

10. Bibliographie

- #unteilbar denken – Über schwierige Solidaritäten. (2019). Abgerufen 29. Mai 2020, von https://www.youtube.com/watch?time_continue=1&v=R4cc6pYoc6M&feature=emb_logo
- Acosta, R. (2009). Mapping Solidarity: How Public Anthropology Provides Guidelines for Advocacy Networks. *Toward Engaged Anthropology*, 3, 118-131. <https://doi.org/10.3167/aia.2009.160304>
- Alfred, T. (1995). *Heeding the Voices of our Ancestors. Kahnawake Mohawk Politics and the Rise of Native Nationalism*. Toronto, New York, Oxford: Oxford University Press.
- Alfred, T. (1999). *Peace, Power, Righteousness. An Indigenous Manifesto*. Toronto, New York, Oxford: Oxford University Press.
- Alfred, T. (2016). Reconciliation as Recolonization [video]. Abgerufen 25. November 2019, von <https://taiaiake.net/2016/10/03/reconciliation-as-recolonization-highlights/>
- Amnesty International Canada. (2017). Activism Skills: Land and Territory Acknowledgement. Abgerufen 25. November 2019, von <https://www.amnesty.ca/blog/activism-skills-land-and-territory-acknowledgement>
- Anderl, F. (2019). After Cosmopolitanism. Leftist Nationalism and the Project of Transnational Solidarity. *Conference »The Contentious Politics of Solidarity«*. Florenz.
- Antweiler, C. (1996). Engagierte Ethnologie in Deutschland – neuralgische Punkte der aktuellen Diskussion. In F. Bliss & S. Neumann (Hg.), *Ethnologische Beiträge zur Entwicklungspolitik* 3. Bonn: Politischer Arbeitskreis Schulen e.V.

- Arndt, S., Eggers, M. M., Kilomba, G., & Piesche, P. (2009). *Mythen, Masken und Subjekte: kritische Weißseinsforschung in Deutschland* (2., überar.). Münster: Unrast.
- Bachmann-Medick, D. (2012). Translation-A Concept and Model for the Study of Culture. In D. Bachmann-Medick, H. Carl, W. Hallet, & A. Nünning (Hg.), *Travelling Concepts for the Study of Culture* (S. 23-44). Berlin, Boston: De Gruyter.
- Bauder, H., & Juffs, L. (2019). ›Solidarity‹ in the migration and refugee literature: analysis of a concept. *Journal of Ethnic and Migration Studies*, 0(0), 1-20. <https://doi.org/10.1080/1369183X.2019.1627862>
- Bauman, Z. (2013). Solidarity: A word in search of flesh. *Eurozine*, (May), 1-6.
- Bayertz, K. (1998). *Solidarität. Begriff und Problem*. Frankfurt a.M.: Suhrkamp.
- Bayertz, K. (1999). *Solidarity*. Dordrecht: Kluwer Academic Publisher.
- Beaulieu, A. (2010). From co-location to co-presence: Shifts in the use of ethnography for the study of knowledge. *Social Studies of Science*, 40(3), 453-470. <https://doi.org/10.1177/0306312709359219>
- Beaulieu, A., & Estalella, A. (2012). Rethinking Research Ethics for Mediated Settings. *Information Communication and Society*, 15(1), 23-42. <https://doi.org/10.1080/1369118X.2010.535838>
- Beck, S. (2015). *Von Praxistheorie 1.0 zu 3.0 – oder: wie analoge und digitale Praxen relationiert werden sollten*. 1-16. Frankfurt a.M.
- Beck, U. (2004). *Der kosmopolitische Blick*. Frankfurt a.M.: Suhrkamp.
- Beckert, J. (2004). *Transnationale Solidarität: Chancen und Grenzen*. Frankfurt [u.a.]: Campus-Verlag.
- Bello, W. (2007). The Forum at the Crossroads. Abgerufen 29. April 2020, von <https://www.cadtm.org/The-Forum-at-the-Crossroads>
- Berg, E., & Fuchs, M. (1993). *Kultur, soziale Praxis, Text: Die Krise der ethnographischen Repräsentation*. Frankfurt a.M.: Suhrkamp.
- Bergold, J., & Stefan, T. (2012). Participatory Research Methods: A Methodological Approach in Motion. *Forum: Qualitative Social Research*, 13(1).
- Bibliothèque du Parlement. (2015). Peuples autochtones: terminologie et identité – Notes de la Colline. Abgerufen 7. Januar 2020,

- von <https://notesdelacolline.ca/2015/12/14/peuples-autochtones-terminologie-et-identite/>
- Bickford, J., & Nisker, J. (2015). Tensions between anonymity and thick description when »studying up« in genetics research. *Qualitative Health Research*, 25(2), 276-282. <https://doi.org/10.1177/1049732314552194>
- Biddle, E., Graeber, D., & Shukaitis, S. (Hg.). (2007). *Constituent Imagination: Militant Investigations. Collective Theorization*. Chico: AK Press.
- Bierschenk, T. (1988). Development projects as arenas of negotiation for strategic groups: A case study from Bénin. *Sociologia Ruralis*, 28(2-3), 146-160. <https://doi.org/10.1111/j.1467-9523.1988.tb01035.x>
- Bojadžijev, M. (2008). *Die windige Internationale. Rassismus und Kämpfe der Migration*. Münster: Westfälisches Dampfboot.
- Bojadžijev, M., & Römhild, R. (2014). Was kommt nach dem »transnational turn«? Perspektiven für eine kritische Migrationsforschung. In *Vom Rand ins Zentrum. Perspektiven einer kritischen Migrationsforschung*. Berlin: Panama Verlag.
- Bookchin, N., Brown, P., Ebrahimian, S., Enmedio, C., Juhasz, A., Martin, L., ... Sitrin, M. (2013). Militant Research Hand-Book. In *New York University*. New York.
- BREBIT. (2019). BREBIT-Glossar 2019. Abgerufen 8. Januar 2020, von https://www.brebit.org/Media/public/Website/3-Angebote/32-Materialien/BREBIT-Glossar-2019_Version_gesamt.pdf
- Broden, A., & Mecheril, P. (2014). Solidarität in der Migrationsgesellschaft. Einleitende Bemerkungen. In *Solidarität in der Migrationsgesellschaft*. Bielefeld: transcript.
- Butler, J. (2015). *Notes toward a performative theory of assembly*. Cambridge, Massachusetts; London, England: Harvard University Press.
- CAUT. (2017). Guide to Acknowledging First Peoples & Traditional Territory. Abgerufen 10. November 2019, von <https://bulletin-archives.caut.ca/membership/resources-for-members/caut-guide-to-acknowledging-traditional-territory>
- Clifford, J. (2013). *Returns. Becoming Indigenous in the Twenty-First Century*. Cambridge, Massachusetts; London, England: Harvard University Press.

