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ESF/SNF exploratory Workshop, Neuchâtel, June 7-10, 2011

## **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 adress 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<sup>th</sup> 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: Baucaal

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<sup>th</sup> of June: Establishing a shared basis of knowledge/developing a common project**

Chair: Janine Dahinden

9.00 Paper 8: Moloney Discussant: Hüwelmeier

9.40 Paper 9: Hüwelmeier Discussant: Wagner

10.20 Coffee break

10.40 Paper 10: Baucaal 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 10<sup>th</sup> 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 visibility, 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 Bauca.** On mediation role of religious narratives: a socio-cultural approach

**Tania Zittoun.** Difficult secularity: Talmud as symbolic resource