

## Religious Diversity Through the lens of Super Diversity: National, Sub-regional, and Global, Socioeconomic and Religious Variations in Melbourne

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### Abstract

Melbourne is experiencing a rise in the prevalence of numerous religious activities. In this article, we see how immigration and residential movement have created distinctive patterns of ethnoreligious diversity in Melbourne, providing evidence for the city's cosmopolitan identity. It has been shown empirically that immigration and residence mobility directly cause these mixtures to emerge. Moving beyond traditional multicultural classifications, a super-diversity paradigm allows us to explore the intersections of varied aspects within communities. Using this method, we are able to identify emerging ethnoreligious compositions in places with a history of religious uniformity. Without a dominant religion to define them, religious categories to classify these ever-changing clusters have become irrelevant. Vocabulary that more truly reflects the individuals' extra, more prevalent qualities is used instead. With so many different faiths in Melbourne, it's important to take a closer look at the 'diversity of diversities' that exists among the city's religious communities. There is religious diversity, but this issue still exists.

**Key words:** Demography, immigration, religious diversity, residential mobility, super-diversity, urban diversity.

### Introduction

Large cities have always been home to a wide variety of religious communities, but recent influxes of immigrants and house movers are adding to and complicating these trends. This new "super-diversification" has ramifications for our ideas, conceptions, and analyses of urban demography since it challenges long-held notions of what a multicultural society entails. The term "super-diversification" is used to describe a population that includes a huge number of people from different cultural backgrounds. Because religious institutions and individuals play enduring if ever-evolving roles in public life, quantifying and mapping this diversity is crucial to achieving social policy and planning objectives (Casanova, 1994; Gryzmala-Buss, 2015). We take on the challenging challenge of deciding which information degrees should be measured according to geographical and religious considerations. Our findings shed light on the changing demographics of Melbourne's religious landscape as a result of immigration

and intraurban mobility throughout time and reveal significant variation across the city. Our findings also show that these religious diversity patterns in Melbourne are not spread out in the same way throughout the city.

Most studies of migration and diversity to date have concentrated on the national level, ignoring the vast differences even across cities and suburbs (Gamlen, 2010). This is because most prior research has been done in nations with considerably larger populations. To better understand the diversity that individuals and families in big cities must deal with on a daily basis, our study focuses on neighborhoods rather than countries (Beaman, 2017; Cloke and Beaumont, 2012). Managing religious diversity in urban settings is becoming an area of increasing research and attention, and our method is in line with this trend (Martinez-Arrio, 2019; Burchardt, 2019; Becci, 2018; Burchardt and Becci, 2016; Stringer, 2014). Both institutional and individual approaches to managing religious diversity in urban settings are included. Moreover, in Melbourne, Australia, a huge and culturally varied metropolis, we see a far broader and more dynamic spectrum of local religious diversities interacting. Most articles on managing religious diversity center on the interactions between Muslims and Christians; this one shifts the focus to other faiths.

In this piece, we see the differences between what were once thought to be identical pieces in a multicolored mosaic of urban religious variety. This essay looks at how different faiths coexist in city life. We plan to investigate the underlying causes of these shifts in population distribution among countries. One of these is the unceasing influx of people from outside of Australia, which increases the diversity of religions and cultures already existent in the country. This benefits both parties involved. Residential mobility services are also provided between our core locations and the rest of Australia and Melbourne. Because of this, certain racial and religious groups often congregate in the same location. Cities already had a wide range of religious affiliations, but these variables are creating new and distinct intersections of national and ethnic identity in certain metropolitan regions.

Due to the overlap and crossover of various axes of social difference, we have the phenomenon known as "super-diversity," which aims to underline the increasingly complex nature of urban variety (Vertovec, 2007). We focus on factors such as nationality, residential background, length of time in an urban area, time of settlement, urban location, and income level to examine how these factors vary among major cities like Melbourne. We offer data that shows how different permutations of these socioeconomic difference variables lead to broader religious diversity and more categories of religious variation. Therefore, we show that the growth in religious diversity that has been

observed in Melbourne (Davern et al., 2015; Sharifian and Musgrave, 2013; Williams and Mikola, 2018) is a key factor in the city's developing superdiversity.

