

Preliminary program:

The Center for European Islamic Thought, Copenhagen University

and

The AHRC/ESRC Religion and Society Programme, UK

Everyday lived Islam

March 3rd 12pm-6pm and 4th 9am-4pm 2011

This seminar will bring together findings, perspectives and methods from the Arts & Humanities and the Social Sciences on 'everyday lived Islam' (particularly but not exclusively in Europe). We encourage presentations of research on how Muslims indwell their religion and make sense of Islam on a day to day basis. We are interested in concrete practices and identities, commitments and convictions: what is characteristic of daily Muslim life? What forms the reality of Islam for young people? What sort of generational change have occurred? When, if and how does Islam matter for Muslims – and what other identities and aspects are relevant? As contemporary life is constituted by many different aspects, sentiments and domains which cross the boundaries of public/private, we encourage research which discusses these complexities, and reflects on methods and approaches and/or findings, concepts and theories.

Day I – March 3:

12-12.30: Registration and lunch

12.30- 12.45: Jørgen Nielsen, Nadia Jeldtoft and Linda Woodhead: Welcome and practical information

12.45-1.15: Linda Woodhead: On "*Lived Religion*"

First paper session – Chair: Birgitte S. Johansen

1.15-1.45: Dan DeHanas: "*Everyday Citizenship amongst Second Generation Bangladeshi Youth in the East End of London*"

1.45-2.05: Discussion

2.05-2.35: Riem Spielhaus: "*Living Islam in the City: a topographic approach to Islamic spaces in Berlin and Hamburg.*"

2.35-2.55: Discussion

2.55-3.25: Christine Jakobsen: *"Choosing what is good and collecting religious reward"*

3.25-3.45: Discussion

3.45-4: coffee break

4-4.30: Marianne Holm Pedersen: *"Living Islam: The transmission of religious practices across generations"*

4.30-4.50: Discussion

4.50-5.20: Lindsey Moore: *"Islamism in Contemporary Arab Fiction, or the Instrumentalisation of Lived Islam"*

5.20-5.40: discussion

5.40-6.15: snacks and coffee

6.15-7pm: Poster session

7.30: Dinner at local restaurant

Day II – March 4:

Second paper session – Chair Linda Woodhead

9.-9.30: Nadia Jeldtoft: *"Religiosity with Muslim Minorities in Everyday Life"*

9.30-10- discussion

10.30-11: Marja Tiilikainen: *"Somali Women and Everyday Islam in the Diaspora"*

11.-11.30: discussion

11.30-11.45: coffee break

Third paper session – Chair Jørgen Nielsen

11.45-12.15: Lene Kühle: *"School Islam"*

12.15-12.45: discussion

12.45-1.30: lunch

1.30-2: Jonas Otterbeck: *"Believing in Islam: Discipline, faith and seriousness among young adult Muslims in Malmö and Copenhagen"*

2-2.30: discussion

2.30-3: Farida Vis: *"Exploring daily Islam on YouTube – The role of Methods"*

3-3.30: discussion

3.30-3.45: coffee break

3.45-4.30:

Summing up – concluding remarks by Nathal Dessing followed by general discussion

4.30: End of seminar

Abstracts and short biographic

Nadia Jeldtoft: Lived Islam: Religiosity with Muslim Minorities in Everyday Life

In this presentation I will present and discuss some of my theoretical, empirical and analytical approaches to the study of Muslims as minorities in the everyday life. With empirical foundation in interviews and participant observation with Muslims in Denmark and Germany I will argue that by focusing on the identities, practices and attitudes to authority, belonging and tradition which are not dependent on institutions and organizations, it is possible to gain insights on how Islam makes sense and matters for Muslims on a day to day level. The micro-politics of the everyday life is an important and relevant expression of how Muslims navigate the larger frameworks of Islam: what does the privatization of religion look like for Muslim minorities? How is individualization and authenticity in relation to religion expressed? What spaces are relevant for European Muslim in everyday life? And what can this tell us about current European society and the contestations between majorities and minorities?