- Clifford, J., & Marcus, G. E. (1986). *Writing culture: the poetics and politics of ethnography*. Berkeley, Los Angeles: University of California Press.
- Coates, K. (2015). *#IDLENOMORE. And the remaking of Canada*. Regina: University of Regina Press.
- Collectif FSM Montréal 2016. (2015a). Charte Constitutive du Forum Social Mondial à Montréal en 2016. Abgerufen 17. Dezember 2019, von <https://fsm2016.org/wp-content/uploads/2015/11/Charte-du-FSM-2016.pdf>
- Collectif FSM Montréal 2016. (2015b). WSF 2016: Concept Note. Abgerufen 18. Dezember 2019, von <https://fsm2016.org/wp-content/uploads/2015/12/Conceptual-Paper-WSF-2016.pdf>
- Collectif FSM Montréal 2016. (2016a). *Charte de la vie collective*.
- Collectif FSM Montréal 2016. (2016b). Programmation. Abgerufen 8. Januar 2020, von https://fsm2016.org/wp-content/uploads/2016/07/F_S_M_2016-programme_FINAL_web-B.pdf
- Collectif FSM Montréal 2016. (2016c). Rapport d'activités FSM. Abgerufen 18. Dezember 2019, von <https://fsm2016.org/wp-content/uploads/2017/01/RAPPORT-FSM-2016-8-février-2016.pdf>
- Collier, S. J. (2006). Global Assemblages. *Theory, Culture & Society*, 23, 399-401.
- Concordia University. (2017). Territorial acknowledgement. Abgerufen 8. Januar 2020, von <https://www.concordia.ca/about/indigenous/territorial-acknowledgement.html>
- Confédération des Syndicats Nationaux. (2016). Bilan du Forum social mondial 2016.
- Conway, J. (2003). Civil Resistance and the Diversity of Tactics in the Anti-Globalization Movement: Problems of Violence, Silence, and Solidarity in Activist Politics. *Osgoode Hall Law Journal*, 41(2), 505-530.
- Conway, J. (2011). Cosmopolitan or colonial? The World Social Forum as ›contact zone‹. *Third World Quarterly*, 32(2), 217-236.
- Conway, J. (2013). *Edges of Global Justice. The World Social Forum and It's »Others«*. Abingdon, New York: Routledge.
- Conway, J., & Singh, J. (2009). Is the World Social Forum a Transnational Public Sphere?: Nancy Fraser, Critical Theory and the Containment

- of Radical Possibility. *Theory, Culture & Society*, 26(5), 61-84. <https://doi.org/10.1177/0263276409106350>
- Cornish, F., Haaken, J., Moskovitz, L., & Jackson, S. (2016). Rethinking prefigurative politics: Introduction to the special thematic section. *Journal of Social and Political Psychology*, 4(1). <https://doi.org/10.5964/j spp.v4i1.640>
- Coulthard, G. S. (2014). *Red Skin, White Masks. Rejecting the Colonial Politics of Recognition*. Minneapolis: University of Minnesota Press.
- Crenshaw, K. W. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review*, 43(6), 1241-1299.
- Czarniawska, B. (2007). *Shadowing and other techniques for doing fieldwork in modern societies*. Malmö: Copenhagen Business School Press.
- Czarniawska, B. (2015). After Practice: A Personal Reflection. *Nordic Journal of Working Life Studies*, 5(3a), 105. <https://doi.org/10.19154/njwls.v5i3a.4836>
- Daro, V. (2013). The Edge Effects of Alter-globalization Protests. An Ethnographic Approach to Summit Hopping in the Post-Seattle Period. In *Insurgent Encounters. Transnational Activism, Ethnography, & the Political*. (S. 171-198). Durham and London: Duke University Press.
- Datta, R. (2018). Decolonizing both researcher and research and its effectiveness in Indigenous research. *Research Ethics*, 14(2), 1-24. <https://doi.org/10.1177/1747016117733296>
- DeLanda, M. (2006). *A new philosophy of society: assemblage theory and social complexity*. London: Continuum.
- DeLanda, M. (2016). *Assemblage Theory*. Edinburgh: Edinburgh University Press.
- Deleuze, G., & Guattari, F. (1988). *A thousand plateaus: capitalism and schizophrenia*. London: Athlone Press.
- Della Porta, D., & Mattoni, A. (Hg.). (2014). *Spreading Protest: Social Movements in Times of Crisis*. Colchester: ECPR Press.
- Della Porta, D., & Steinhilper, E. (2021). Solidarities in Motion: Hybridity and Change in Migrant Support Practices. *Critical Sociology*, 47(2). <https://doi.org/10.1177/0896920520952143>

