

## Summaries

### **Werner Schiffauer**

#### **From Exile to Diaspora. The development of transnational Islam among Turkish Sunni Muslims in Europe**

European Islam is facing the challenge of developing a role for Islam outside the *dar al Islam*, the classic Islamic territories. Muslims must localize themselves with respect to their country of immigration, their country of origin, and global Islam. This complex task leads to the development of several competing positions. Referring to the example of Turkish Sunnites in Europe, the article discusses this development over two generations. The *exilic Islam* of the first generation is characterized by a defensive attitude toward Europe and a general orientation toward the home country. The *diasporic Islam* which is currently developing among Muslims of the second generation, is oriented toward Europe. Reflecting the logical *positions* which can be adopted in the struggle for recognition (i.e. struggle for equality and antidiscrimination; struggle for the right for difference; quest for authenticity) three tendencies are developing: (1) an individualized /

*Islam de culture* (2) a community-oriented orthodox wing; (3) an antihegemonic-ultraorthodox wing. Each wing provides different answers to the problem of relating religious values to the civil culture of the respective country of immigration. In the same process the strong ties to the homecountry are loosened and replaced by an orientation toward the global umma. These positions have not yet found an organizational form. Instead, they are articulated within the communities established by the first generation, leading to the development of subgroups and facilitating new coalitions.

### **Eduard Kaeser**

#### **Autonomous Artifacts – a Touchstone for the Autonomy of Man?**

One of the most conspicuous facets of postmodern technological civilization is the growing autonomy of artifacts. Increasingly, human physical and mental capacities are now delegated to machines and at least *prima facie* automats are beginning to live a life of their own. In loose talk they even are said to »perceive«, to »decide«, to »choose«, to »deliberate«, as if they are »naturalized« as partners, agents (or actants), quasi-persons, usurpators, possibly foes.

We take this social phenomenon of the »naturalization« of artifacts as a starting point for an inquiry into what seems to us the essential relation between man and artifact: *embodiment*. To be more precise, it is the *intrinsic ambiguity* of this interrelationship which provides us with the conceptual means of a critical anthropology of technology, extending the range of pure technological assessment. One of the main objectives of such an anthropological stance is to keep in mind that technological innovations confront us with a choice, not a destiny. And this choice still relies on the corporeal nature of man, actually considered »obsolete«- to be perfected or even superseded by technical devices. Thus, we contend, the very corporeality of man may open up elbow room for holding his ground in a world of spreading artifacts.

### **Wolfgang Teckenberg**

#### **Classes as Contexts in Comparative Research on European Societies**

The conventional view takes societies as contexts for studying social behaviour, and this view is not challenged. Yet another candidate is proposed as subunit of comparisons across Europe with considerable explanatory power, namely the classes. At least they may delineate areas for

defining the ›logic of the situation‹ for larger groups of collective actors. Alas, not only ›classes‹. As *Erwin K. Scheuch* once framed it: »Once the dependent variable is sufficiently clear, theoretical imagination can be devoted to the independent variables. »We should not forget the lessons from multivariate analyses. There is a class-scheme, however, which has displayed its explanatory power in many comparative studies in European societies, namely the *Erikson-Goldthorpe* scheme. Without disqualifying *à priori* other operationalizations, as the *Erik O. Wright* scheme, the claim is made that the *Goldthorpe* scheme has already proven predictive power and its ›construct and criterion validity‹ is obviously researched on.

Acutely arguing in favor of the Goldthorpe classes for Germany and to test their explanatory power, we presume that life-style groupings in most cases are a corollary of classes. This has been the result of studies in other European societies, notably Britain (but also France), but somehow Germans do not want to tackle it. Maybe soon they will have to, since it becomes obvious that state distributions become a zero-sum game!

In reviewing the strength of class-based behaviour, some hypotheses arise why it might also be useful for the post-socialist societies of Central Eastern Europe. Arguably, these societies undergo a transformation from ›estatist societies‹ (»*Ständeordnung*«- *W. Teckenberg*) to class societies. With the advent of a ›structure free neo-liberal capitalism‹ in CEE societies, those late-comers to the club might eventually never arrive in a class-formative order. It is argued, nevertheless, as to why collective class actors might have some positive impacts on collective bargaining processes and last but not least, policy making processes: Structures are constraining (collective actors) as well as enabling (class action).