Nadia Jeldtoft is a PhD student at the Center for European Islamic Thought at Copenhagen University. She is trained in History of Religion and Minority Studies and she is currently working on a research project on how the religiosity of Muslim minorities in the West is shaped in the everyday life outside of the religious institutions and organizations. Her latest publications include: "Defining Muslims", in: Nielsen et al. (eds.) *Yearbook of Muslims in Europe* (Leiden: Brill, 2009), and "Lived Islam: Religious Identity with Non-organized Muslim Minorities", *Ethnic and Racial Studies* 1-28, 2010

Jonas Otterbeck: Believing in Islam: Discipline, faith and seriousness among young adult Muslims in Malmö and Copenhagen

The issue of the experience of faith is difficult to explore. This paper gives the result of a study of the relationship to Islam of nine young Muslims who are not part of any Islamic organization. Instead, Islam is a privatized faith. A couple of the young adults even have a hard time accepting central dogmas of Islam. However, all of them believe in God. In a series of interviews performed individually with each one of them, the last interview discussed what it means to them to believe in Islam. In the interview, the young adults' perceptions of heaven, hell, non-Muslim friends, goodness, conscience, and the contact with the transcendent were discussed. The paper will analyze their individual attitudes by referring to, among other things, the issue of seriousness, discipline, and the relevance spheres of religious world views.

Jonas Otterbeck is associate professor in Islamology at Lund University. His main research has dealt with different aspects of Islam in Sweden, especially Muslim discourses on Islam, and the religiosity of Muslim youth. He has also studied how Muslims and Islam are represented in Sweden. Further, Otterbeck has an interest in how Muslim scholars in the Arab world relate to and understand popular culture and the consumer society, not least popular music.

Lene Kühle: School Islam

A growing number of primary school pupils come from a Muslim background. This fact has not been addressed on a principle level by school authorities, on the ground that Danish public schools do not approach the pupils as religious beings, though some schools are finding practical accommodations for instance in terms of diet and holiday calendars. Despite of this lack of official school interest in the Muslim background of a growing number of its pupils, Danish public schools appears to be massive arenas not only for the display of but more important for the construction of a specific Muslim identity. This paper will on the basis of research done within the 'Schoolislam project' present the structure of 'school Islam' and discuss how we from a theoretical angle may deal with the construction of religion in various sites.

Lene Kühle is an Associate Professor in Sociology of Religion at the Section for the Study of Religion, Faculty of Arts, Aarhus University. She did her PhD in 2004 on the Development of Religious Pluralism in Denmark. She has among other things worked on religion in prison, church and state, religion and law and on Muslims in Denmark. She has been the leader of a project on mosques in Denmark, published in 2005 as *Moskeer i Danmark* [Mosques in Denmark]. Recently she has (with Lasse Lindekilde, Political Science, Aarhus University) studied radicalisation among young Muslims in Aarhus. Current she is engaged with a project on the interactions between Islam and Danish schools.

Daniel Nilsson DeHanas: Everyday Citizenship amongst Second Generation Bangladeshi Youth in the East End of London

The East End of London is frequently a focal point for questions of Muslim civic loyalty in Britain. Home to the largest concentration of Muslims in the UK, predominantly of Bangladeshi origin, the East End plays a central role in journalistic accounts of Islamic radicalism, such as Ed Husain's *The Islamist* and Melanie Phillips' *Londonistan*. These commentators consider the local East London Mosque to be a hub of global political Islam and are wary of its effects on Muslim youth in the second generation and beyond. This paper takes a bottom up, lived experience approach to questions of Islam and citizenship in the East End. I base the paper on two years of ethnographic research with 36 second generation Bangladeshi youth. I consider the influence of local mosques and organisations as well as the extra-institutional contexts of ordinary life in which Islamic self-understanding has importance. I find remarkably high levels of civic participation amongst Bangladeshi second generation youth when compared to their second generation peers. To understand this finding, I investigate three ways in which everyday Islam can complement or even constitute everyday citizenship: In civic identification, in the development of a moral habitus, and in the collective structuring of civic practice. Through this investigation I am able to elucidate a 'pillared activism' in the East End in which civic activity is collectively structured along the lines of Islamic practices including prayer, zakat, Ramadan fasting, and the deen of Islam. I conclude the paper with a discussion of the extent (and limitations) of this form of activism in the East End and the implications of the paper's findings for debates about Muslims and citizenship in Britain.