- Dhawan, N. (2013). Coercive Cosmopolitanism and Impossible Solidarities. *Qui Parle*, 22(1), 139. <https://doi.org/10.5250/quiparle.22.1.0139>
- Dubois, J.-A., & Gérin, G. (2010). Campement intercontinental de la jeunesse: changer le politique par la pratique. In P. Beaudet, R. Cagnet, & M.-J. Massicotte (Hg.), *L'altermondialisme: Forums sociaux, résistances et nouvelle culture politique*. (S. 237-253). Montréal: Écosociété.
- Durkheim, É. (1893). *De la division du travail social*. Paris: Les Presses universitaires de France.
- Duyvendak, J. W., & Jasper, J. M. (2015). *Players and Arenas. The interactive Dynamics of Protest*. Amsterdam: Amsterdam University Press.
- Edwards, M. (2016). What's to be done with Oxfam? Abgerufen 18. Dezember 2019, von <https://www.opendemocracy.net/en/transformation/what-s-to-be-done-with-oxfam/>
- Elliott, M. (2018). Indigenous Resurgence: The Drive for Renewed Engagement and Reciprocity in the Turn Away from the State. *Canadian Journal of Political Science*, 51(1), 61-81. <https://doi.org/10.1017/S008423917001032>
- Escobar, A. (2016). Thinking-feeling with the earth: Territorial struggles and the ontological dimension of the epistemologies of the south. *AIBR Revista de Antropología Iberoamericana*, 11(1), 11-32. <https://doi.org/10.11156/aibr.110102e>
- Estalella, A., & Criado, T. S. (2018). *Experimental Collaborations. Ethnography through Fieldwork Devices*. New York, Oxford: Berghahn.
- Fals Borda, O. (2006). Participatory (Action) Research in Social Theory: Origins and Challenges. In P. Reason & H. Bradbury (Hg.), *Handbook of Action Research. Concise paperback edition*. (S. 27-37). London, Thousand Oaks, New Delhi: SAGE Publications.
- Featherstone, D. (2012). *Solidarity: Hidden Histories and Geographies of Internationalism*. London, New York: Zed Books.
- Fédération des travailleurs et travailleuses du Québec (FTQ). (2016). Bilan Du Forum Social Mondial. Abgerufen 5. Juni 2020, von <https://fsm2016.org/wp-content/uploads/2017/01/Bilan-FTQ-FSM-2016-Montreal-Septembre-2016.pdf>

- Feldman, G. (2011a). If ethnography is more than participant-observation, then relations are more than connections: The case for nonlocal ethnography in a world of apparatuses. *Anthropological Theory*, 11(4), 375-395. <https://doi.org/10.1177/1463499611429904>
- Feldman, G. (2011b). Illuminating the Apparatus: Steps toward a Nonlocal Ethnography of Global Governance. In C. Shore, S. Wright, & D. Però (Hg.), *Policy Worlds: Anthropology and the Analysis of Contemporary Power* (S. 32-49). New York, Oxford: Berghahn Books.
- Fillion, R. (2017). Assemblages and the Un-Timeliness of Democratic Commitments. *SubStance*, 46(1), 111-123.
- Foroutan, N. (2018). Die postmigrantische Perspektive: Aushandlungsprozesse in pluralen Gesellschaften. In M. Hill & Y. Ero (Hg.), *Postmigrantische Visionen. Erfahrungen – Ideen – Reflexionen* (S. 15-27). <https://doi.org/10.14361/9783839439166-004>
- Foroutan, N., Canan, C., Arnold, S., Schwarze, B., Beigang, S., & Kalkum, D. (2014). *Deutschland postmigrantisch I – Gesellschaft, Religion, Identität*. Berlin.
- Frezzo, M., & Karides, M. (2007). *Socialism for the 21st Century? Prefigurative Politics and Subsidiarity at the World Social Forum*. New York: American Sociological Association Annual Meeting.
- Für eine linke Strömung. (2011). *Macht mit, macht's nach, macht's besser!* <https://doi.org/10.1017/CBO9781107415324.004>
- Gadacz, R. R., & Parrott, D. Z. (2019). Premières Nations. Abgerufen 8. Januar 2020, von L'encyclopédie Canadienne website: <https://www.thecanadianencyclopedia.ca/fr/article/premieres-nations>
- Gilroy, P. (2000). *Against Race. Imagining Political Culture beyond the Color Line*. Cambridge, Massachusetts: Harvard University Press.
- Glasius, M. (2005). Deliberation or struggle? Civil society traditions behind the social forums. *Ephemera*, 5(2), 240-252.
- Glick Schiller, N. (2016). The Question of Solidarity and Society: Comment on Will Kymlicka's article: »Solidarity in Diverse Societies«. *Comparative Migration Studies*, 4(1). <https://doi.org/10.1186/s40878-016-0027-x>