Here, we detail our understanding of religious diversity and super-diversity, as well as the methods by which we measure them. Melbourne's existing religious variety is largely due to five primary characteristics of urban transition that we will outline below. Suburb location, immigrant population by country of origin, religious diversity, residential mobility, and subcultures all play a role. All of these things had a role in making Melbourne the religiously diverse city that it is today. After outlining the changes that have occurred between the 2011 and 2016 censuses along each of these dimensions, we then look at how the intersection of these factors creates unique religious diversity configurations in Melbourne. Our research allows us to classify metropolitan areas according to their religious composition, resulting in categories like "South Asian Growth Corridors," "Levantine Gateway Enclaves," "Cosmopolitan Hipster Villages," and "East Asian Turnover Settlements." The absence of a dominant religion or ethnicity did not factor into the selection of these categories; rather, they are meant to show developing traits of variety. In this article, we analyze the effects of Melbourne's increasing religious diversity on the city's planning, budgeting, and provision of social services.

Our research shows that Melbourne's religious and national diversity compounds are constantly evolving as a result of a confluence of factors, including consecutive waves of immigration, residential mobility, and socioeconomic development. Urban planners and national immigration and settlement regulators are faced with a daunting "diversity of diversities" as new urban social compounds emerge when established and more recently settled groups embrace individuals from varied national, neighborhood, and class origins.

Additionally, the innovative combinations of urban diversity present a challenge to the conceptualization, analysis, and theoretical frameworks of academics of religion, ethnicity, nationality, and migration in the twenty-first century.

Religious super-diversification and re-homogenisation:

Melbourne's increasing religious diversity has led to what Steven Vertovec has termed "super-diversity," which is "a term intended to capture a level and kind of complexity exceeding anything many migrant-receiving countries have previously experienced." According to Verstovec (2010), page 1024. The concept has been gaining ground in numerous industries, including Migration, Ethnic Studies, and the Anthropological, Political, Geographic, and Sociological Disciplines. Languages, literature, media, education, law, business studies, administration, and management studies Landscape

architecture, urban planning, public health, social work, and landscape studies (Vertovec, 2014: See Harifian and Musgrave (2013), Davern et al. (2015), Becci (2018), and Stringer (2014) for additional reading. (2016), Williams and Mikola (2018), and Vertovec (2006); Williams and Mikola (2018); Vertovec (2006). Vertovec, et al. In this section, we will describe the conceptual framework used in our study. approach to the problem of urban super-diversity; highlighting the importance of defining our terms. referred to as "re-homogenization" in conditions such as urban super-diversity; and describing the process of re-homogenization. This section describes the research methodology utilized for the article.

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Approach to the problem of urban superdiversity, with special focus on the need for clear definitions.

called "re-homogenization" in discussions on topics like urban super-diversity and the process of defining re-homogenization.

The research methods employed to compile this article are detailed below.

Vertovec (2007) argues that the accumulation of intersecting and overlapping axes of social difference characterizes super-diversity in metropolitan areas. Sigona (2013) argues that the "super-diversity lens" provides fresh insights into today's increasingly complex, diverse, and uneven social landscape. "nationality, ethnicity, language, and religion, but also motives, patterns and itineraries of migration, processes of insertion into the labor and housing markets of the host societies, and so on" (Blommaert and Rampton, 2016: 21) are just some of the aspects of migrant populations that are highlighted by the super-diversity lens. Increases in "nationality, ethnicity, language, and religion, as well as migration motives, patterns, routes, etc." are examples of these variations.