Dan Nilsson DeHanas is a Postdoctoral Research Associate at the University of Bristol with the *Muslim Participation in Contemporary Governance* project, working with Therese O'Toole, Tariq Modood, and Nasar Meer. The project is supported and funded by the AHRC/ESRC Religion & Society Programme. For the project Dan is interviewing policy elites and Muslim civil society actors, engaging in policy analysis, and conducting a case study of governance in the East London borough of Tower Hamlets. His current research builds from his PhD thesis, in which he investigated the role of religion in the civic participation of second generation youth in inner city London. His research is published or forthcoming in the journals *The Sociological Review* and *Sociology*.

Dr. Marja Tiilikainen : Somali Women and Everyday Islam in the Diaspora

In the conditions of civil war and diaspora, Islam has for many Somalis become a more conscious part of life than what it used to be. In Finland – a religiously, culturally and socially new environment – Islam works as a moral and practical compass in the everyday life of Somali migrant women. In addition, the political instability and increasingly rigid interpretations of Islam in Somalia have an impact on their religious interpretations. Many Somali women regard Islam as an important factor not only in terms of religious reproduction, but also in terms of cultural reproduction and maintenance of ethnic identities. However, Somali women in Finland actively interpret religion and make different choices within the Islamic framework. Moreover, transnational connectedness provides women with further opportunities for maintaining cultural and religious practices and identities. The presentation is mainly based on ethnographic data collected in Finland in 1996-2002, but it also draws from the data collected in Somaliland in 2005-2011, in total 5 months.

Marja Tiilikainen is Postdoctoral Researcher at the Department of Social Research, University of Helsinki. She is interested in everyday Islam, cultural dimensions of health, illness and healing, and life of immigrant women. Her research has focused especially on Somali immigrants: PhD thesis (2003, published by Vastapaino) in comparative religion and medical anthropology was an ethnography on the everyday life of Somali women in Finland. Her current research project entitled "Suffering, Healing and Health-care: The Transnational Lives of Somalis in Exile," is funded by the Academy of Finland. A list of her selected publications can be found at <http://blogs.helsinki.fi/mtiilika/julkaisut/>.

Marianne Holm Pedersen: Living Islam: The transmission of religious practices across generations

An important dimension of everyday Islam is the transmission of religious practices from parents to their children. Yet, while a number of studies have explored the religious beliefs and practices of so-called second generation Muslim immigrants in Europe, little attention has been given to the ways in which their parents use religion to make place in a new social and cultural setting. Analyses of Islam among first generation immigrants in Europe tend to prioritize the transnational or global dimensions of religious practice and focus less on how this may also be influenced by the local context of everyday life.

This paper will explore how Muslim parents in a Danish provincial town attempt to transmit religious beliefs and practices to their children, and it will discuss the methodological and conceptual challenges of studying religious practices within the family. Comparing the first results from the ongoing research project with previous ethnographic research on religious transmission among Arab families in Copenhagen, the paper will particularly focus on the impact of the families' encounters with Danish institutions such as kindergartens and schools. The preliminary analysis shows that, although the parents themselves view their religious beliefs, practices and traditions as continuities in their lives, they are continually reconstructed in relation to the new socio-cultural context in which they are carried out.