- Gordon, U. (2017). Prefigurative Politics between Ethical Practice and Absent Promise. *Political Studies*, 66(2), 521-537. <https://doi.org/10.1177/0032321717722363>
- Graeber, D. (2012). *Inside Occupy*. Frankfurt a.M.: Campus-Verl.
- Green, C. (2013). Mohawk Traditional Council declines to endorse Idle No More. Abgerufen 18. November 2019, von <https://www.mcgilldaily.com/2013/01/mohawk-traditional-council-declines-to-endorse-idle-no-more/>
- Gupta, A., & Ferguson, J. (1997). Discipline and practice: »The field« as site, method, and location in anthropology. *Anthropological locations: Boundaries and grounds of a field science*. <https://doi.org/10.1017/S0964028299260168>
- Hamann, U., & Karakayali, S. (2017). Practicing Willkommenskultur: Migration and Solidarity in Germany. *Intersections*, 2(4), 69-86. <https://doi.org/10.17356/ieejsp.v2i4.296>
- Hansen, C. (2019). *Solidarity in Diversity. Activism as a Pathway of Migrant Emplacement*. Malmö: Malmö University.
- Haraway, D. (2001). Situiertes Wissen. Die Wissenschaftsfrage im Feminismus und das Privileg einer partialen Perspektive. In S. Hark (Hg.), *Dis/Kontinuitäten: Feministische Theorie*. (S. 305-322). Wiesbaden: Verlag für Sozialwissenschaften.
- Harvey, D. (1993). *The condition of postmodernity: an enquiry into the origins of cultural change*. Cambridge, Massachusetts: Blackwell Publishing.
- Hautcoeur, S. (2017). Une photo virale pour ne pas oublier l'histoire des Premières Nations. Abgerufen 13. Dezember 2019, von <https://ici.radio-canada.ca/nouvelle/1043028/une-photo-virale-pour-ne-pas-oublier-lhistoire-des-premieres-nations>
- Hess, S., Moser, J., & Schwertl, M. (2013). *Europäisch-ethnologisches Forschen. Neue Methoden und Konzepte*. Berlin: Dietrich Reimer Verlag.
- Hill, R., & Coleman, D. (2019). The Two Row Wampum-Covenant Chain Tradition as a Guide for Indigenous-University Research Partnerships. *Cultural Studies – Critical Methodologies*, 19(5), 339-359. <https://doi.org/10.1177/1532708618809138>

- Hine, C. (2000). Virtual ethnography: authenticity and identity in internet contexts. In *Virtual ethnography*. London, Thousand Oaks, New Delhi: SAGE Publications.
- Hine, C. (2015). *Ethnography for the Internet: embedded, embodied and everyday*. London: Bloomsbury.
- Hoffmann, J. (2004). Jenseits des Mythos – »Internationale Solidarität« als Herausforderung der Gewerkschaftspolitik im Zeitalter der Globalisierung und Europäisierung. In J. Beerhorst, A. Demirovic, & M. Guggemos (Hg.), *Kritische Theorie im gesellschaftlichen Strukturwandel* (S. 34-64). Frankfurt a.M.: Suhrkamp.
- Holmes, D. R., & Marcus, G. E. (2008a). Collaboration Today and the Re-Imagination of the Classic Scene of Fieldwork Encounter. *Collaborative Anthropologies*, 1(1), 81-101. <https://doi.org/10.1353/cla.0.0003>
- Holmes, D. R., & Marcus, G. E. (2008b). Cultures of Expertise and the Management of Globalization: Toward the Re-Functioning of Ethnography. In A. Ong & S. J. Collier (Hg.), *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*. <https://doi.org/10.1002/9780470696569.ch13>
- hooks, bell. (1986). Sisterhood: Political Solidarity between Women. *Feminist Review*, 23, 125-138. <https://doi.org/10.1057/fr.1986.25>
- Horst, H., & Miller, D. (2012). The Digital and the Human: A Prospectus for Digital Anthropology. *Digital Anthropology*. <https://doi.org/10.1093/obo/9780199766567-0087>
- Hughes, R. (2008). Vignettes. In L. M. Given (Hg.), *The SAGE Encyclopedia of QUALITATIVE RESEARCH METHODS* (S. 918-920). Abgerufen von https://books.google.com/books?id=y_onAQAAMAAJ&pgis=1
- Inglehart, R., & Norris, P. (2016). Trump, Brexit, and the Rise of Populism: Economic Have-Nots and Cultural Backlash. *SSRN Electronic Journal*, RWP16-026. <https://doi.org/http://dx.doi.org/10.2139/ssrn.2818659>
- Ingold, T. (2008). Anthropology is Not Ethnography. *British Academy*, 154(2007), 69-92. <https://doi.org/10.5871/bacad/9780197264355.001.0001>

- Ingold, T. (2017). Anthropology contra ethnography. *HAU: Journal of Ethnographic Theory*, 7(1), 21-26. <https://doi.org/10.14318/hau7.1.005>
- Jasper, J. M. (2014). *Protest. A cultural introduction to social movements*. Cambridge, Malden: Polity Press.
- Juris, J. S. (2008). *Networking Futures*. Durham and London: Duke University Press.
- Karakayali, S. (2013). Kosmopolitische Solidarität. *Aus Politik und Zeitgeschichte* 13-14/2013, 63(13-14), 21-26.
- Karakayali, S. (2014). Solidarität mit den Anderen. Gesellschaft und Regime der Alterität. In *Solidarität in der Migrationsgesellschaft*. Bielefeld: transcript.
- Karakayali, S. (2017). Feeling the Scope of Solidarity: The Role of Emotions for Volunteers Supporting Refugees in Germany. *Social Inclusion*, 5(3), 1-10. <https://doi.org/10.17645/si.v5i3.1008>
- Karakayali, S. (2019). The Welcomers: How Volunteers Frame Their Commitment for Refugees. In L. Feischmidt, L. Pries, & C. Cantat (Hg.), *Refugee Protection and Civil Society in Europe* (S. 221-241). https://doi.org/10.1007/978-3-319-92741-1_8
- Khader, J. (2003). Subaltern cosmopolitanism: Community and transnational mobility in caribbean postcolonial feminist writings. *Feminist Studies*, 29(1), 63-81.
- King, T. (2005). *The Truth about Stories. A Native Narrative*. Minneapolis: University of Minnesota Press.
- Kip, M. (2016). Solidarity. In K. Fritsch, C. O. Connor, & A. K. Thompson (Hg.), *Keywords for Radicals. The contested vocabulary of late-capitalist struggle*. Chico, Edinburgh: AK Press.
- Klindworth, D. H., & Schröder, W. (2010). *Der Begriff der Solidarität in der wissenschaftlichen Literatur von 1990 bis 2009 – Bedeutung, Wandel und Schlussfolgerungen hinsichtlich der sozialen Sicherungssysteme in der BRD*. Berlin.
- Knopf, K. (2018). Das indigene Kanada heute. In U. Lehmkuhl (Hg.), *Länderbericht Kanada* (S. 222-252). Bonn: Bundeszentrale für politische Bildung.

