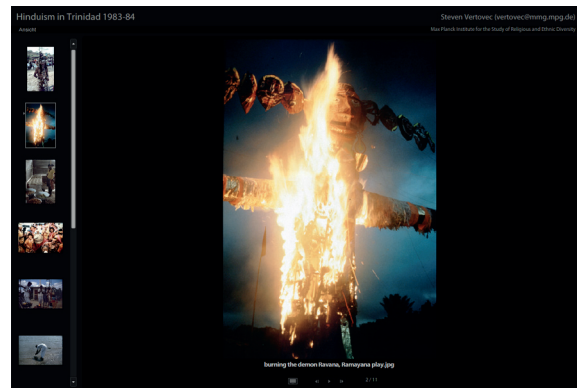
### Steven Vertovec Hinduism in England 1990-1994



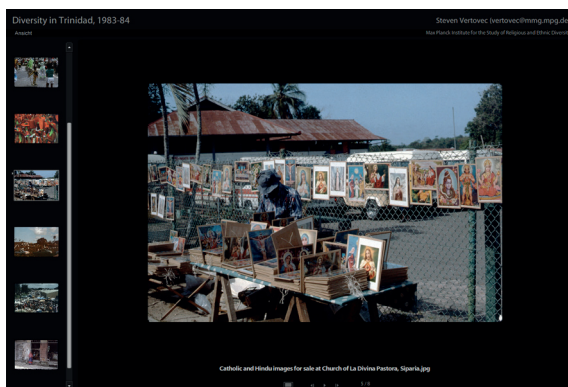
### Steven Vertovec Diversity in Singapore



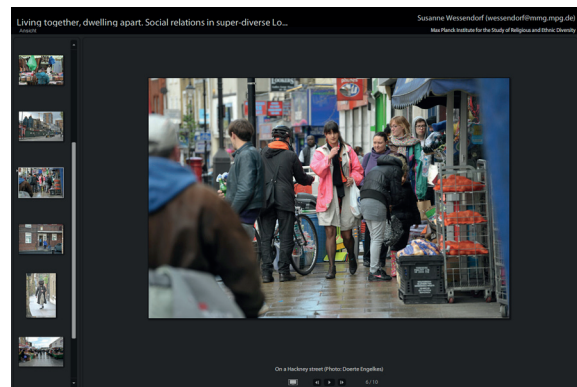
### Steven Vertovec Hinduism in Trinidad 1983-84



### Steven Vertovec Diversity in Trinidad 1983-84



### Susanne Wessendorf Living together, dwelling apart. Social relations in super-diverse London





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

Hermann-Föge-Weg 11  
37073 Göttingen

Tel.: +49 (551) 4956 - 0  
Fax: +49 (551) 4956 - 170

info@mmg.mpg.de

[www.mmg.mpg.de](http://www.mmg.mpg.de)