Meisner (2015) argues that the super-diversity lens has two fundamental aims: the first is to demolish the "black boxes" of binary and reified social categories; the second is to assert that "complexity" is the new norm for social analysis. Super-diversity is one way to fight the trend of reducing all forms of social difference (including race, culture, socioeconomic status, and level of education) to a single category. This attitude can amplify existing problems of marginalization, prejudice, and categorization. As a possible solution to this problem, we can look to super-diversity. One approach to the problem of "culturalism in multiculturalism," the practice of organizing political representation and service provision around artificially defined groups called "cultural communities" (Vertovec, 1996, 2010), is to frame the problem in terms of super-diversity. The term "super-diversity" is thus linked to the study of "intersectionality," which looks at "the complexity that arises when the subject of analysis expands to include multiple dimensions of social life and categories of analysis." Since ethics is an integral part of the many layers and dimensions that make up social stereotypes, intersectionality calls for research that deconstructs them (McCall, 2005). Vertovec (2014, p. 92) argues that the widespread practice in social science and the general public of defining "diversity" simply in terms of ethnicity is insufficient. This definition, however, falls short since it fails to account for

other facets of variety. Social scientists, politicians, practitioners, and the general public all need a deeper understanding of additional aspects to properly recognize and successfully handle the complicated character of today's migration-driven diversity.

A number of homogenizing categories of difference fail to fully define or explain how social difference is currently organized in large cities (Vertovec, 2021). This is true even though the fundamental objective of the phrase "super-diversity" is the reification of culture. This is because the current organization of social difference in major cities defies description by a number of homogenizing categories of difference, and hence super-diversity is a necessary admission of this fact.

Since there are so many different types of social groups, "grand theories like segmented and new assimilation theory no longer suffice to address the new reality of large cities." Formerly dominant social groups may soon find themselves in the minority, and the children of immigrants may find themselves identifying with more than one social group in the future (Crul, 2016: 54). As a result, the social stereotypes previously attached to the term "migrant" no longer apply. 21 as reported by (Rampant and Blommaert, 2016).

Super-diversity, as argued by Gamlen and Marsh (2011), is not an abstract concept but rather is linked to problems in migration governance across several dimensions. Included are issues like urban planning in increasingly complicated metropolitan regions, immigration and settlement policies on a national level, and more. There are also other concerns addressed. For instance, the limits of service delivery and welfare models that prioritize cultural norms are frequently stressed in research on superdiversity.

They call attention to the many points of view, political stances, and service needs that are overlooked or hidden by diversity. In very diverse areas, new and established forms of variety interact to create novel patterns of social difference, posing fresh difficulties to those who deliver services to the community. Extremely varied regions are typically characterized by a scattering of tiny groups. Multicultural communities, on the other hand, feature high concentrations of people from different racial, ethnic, and religious backgrounds who all have a voice in local government (Berg, 2019; Phillimore, 2011: 7). Multiethnic neighborhoods, on the other hand, do not exhibit such massive spatial densities.

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Take a look at how "[m]ulticultural urban planning simultaneously reinforces difference and celebrates diversity." In their analysis of how migrants negotiate "shared life" in incredibly heterogeneous urban contexts, Wise and Noble (2016, 2018) focus on creative expressions of "conviviality," which can be informally described as "the capacity to live together." Through the lens of superdiversity, Martin (2018) investigates the recurrence

of moral panics about ethnic communities in Australian cities. Among the "world's most superdiverse cities," Melbourne ranks high on the list, according to Davern et al. (2015: 5). The authors argue that the concept of super-diversity can "help policymakers and practitioners respond in a more nuanced way to the ever-changing and diversifying populations whom they serve," expanding on the idea of a "multicultural" city in which large concentrations of ethnic communities are located in specific areas. They also highlight the onset of severe "population fragmentation" in several areas of Melbourne (Davern et al., 2015: 6). Here, we build on these studies by showing how recent changes in residential mobility and immigration patterns interact with long-standing differences between rural and regional settlement patterns in Australia's state of Victoria to bring about a wide variety of new forms and degrees of diversity in these areas. This creates new challenges for the social and health service sectors in terms of both strategy and implementation.

We also want to highlight re-homogenization, an often-overlooked part of the super-diversification process. We argue that super-diversity studies have neglected the assimilation of varied individuals into novel social formations in favor of studying the collapse of traditional group boundaries. We note that more study is needed to understand how new group categories with relatively stable borders originate from the interaction of social elements in very diverse metropolitan contexts. In the context of late-modern capitalist globalization and "planetary urbanization," the term of "super-diversity" has proven to be extremely beneficial in drawing attention to the breakdown of conventional social categories (Brenner, 2018). But it has showed less enthusiasm for what comes next: the recombination of different characteristics into reasonably stable, geographically contiguous groups that organize politics and divide labor while seeking peaceful cohabitation. We believe that research into the mechanisms of both re-homogenization and diversification within highly varied ecosystems is warranted.