- Kovach, M. (2009). *Indigenous Methodologies. Characteristics, Conversations, and Contexts*. Toronto, Buffalo, London: University of Toronto Press.
- Kunzelmann, D. (2016). Virtual Im__mobilities: Three Ethnographic Examples of Socialised Media Usage, Civic Empowerment and Coded Publics. In M. Gutekunst, A. Hackl, S. Leoncini, J. S. Schwarz, & I. Götz (Hg.), *Bounded Mobilities. Ethnographic Perspectives on Social Hierarchies and Global Inequalities*. Bielefeld: transcript.
- Kurasawa, F. (2004). Alternative globalization and the creation of a solidarity without bounds. *European Journal of Sociology*, 45(2), 233-255. <https://doi.org/10.1017/S0003975604001444>
- Kymlicka, W. (2016). Solidarity in diverse societies: beyond neoliberal multiculturalism and welfare chauvinism. *Comparative Migration Studies*, 3(1). <https://doi.org/10.1186/s40878-015-0017-4>
- Latoures, A. (2007). Gender in the Bamako Polycentric World Social Forum (2006): Is Another World Possible? *Journal of International Women's Studies*, 8(3), 164-183.
- Law, J., & Ruppert, E. (2013). The Social Life of Methods: Devices. *Journal of Cultural Economy*, 6(3), 229-240. <https://doi.org/10.1080/17530350.2013.812042>
- Leach, D. K. (2013). *Prefigurative Politics. The Wiley-Blackwell Encyclopedia of Social and Political Movements*. Hoboken: Wiley-Blackwell.
- Lefebvre, H. (1974). *La Production de l'Espace*. Paris: Anthropos.
- Lytwyn, V. P. (1997). A Dish with One Spoon: The Shared Hunting Grounds Agreement in the Great Lakes and St. Lawrence Valley Region. *Papers of the Twenty Eighth Algonquin Conference, Volume 28*, 210-227.
- Mac Lorin, C., & Schall, N. (2018). Acknowledging Strength in Plurality: The World Social Forum 2016 Through the Prism of Assemblage Thinking. *Studies in Social Justice*, 12(1), 56-74. <https://doi.org/10.26522/ssj.v12i1.1583>
- Marcus, G. E. (1995). Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography. *Annual Review of Anthropology*. <https://doi.org/10.1146/annurev.an.24.100195.000523>

- Marcus, G. E., & Faubion, J. D. (Hg.). (2009). *Fieldwork Is Not What It Used To Be: Learning Anthropology's Method in a Time of Transition*. Ithaca: Cornell University Press.
- Marcus, G. E., & Saka, E. (2006). Assemblage. *Theory, Culture & Society*, 23(2-3).
- Martinez, E. B. (2000). Where was the Color in Seattle? *Colorlines*.
- Massey, D. (1991). A Global Sense of Place. *Marxism Today*, 35, 315-323. <https://doi.org/10.1016/j.pecs.2007.10.001>
- Maurer, B. (2005). Introduction to »Ethnographic Emergences«. *American Anthropologist*, 107(1), 1-4.
- McGill University. (2017). Acknowledgement of the Traditional Territory. Abgerufen 8. Januar 2020, von <https://www.mcgill.ca/skills21/facilitator-guide/plan/ideas-opening-your-workshop/acknowledgment-traditional-territory>
- Mestrum, F. (2018). The World Social Forum is dead! Long live the World Social Forum? Abgerufen 29. April 2020, von <https://www.cadtm.org/The-World-Social-Forum-is-dead>
- Mestrum, F. (2020). Reinventing the World Social Forum: how powerful an idea can be. Abgerufen 29. April 2020, von <https://www.alainet.org/en/articulo/205144>
- Moghadam, V. (2020). Planetize the Movement! Abgerufen 6. Mai 2020, von <https://greattransition.org/gti-forum/planetize-movement-moghadam>
- Mohanty, C. T. (1984). Under Western Eyes: Feminist Scholarship and Colonial Discourses. *boundary 2*, 12(3), 333-358.
- Mohanty, C. T. (2003). *Feminism without Borders. Decolonizing Theory, Practicing Solidarity*. Durham and London: Duke University Press.
- Mohawk Traditional Council. (2013). Mohawk Traditional Council and Idle No More [Video]. Abgerufen 20. Oktober 2017, von https://www.youtube.com/watch?v=eCBw4x-_eok
- Mol, A. (2002). *The body multiple: ontology in medical practice*. Durham: Duke University Press.
- Morgensen, S. L. (2012). Destabilizing the Settler Academy: The Decolonial Effects of Indigenous Methodologies. *American Quarterly*, 64(4), 805-808.