Marianne Holm Pedersen is a researcher at the Danish Folklore Archives, The Royal Library, Denmark. She has conducted fieldwork among Arab immigrants in Denmark since 2003 on topics such as belonging and placemaking, ritual and tradition, generational relations, refugee migration, and integration. In 2009 she finished her Ph.D. "Practices of Belonging: Ritual performances and the making of place and relatedness among Iraqi women in Copenhagen" at the Department of Anthropology, University of Copenhagen.

Lindsey Moore : Islamism in Contemporary Arab Fiction, or the Instrumentalisation of Lived Islam

The paper examines representations of what is referred to as Islamism in contemporary novels set in late twentieth-century North African contexts: Alaa Al-Aswany's *The Yacoubian Building (Imarat Ya'qubian, 2002)*, Laila Lalami's *Secret Son (2009)* and Yasmina Khadra's *Wolf Dreams (A Quoi revent les loups, 1999)*. It will briefly explore the viability of Islamism as descriptive and analytical category in each text, engaging definitions proffered by Olivier Roy and other commentators. More saliently in relation to the workshop theme, the paper

will consider ways in which 'Muslim' and 'Islamist' identities are interrelated in terms of the rhetoric used by inspirational characters, the transformation undergone by protagonists and the implied positioning of the three authors. This involves a consideration of the contextual determinants (social, economic, national and transnational) provided for young Egyptian, Moroccan and Algerian male trajectories toward Islamist identities. All three novels present a conversion from 'passive' Muslim to 'active' Islamist identity in a manner that privileges socio-economic motivation, political objectives and transnational affiliation. I will argue that 'lived Islam' is instrumentalised by authority figures within the texts as they proffer new horizons of expectation for young men. And, while access to the life world of young Muslims who become militant is imaginatively sought, these novels all ultimately endorse a secular value system. The texts discussed, published in Arabic, English and French respectively, indicate the continued secular and leftist orientation of Arab fiction; with some exceptions, the trend is reflected more widely in the material compiled on the database *Islamism in Arab Fiction & Film, 1947 to the Present*, a key output of our AHRC/ESRC-funded project under the auspices of the 'Religion & Society' programme.

Lindsey Moore is Lecturer in English Literature at Lancaster University. She is the project leader of 'Islamism in Arab Fiction & Film: 1947 to the Present'. She is the author of 'Arab, Muslim, Woman: Voice and Vision in Postcolonial Literature and Film' (London: Routledge, 2008) and articles on Arab women's fiction and visual media, as well as on postcolonial themes more broadly.

Christine M. Jacobsen: Choosing what is good and collecting religious reward

We go through our studies collecting credits on credits to get the academic degree we wish for. Exactly in the same way, we must collect as much *ajar* as possible, so that we 'pass' on Judgement Day as well, *insha Allah*". The idea of collecting religious reward, as expressed in the above quote from a Muslim Student magazine, is one of the fundamental ideas of practical ethics in the Islamic discursive tradition. In this paper I look at the importance of 'religious reward' in the context of young Norwegian Muslims' everyday religious practice. The idea of religious reward provides a point of departure for exploring some aspects of how young Muslims relate to themselves and their social surroundings as 'ethical subjects' as well as for investigating continuities and discontinuities in religious traditions in a context of migration, globalization and secular modernity.

Christine M. Jacobsen is a Social Anthropologist trained in Bergen and Oslo and currently the Research Leader at IMER Bergen and a Senior Researcher at Uni Rokkansenteret. Her work is in the field of International Migration and Ethnic Relations with a focus on Islam and Muslim minorities in Europe. In particular she has been concerned with changes that affect religious identities and practices among young people and women in a context of international migration, globalization and secular modernity. Recently a major interest has been with transnationalism and political mobilization of minority youth. Jacobsen has published two books on Norwegian Muslims (*Tilhørighetens mange former*, Oslo: Unipax and *Islamic Traditions and Muslim Youth in Norway*, Leiden: Brill) as well as a number of national and international book chapters and journal articles on this and other topics.

