

Populism Beyond the West: Dissonant Diversities and Fragmented Politics
Special issue to be published in *New Diversities*

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Populism is one of the most contested topics of our times. Even though the phenomenon is anything but new, the increasing salience of populism and the rising power of populist actors around the globe have prompted a new wave of interest in the topic. Scholars have so far focused on a vast array of questions, such as the definition of populism, the difference between right-wing and left-wing populisms, and the role of social media in the rise of populist actors as well as in the dissemination of populist logics and discourses. The nature of the relationship between populism and democracy, populism and nationalism, and populism and authoritarianism have also been of interest to scholars.

While these analyses have a lot in common, they also greatly differ from each other because of the variety of the cases where populism is observed. Populists might apply different economic policies, they might be on the right or on the left, they might resort to nationalism or nativism, they might depart from democracy and turn into authoritarian actors or not. Despite this variety, however, existing accounts mostly adopt institutional and structural approaches focusing on factors like political parties and discourses. Surprisingly, the cultural component of populism has so far received scant attention. Questions such as how populist discourse influences and is influenced by social relations, how it transforms and is transformed by citizens' meanings and understandings as to "the people" and to each other remain to a large extent unanswered. We still know very little about how existing social cleavages shape the way the "people" is conceptualized by actors who deploy populist repertoires, as well as how populist discourse shapes existing social cleavages.

Such an emphasis is especially important and necessary in understanding how populism operates beyond Western liberal democracies, especially in ethnically, religiously and linguistically diverse settings. Against this background, in this special issue, we welcome both empirically and theoretically oriented papers from sociologists, anthropologists, and political scientists who focus on populism beyond Western Europe and North America. We particularly invite contributions that provide answers to the following questions:

- What is the relationship between populism and ethnic, religious and linguistic diversity?
- What is the role of cultural and social grievances in the emergence and spread of populist discourses?
- What role does memory politics play in the ascent of populist actors to power as well as in their staying in power?
- What differences, if any, are there between the form populism takes in historically diverse societies and the form it takes in societies where diversity is a fairly recent phenomenon related to immigration?
- How does populism relate to social, political and affective polarization in non-Western societies?

Please send a 500-word abstract and a short CV to the special issue editors (sinem.adar@gmail.com; gulayt@gmail.com) no later than September 1st, 2018. Authors will be notified of the decision by September 20th, 2018. Full papers, of up to 7000 words, will be due by January 31st, 2019, with a planned publication date of August 15th, 2019.

New Diversities (previously the International Journal on Multicultural Societies) is an international, peer-reviewed scholarly journal of the Max Planck Institute for the Study of Religious and Ethnic Diversity, committed to publishing interdisciplinary and policy-related social science research in the fields of diversity, migration, multicultural policies, and human rights.