- Müller, E., & Schmieder, F. (2017). Diversität, begriffsgeschichtlich. Abgerufen 11. März 2020, von Blog des Leibniz-Zentrums für Literatur- und Kulturforschung website: <https://www.zflprojekte.de/zfl-blog/2017/04/01/ernst-muellerfalko-schmieder-diversitaet-be-griffsgeschichtlich/>
- Müller, M., & Schurr, C. (2015). Assemblage Thinking and Actor-Network Theory: Conjunctions, Disjunctions, Cross-Fertilisations. *Transactions of the Institute of British Geographers*, 41(3), 217-347. <https://doi.org/10.1111/tran.12117>
- Müller, T. (2018). WSF? R.I.P., oder: »Was bedeutet es heute, Linke(r) zu sein?« Abgerufen 20. Januar 2020, von <https://wsf.blog.rosalux.de/2018/03/19/wsf-r-i-p-oder-was-bedeutet-es-heute-linker-zu-sein/>
- Nail, T. (2017). What is an Assemblage? *SubStance*, 46(1), 21-37.
- Nowicka, M., & Heil, T. (2015). *On the Analytical and Normative Dimensions of Conviviality and Cosmopolitanism*. 1-20. Tübingen.
- Nowicka, M., Krzyżowski, Ł., & Ohm, D. (2017). Transnational solidarity, the refugees and open societies in Europe. *Current Sociology*, 001139211773781. <https://doi.org/10.1177/0011392117737817>
- Nowicka, M., & Vertovec, S. (2014). Comparing Convivialities: Dreams and Realities of Living-with-difference. *European Journal of Cultural Studies*, 17(4), 341-356. <https://doi.org/10.1177/1367549413510414>
- Nwankwo, I. K. (2005). *Black Cosmopolitanism. Racial Consciousness and Transnational Identity in the Nineteenth-Century Americas*. Philadelphia: University of Pennsylvania Press.
- Obando, A. E. (2005). Sexism in the World Social Forum. Is Another World Possible? Abgerufen von <https://cdn.atrria.nl/ezines/web/WHRnet/2005/February.pdf>
- Ong, A., & Collier, S. J. (2005). *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*. <https://doi.org/10.1002/9780470696569>
- Oosterlynck, S., Loopmans, M., Schuermans, N., Vandenaabeele, J., & Zemni, S. (2015). Putting flesh to the bone: looking for solidarity in diversity, here and now. *Ethnic and Racial Studies*. <https://doi.org/10.1080/01419870.2015.1080380>

- Oosterlynck, S., & Van Bouchatte, B. (2013). *Social solidarities: the search for solidarity in sociology*. Antwerp.
- Ortner, S. B. (1984). Theory in Anthropology since the Sixties. *Society for Comparative Studies in Society and History*, 26(1), 126-166.
- Otto, P., & Jacobs, J. (2013). Introduction: Historians and the Public Debate about the Past. *Journal of Early American History*, 3(1), 1-8. <https://doi.org/10.1163/18770703-00301006>
- Parmenter, J. (2013). The Meaning of Kaswentha and the Two Row Wampum Belt in Haudenosaunee (Iroquois) History: Can Indigenous Oral Tradition be Reconciled with the Documentary Record? *Journal of Early American History*, 3(1), 82-109. <https://doi.org/10.1163/18770703-00301005>
- Pettig, F. (2019). *Kartographische Streifzüge. Ein Baustein zur phänomenologischen Grundlegung der Geographiedidaktik*. Bielefeld: transcript.
- Pink, S., Horst, H., Postill, J., Hjorth, L., Lewis, T., & Tacchi, J. (2015). Ethnography in a Digital World. *Digital Ethnography: Principles and Practice*. <https://doi.org/10.1109/MedGO.2015.7330314>
- Pitard, J. (2016). Using Vignettes Within Autoethnography to Explore Layers of Cross-Cultural Awareness as a Teacher. *Forum: Qualitative Social Research*, 17(1), 1-12. Abgerufen von www.qualitative-research.net/index.php/fqs/article/view/2393/3922
- Ponniah, T. (2008). The Meaning of the US Social Forum: A Reply to Whitaker and Bello's Debate on the Open Space. *Societies Without Borders*, 3(1), 187-195. <https://doi.org/10.1163/187219108X256280>
- Puar, J. K. (2007). *Terrorist Assemblages. Homonationalism in Queer Times*. Durham and London: Duke University Press.
- Rabinow, P. (2004). *Was ist Anthropologie?* (C. Caduff & T. Tees, Hg.). Frankfurt a.M.: Suhrkamp.
- Rabinow, P. (2011). *The Accompaniment. Assembling the Contemporary*. Chicago and London: The University of Chicago Press.
- Rabinow, P., Marcus, G. E., Faubion, J. D., & Rees, T. (2008). *Designs for an anthropology of the contemporary*. Durham: Duke Univ. Press.
- Radtke, K. (2007). Ein Trend zu transnationaler Solidarität? Die Entwicklung des Spendenaufkommens in der Not- und Entwicklungs-