Farida Vis: Exploring daily Islam on YouTube – The role of Methods

This paper argues that methods used for researching social media, in this case the popular video sharing and social networking site YouTube lie at the heart of better understanding the multifaceted ways in which Muslims use this online space. Maura Conway and others have recently argued that there exists a growing consensus amongst legislators that the Internet plays an increasingly prominent role in violent radicalization (as evidenced by the raft of legal measures introduced internationally since 9/11). Starting from the assumption that doing such work on YouTube is extremely complicated and glosses over many methodological pitfalls, this paper is thus principally interested in exploring two things:

1. How secure are the methods used on which such far reaching assumptions are based and how can they be challenged on a methodological basis? That is to say, how can methods challenge such policy strategies and offer alternative readings. And related to this:

2. Aside from the focus on the highly contested debate around radicalization, how can methods help us to get a better sense of the ways in which daily - that is to say - 'ordinary' Islam engages with this extremely popular website. As relatively little is known about this, the paper offers an overview of the emerging research in this area and starts to build a critical methodological framework for mapping daily Islam on YouTube in all its complexity.

Farida Vis is Lecturer in Media and Communication at the University of Leicester in the United Kingdom. Before taking up this post she worked for one year on a study (funded by the AHRC/ESRC Religion and Society programme) exploring the ways in which young people used YouTube to respond to anti-Islam film 'Fitna', made by right wing Dutch MP Geert Wilders and released on the Internet in 2008. The research (full title: 'Fitna, the video battle: How YouTube enables the young to perform their religious and public identities') has so far resulted in a series of publications, which can be accessed from the project website: <http://bit.ly/Fitnaresearch>

Before this she was the ESRC Research Fellow in Transformations in Media, Culture and Economy at the Centre for Research on Socio-Cultural Change (CRESC) at The Open University. Her current work is concerned with innovating methods for the study of social networking sites. She is also conducting research on the role Amazon.com plays in the shaping of public understanding of flu pandemics. She is @flygirltwo on twitter.

Riem Spielhaus :Living Islam in the City: a topographic approach to Islamic spaces in Berlin and Hamburg.

Riem Spielhaus is a Research Fellow at the Centre for European Islamic Thought. Her dissertation in Islamic Studies from Humboldt-Universität zu Berlin focused on processes leading to the emergence of a Muslim consciousness in Germany. Riem Spielhaus has been working as advisor for the commissioner for Migration, Refugees and Integration of the German Federal Government and was a member of several working groups, which were set up by the German government and civic organizations like the "German Islam Conference". Together with Alexa Färber she analyzed the topography of Islamic prayer rooms in Berlin reflecting the urban competences and daily practices they embody. Hamburg's Islamic landscape has been one case study of her dissertation project that enables a comparison between the urban placement of Islamic life in the unified capital and a northern harbor town.

Charing and respondents:

Nathal M. Dessing is University Lecturer in Religious Studies and Islamic Theology at the Leiden University Institute for Religious Studies (LUIRS). She is the author of *Rituals of Birth, Circumcision, Marriage, and Death among Muslims in the Netherlands* (Leuven: Peeters, 2001). She is leader of a research programme on "Individualization, Fragmentation of Authority, and New Organizational Forms among Muslims in Europe". This programme, funded by the Dutch Organization for Scientific Research (NWO), investigates the interplay between the individual, participation, and religious authority in three settings: Muslim women's organizations, Muslim student associations, and institutions of Islamic higher education. She is a board member of the Dutch Society for the Study of Islamic Law and Law of the Middle East (RIMO). Before joining LUIRS in September 2008, she was researcher and educational coordinator at the International Institute for the Study of Islam in the Modern World (ISIM), Leiden, the Netherlands.

