Transnationalisation of religion
Final schedule

1. Participants

1. Aleksander Baucal, University of Belgrade
2. Janine Dahinden, University of Neuchâtel
3. Kerstin Duemmler, University of Neuchâtel
4. John Eade, Roehampton University
5. Lucine Endelstein, Université Joseph Fourier, Grenoble
6. Peter Holtz, University of Linz
7. Gertrud Hüwelmeier, Max Planck Institute/Humboldt Universität zu Berlin
8. Gail Moloney, Southern Cross University, Coffs Harbour, Australia
9. Joëlle Moret, University of Neuchâtel
10. Alexander-Kenneth Nagel, Ruhr Universität Bochum
11. Louise Ryan, Middlesex University
12. Wolfgang Wagner, Johannes Kepler Universität, Linz
13. Tania Zittoun, University of Neuchâtel

2. Introduction of the research subject

The general focus of the workshop had been defined as follows: as religion is getting transnationalized, how is it being used by different actors (collective and individual) to create and transform collective boundaries, and how is it used to create meaning and guide actions? On the one hand, how is it used and modified, producing hereby (in national and transnational contexts) new forms of boundaries, exclusion and social inequalities? On the other hand, how do these uses of religion also accompany the emergence and transformation of social representations, narratives, values categorizations, and individual trajectories? Finally, how do these two modalities of uses of religion - in boundary-making, in meaning making - shape and constrain each other?

The workshop was based on the assumption that such social issues have to be addressed at different levels of analysis (Doise, 1984) - a representational and institutional one; an intergroup one; one examining situated interactions; and a more psychological one - and that these levels of analysis need to be combined so as to understand social dynamics. In order to build such an understanding of religious dynamics, we invited representatives from various disciplines of the social sciences: sociology, anthropology, cultural psychology, social psychology, religious sciences, and geography. These scholars are also specialized in the analysis of a variety of religious practices undergoing massive transformations under new conditions of transnationalization: Islam, Catholic and Protestant churches, Pentecotism, and Judaism. They also have examined these issues in and through various countries. Finally these scholars have developed, in their own work, different conceptual tools and methodological approaches.

On this basis, the goal of the workshop was, through collaborative work: 1) to develop a complex, theoretically informed, and epistemologically coherent understanding of religious dynamics as transnational as well as local and national phenomena; 2) to be informed upon the similarities and
differences of national situations as well as religious groups; 3) to develop a gender-conscious understanding of these phenomena; 4) to identify emerging issues; 5) to identify appropriate research methods to address these. On this basis the goal of the project was to define a joint research program.

3. Workshop organization

Papers by all the participants were sent to the rest of the group. Each participant has been asked to read the papers in advance, as these were not to be fully presented during the workshop. Discussions have been based on the assumption that the papers have been read. In addition, each person has been asked to (a) to prepare a 10 min. presentation of the paper (main points, or aspects to highlight in relationship to the workshop and its objectives (cf. research proposal); (b) to prepare a 10 min. discussion of one other paper, in the same spirit. Finally we have planned a lot of time for discussion – about papers, emerging ideas, etc.

During the first and half day, each paper was given a 40 min slot, divided as follows:
- 10 min., presentation by the (first) author of main points, in relationship to workshop;
- 10 min. discussant, highlighting aspects in relationship to the project
- 20 min. general discussion

Starting from the second half of the second day, we organized group work and collective elaboration so as to define a joint research project.

4. Final schedule

Day 1 - Wednesday 8\textsuperscript{th} of June: Establishing a shared basis of knowledge

9.00 Short introduction (Janine Dahinden & Tania Zittoun)
9.15 Round table
10.00 Coffee break

Chair: Tania Zittoun

10.40 Paper 1: Eade Discussant: Nagel
11.20 Paper 2: Wagner Discussant: Endelstein
12.00 Paper 3: Holtz Discussant: Duemmler

12.40 Lunch break

14.30 Paper 4: Ryan Discussant: Moloney
15.10 Paper 5: Dahinden Discussant: Baucal
15.50 Coffee break
16.00 Paper 6: Endelstein Discussant: Zittoun
16.40 Paper 7: Nagel Discussant: Holtz
17.20 General discussion

18.30 “Apéro” and dinner

Day 2 - Thursday 9\textsuperscript{th} of June: Establishing a shared basis of knowledge/developing a common project

Chair: Janine Dahinden

9.00 Paper 8: Moloney Discussant: Hüwelmeier
10.20 Coffee break
10.40 Paper 10: Baucal Discussant: Ryan
11.20  Paper 11: Zittoun  Discussant: Eade
12.00  General discussion
12.40  Lunch break
14.15  General discussion
15.00  Group work on funding options
16.00  Plenary: Identification of further steps
18.30  Apéro and dinner

Day 3 - Friday 10th of June: developing a common project

Chair: Tania Zittoun
9.00  Plenary: Defining a research project
10.20  Plenary: Defining a grant application
12.30  Lunch
14.00  Plenary: Defining a collaborative network
15.00  Plenary: Defining a special issue
16.00  Self evaluation
17.00  End of meeting
18.30  Apéro and dinner

5.  Papers (in order of presentation)

John Eade: The Return of the Local? Anglicisation, Transnationalism and Religion in the Global City

Wolfgang Wagner, Peter Holtz and Yoshihisa Kashima. Construction and Deconstruction of Essence in Representating Social Groups: Identity Projects, Stereotyping, and Racism

Peter Holtz. Wolfgang Wager and Muhammad Sartawi. Diskrimination and Minority Identities. Fundamentalist and Secular Muslims Facing the Swiss Minaret Ban.

Louis Ryan. Young, Muslim and British: negotiating boundaries of identity and belonging in local, national and international contexts

Janine Dahinden, Kerstin Duemmler, Joelle Moret. Title: Moral imperatives and the exclusion of “Muslims”: religion and gender in the boundary work of young adults in Switzerland

Lucine Endelstein. Religious visibity, public space and boundary making. The case of Judaism in Paris

Alexander Kenneth-Nagel. Governing Religious Diversity: Discursive Boundary Work in Interreligious Activities

Gail Moloney. When do ethnic identities blur in favour of a universal religious identity?

Gertrud Hüwelmeier. Socialist cosmopolitanism meets global Pentecostalism: charismatic Christianity among Vietnamese migrants after the fall of the Berlin Wall

Alexandar Baucal. On mediation role of religious narratives: a socio-cultural approach

Tania Zittoun. Difficult secularity: Talmud as symbolic resource