- hilfe. Abgerufen 17. Dezember 2019, von <https://bibliothek.wzb.eu/pdf/2007/ivo7-304.pdf>
- Rakopoulos, T. (2016). Solidarity: The Egalitarian Tensions of a Bridge-concept. *Social Anthropology*, 24(2), 142-151. <https://doi.org/10.1111/1469-8676.12298>
- Regan, P. (2006). Unsettling the Settler Within. In *Unsettling the Settler Within. Canada's Peacemaker Myth, Reconciliation, and Transformative Pathways to Decolonization*. Victoria: University of Victoria.
- Regan, P. (2010). *Unsettling the Settler Within. Indian Residential Schools, Truth Telling, and Reconciliation in Canada*. Vancouver, Toronto: UBC Press.
- Reuther, N. (2018). Die indigene Geschichte Kanadas. In U. Lehmkuhl (Hg.), *Länderbericht Kanada* (S. 194-221). Bonn: Bundeszentrale für politische Bildung.
- Riles, A. (2010). *The network inside out*. Ann Arbor: Univ. of Michigan Press.
- Römhild, R. (2012). Transnationale Migration und soziokulturelle Transformation: Die Kosmopolitisierung der Gesellschaft. Abgerufen 18. Dezember 2019, von <https://heimatkunde.boell.de/2011/05/18/transnationale-migration-und-soziokulturelle-transformation-die-kosmopolitisierung-der>
- Sangiovanni, A. (2015). Solidarity as Joint Action. *Journal of Applied Philosophy*, 32(4), 340-359. <https://doi.org/10.1111/japp.12130>
- Santos, B. de S. (2004a). Das Weltsozialforum: Auf dem Weg zu einer gegen-hegemonialen Globalisierung. In *Kritische Interventionen 9: Globaler Widerstand gegen den Kapitalismus – Auf dem Weg zu einer neuen Internationale?* Hannover: Offizin Verlag.
- Santos, B. de S. (2004b). The World Social Forum: A User's Manual. In *Strategy*. Madison.
- Santos, B. de S. (2005). The Future of the World Social Forum: The Work of Translation. *Development*, 48(2), 15-22. <https://doi.org/10.1057/palgrave.development.1100131>
- Santos, B. de S. (2006). *The Rise of the Global Left. The World Social Forum and Beyond*. London: Zed Books.

- Santos, B. de S. (2008). The World Social Forum and the Global Left. *Politics & Society*, 36(2), 247-270. <https://doi.org/10.1177/0032329208316571>
- Santos, B. de S. (2017). Reinventing the World Social Forum? Abgerufen 8. Mai 2020, von <https://socialistproject.ca/2017/11/b1511/>
- Schall, N. (2017). *Verflochtene Stoffe*. Berlin: Humboldt-Universität zu Berlin.
- Schall, N. (2020). Some Words before All Else. In U. Lehmkuhl & E. Tutschek (Hg.), *150 Years of Canada. Grappling with Diversity since 1867*. Münster & New York: Waxmann.
- Schatzki, T. R., Cetina, K. K., & Savigny, E. von. (2001). *The Practice Turn in Contemporary Theory*. London, New York: Routledge.
- Schönhuth, M. (2002). *Entwicklung, Partizipation und Ethnologie: Implikationen der Begegnung von ethnologischen und partizipativen Forschungsansätzen im Entwicklungskontext*. Trier: Universität Trier.
- Schönhuth, M., & Jerrentrup, M. T. (2019). *Partizipation und nachhaltige Entwicklung*. Wiesbaden: Springer VS.
- Schröder, C. (2015). *Das Weltsozialforum. Eine Institution der Globalisierungskritik zwischen Organisation und Bewegung*. Bielefeld: transcript.
- Schwertl, M. (2013). Vom Netzwerk zum Text: Die Situation als Zugang zu globalen Regimen. In S. Hess, J. Moser, & M. Schwertl (Hg.), *Europäisch-ethnologisches Forschen. Neue Methoden und Konzepte*. (S. 107-126). Berlin: Dietrich Reimer Verlag.
- Simpson, L. B. (2011). *Dancing on Our Turtle's Back*. Manitoba: ARP Books.
- Smith, L. T. (1999). *Decolonizing Methodologies. Research and Indigenous Peoples*. London, New York: Zed Books Ltd.
- Spivak, G. C. (1990). *The Post-Colonial Critic. Interviews, Strategies, Dialogues* (S. Harasym, Hg.). New York & London: Routledge.
- Steinhilper, E., & Stjepandić, K. (2019). Pluralität in Bewegung. #unteilbar und Co. als neue Form zivilgesellschaftlicher Mobilisierung. *zeichen*, 3, 14-15.
- Steinhilper, E., Zajak, S., & Roose, J. (2019). Umkämpfte Teilhabe Pluralität, Konflikt und Soziale Bewegung. *Forschungsjournal Soziale Bewegungen*, 32(3), 331-336.

- Stjepandić, K., & Karakayali, S. (2018). Solidarität in postmigrantischen Allianzen: Die Suche nach dem Common Ground jenseits individueller Erfahrungskontexte. In N. Foroutan, J. Karakayali, & R. Spielhaus (Hg.), *Postmigrantische Perspektiven. Ordnungssysteme, Repräsentationen, Kritik* (S. 237-252). Frankfurt a.M., New York: Campus-Verlag.
- Stjernø, S. (2005). *Solidarity in Europe. The History of an Idea*. Cambridge: Cambridge University Press.
- Tax, S. (1975). Action Anthropology. *Current Anthropology*, 16(4), 514. <https://doi.org/10.1086/201616>
- Teivainen, T. (2009). The WSF: Arena or Actor? In J. Sen & P. Waterman (Hg.), *The World Social Forum: Challenging Empires* (2.). Montreal, New York, London: Black Rose Books.
- The Kino-nda-niimi Collective. (2014). *The Winter We Danced. Voices from the Past, the Future, and the Idle No More Movement*. Winnipeg: Arbeiter Ring Publishing.
- Thériault, B. (2013). *The Cop and the Sociologist: Investigating Diversity in German Police Forces*. Bielefeld: transcript.
- Thomson, D., Bzdel, L., Golden-Biddle, K., Reay, T., & Estabrooks, C. A. (2005). Central questions of anonymization: A case study of secondary use of qualitative data. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 6(1).
- Tjibaou, J.-M. (1996). *La présence Kanak*. Paris: Editions Odile Jacob.
- Toepfer, G. (2019). Diversität. Bemerkungen zur Begriffsgeschichte der Diversität. *Forum Interdisziplinäre Begriffsgeschichte (FIB)*, 8(1), 6-14.
- Trott, C. D. (2016). Constructing Alternatives: Envisioning a Critical Psychology of Prefigurative Politics. *Journal of Social and Political Psychology*, 4(1). <https://doi.org/10.5964/jpspp.v4i1.520>
- Tsianos, V., & Hess, S. (2010). Ethnographische Grenzregimeanalyse: Eine Methodologie der Autonomie der Migration. In S. Hess & B. Kasperek (Hg.), *Grenzregime. Diskurse, Praktiken, Institutionen in Europa*. (S. 242-264). Berlin: Assoziation A.
- Tsing, A. (2005). *Friction: an ethnography of global connection*. Princeton University Press.