Our attention is drawn to this gap in knowledge, and we ask: When it comes to major metropolitan areas like Melbourne, what are the most salient new limits of the new social structure of difference? How do novel subgroups and taxonomies originate, and when do they do so? Finding answers to these problems requires a look at the establishment of new, rather stable, cohesive group types in religiously mixed suburban settings.

#### *Methodology:*

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Law; Business; Management and Administration; and the Study of Languages, Literature, and the Media. Landscape studies and landscape architecture, social work and public health, and the built environment (Vertovec, 2014) Becci (2018), Stringer (2014), Davern et al. (2015), Harifian and Musgrave (2013), and Davern et al. If you want to learn more, check out the links below. References include (but are not limited to) Vertovec (2006), Williams and Mikola (2018), and (2016, 2018). The likes of Vertovec, etc. The conceptual basis of our study will be discussed in the following paragraphs. Approach to the problem of urban superdiversity, with special focus on the need for clear definitions. called "re-homogenization" in discussions on topics like urban superdiversity and the process of defining re-homogenization. The research methods employed to compile this article are detailed below. Since immigration is regulated at the national level, research have typically focused on the people who enter a country. This is due to the fact that immigration is controlled at the national level. However, a national viewpoint might mask the rich intersections that diversity of national origin generates when it is diffracted in specific areas by other aspects of identity such as class, time of arrival, and intra-urban trajectory. We may be nearing a stage of super-diversity where there is a wider range of permutations and combinations of various forms of identification. One of the most important features of super-diversity is that it is most apparent in the social life of the local community

In order to write this piece, we collected and evaluated data from hundreds of religious composition and transition tables covering all religions practiced in Melbourne and all 309 Melbourne SA2s. These charts were made so that we could talk about the matter at hand. The selected SA2s (shown in Figure 1) were found to have an extremely high level of variety in both our analysis and the State Government's study (Victoria, 2018b). Question 10 of the 2016 Australian Census questioned residents where they had been living five years prior; we compiled these responses to see how people's living arrangements changed between 2011 and 2016.

Discussion and conclusions:

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early evidence suggests that social mobility plays a role, and that members of a given religious organization can assess their community's socioeconomic condition within a manageable sub-regional context without having to abandon their religious convictions. This is conceivable despite the fact that social mobility up the social ladder may be a factor.

Furthermore, our research offers a dynamic portrayal of the myriad difficulties faced by local institutions, governments, and families due to the emergence and development of novel chemicals. These challenges can be traced back to the fact that diversity is always evolving and mixing in unexpected ways. These worries are most noticeable in Melbourne's newest outer suburbs. No one has any kind of history in these locations, thus everyone is treated as "new." However, the inner and intermediate suburbs also feature "new" variation. When taken as a whole, our results show the academic and practical benefits of studying religious diversity in cities at the neighborhood level, as opposed to the more common practice of conducting national or macrouurban studies. The intricacies of religious variety in metropolitan areas are more likely to be captured by local studies. We hope that our work will inspire similar studies in other cities, which will then use and expand upon our technique.

The religious makeup of Melbourne's already diverse population is shown to be expanding, according to a large body of evidence. These tendencies further complicate Melbourne's already diversified population due to the connections between factors like immigrant nationality, residential mobility, suburb location, and length of stay. We expect this work to be of benefit to diversity scholars outside of Melbourne because we analyze many facets of diversification and re-homogenization processes in unique ways. Many of the world's largest cities are currently undergoing super-diversification processes. What causes people to move around inside these locations. Some early evidence suggests that social mobility plays a role, and that members of a given religious organization can assess their community's socioeconomic condition within a manageable sub-regional context without having to abandon their religious convictions. This is conceivable despite the fact that social mobility up the social ladder may be a factor. The religious makeup of Melbourne's already diverse population is shown to be expanding, according to a large body of evidence. These tendencies further complicate Melbourne's already diversified population due to the connections between factors like immigrant nationality, residential mobility, suburb location, and length of stay.

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