- Tsing, A. (2009). Supply chains and the human condition. In *Rethinking Marxism* (Bd. 21). <https://doi.org/10.1080/08935690902743088>
- Tsing, A. (2015). *The Mushroom at the End of the World. On the Possibility of Life in Capitalist Ruins*. Princeton and Oxford: Princeton University Press.
- Université de Montréal. (2018). L'UdeM reconnaît les territoires autochtones sur lesquels elle est érigée. Abgerufen 8. Januar 2020, von <https://nouvelles.umontreal.ca/article/2018/03/28/l-udem-reconnait-les-territoires-autochtones-sur-lesquels-elle-est-erigee/>
- Vargas, G. (2009). The World Social Forum 3 and Tensions in the Construction of Global Alternative Thinking. In J. Sen & P. Waterman (Hg.), *World Social Forum: Challenging Empires* (2., S. 185-191). Montreal, New York, London: Black Rose Books.
- Veracini, L. (2010). *Settler Colonialism*. New York: Palgrave Macmillan.
- Vertovec, S. (2007). Super-diversity and its Implications. *Ethnic and Racial Studies*, 30(6), 1024-1054. <https://doi.org/10.1080/01419870701599465>
- Vowel, C. (2012). A Rose by Any other Name is a Mihkokwaniy. Abgerufen 19. Dezember 2019, von <https://apihtawikosisan.com/2012/01/a-rose-by-any-other-name-is-a-mihkokwaniy/>
- Vowel, C. (2016). Beyond territorial acknowledgments. Abgerufen 19. Dezember 2019, von <https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>
- Wallace, R. (2013). *Merging Fires. Grassroots Peacebuilding Between Indigenous and Non-Indigenous Peoples*. Halifax & Winnipeg: Fernwood Publisher.
- Welz, G. (2013). Die Pragmatik ethnografischer Temporalisierung. Neue Formen der Zeitorganisation in der Feldforschung. In S. Hess, M. Schwertl, & J. Moser (Hg.), *Europäisch-ethnologisches Forschen. Neue Methoden und Konzepte*. Berlin: Dietrich Reimer Verlag.
- Whitaker, C. (2004). The WSF As Open Space. In J. Sen, A. Anand, A. Escobar, & P. Waterman (Hg.), *World Social Forum: Challenging Empires*. New Delhi: The Viveka Foundation.
- Whitaker, C. (2007a). Crossroads do not always close roads. Abgerufen 29. April 2020, von <https://www.alainet.org/en/active/19445>

- Whitaker, C. (2007b). *Das Weltsozialforum. Offener Raum für eine andere Welt*. Hamburg: VSA Verlag.
- Whitaker, C. (2013). World Social Forum: space or movement? Thinking about the WSF International Council future in new perspectives. Abgerufen 28. April 2020, von <https://intercoll.net/World-Social-Forum-space-or-movement-Thinking-about-the-WSF-International>
- Whitaker, C., Abrahão, J., Leite, J. C., Vieira Cruz, M. J., Miranda, M., Grajew, O., ... Haddad, S. (2018). World Social Forum: Open Space or Organization? Abgerufen 5. Mai 2020, von <https://www.other-news.info/2018/02/world-social-forum-open-space-or-organization/>
- Wildt, A. (1998). Solidarität. Begriffsgeschichte und Definition heute. In K. Bayertz (Hg.), *Solidarität. Begriff und Problem*. (S. 202-216). Frankfurt a.M.: Suhrkamp.
- World Social Forum. (2001). Charter of Principles. Abgerufen 6. Juni 2017, von <https://fsm2016.org/en/sinformer/a-propos-du-forum-social-mondial/>
- Wright, S. (2011). Studying Policy: Methods, Paradigms, Perspectives. In S. Wright, D. Però, & C. Shore (Hg.), *Policy Worlds: Anthropology and the Analysis of Contemporary Power* (S. 27-31). New York, Oxford: Berghahn Books.
- Yates, L. (2015). Rethinking Prefiguration: Alternatives, Micropolitics and Goals in Social Movements. *Social Movement Studies*, 14(1). <https://doi.org/10.1080/14742837.2013.870883>
- Yekani, E. H., Klawitter, A., & König, C. (2012). Aufführen. In Netzwerk Körper (Hg.), *What Can a Body Do? Praktiken und Figurationen des Körpers in den Kulturwissenschaften* (S. 30-46). Frankfurt a.M.: Campus-Verlag.
- Yuen, E., Burton-Rose, D., & Katsiaficas, G. (Hg.). (2001). *The battle of Seattle: The new challenge to capitalist globalization*. New York: Soft Skull Press.
- Zeuner, B. (2004). Widerspruch, Widerstand, Solidarität und Entgrenzung – neue und alte Probleme der deutschen Gewerkschaften. In J. Beerhorst, A. Demirovic, & M. Guggemos (Hg.), *Kritische Theorie im gesellschaftlichen Strukturwandel* (S. 318-353). Frankfurt a.M.: Suhrkamp.

Zoll, R. (2000). *Was ist Solidarität heute?* Frankfurt a.M.: Suhrkamp.