Linda Woodhead is Professor of Sociology of Religion at Lancaster University, and Director of the AHRC/ESRC Research Programme on Religion and Society. Her research explores the role of religion in modern societies. She is the author, with Ole Riis, of *A Sociology of Religious Emotion* (OUP, 2010). She was recently involved in an EU funded research project on the Muslim veil and public policy ('VEIL'), and in writing a major report for the

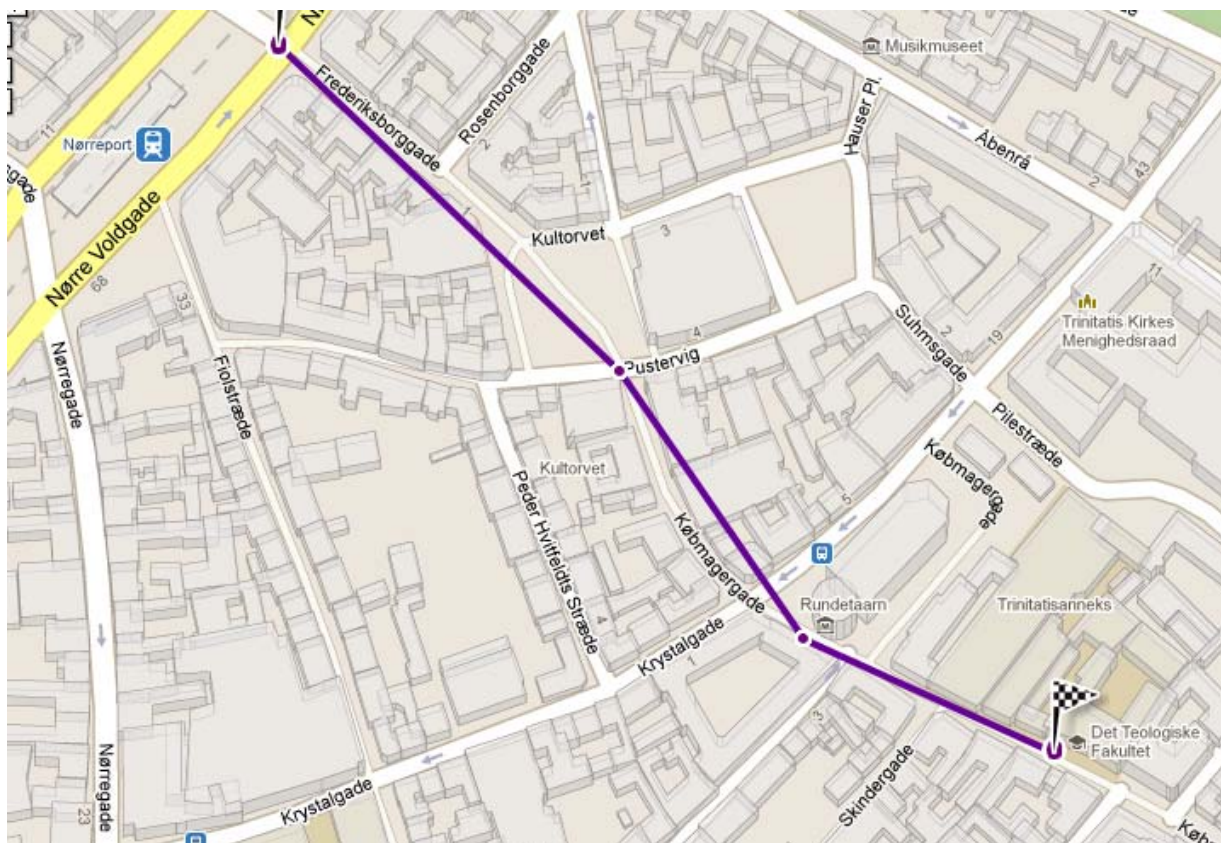
Equality and Human Rights Commission on the new legal duty to protect equality of 'religion or belief'. Her earlier publications include: *The Spiritual Revolution: Why Religion is Giving Way to Spirituality* (with Paul Heelas, Blackwell, 2005) and *An Introduction to Christianity* (Cambridge University Press, 2004).

Jørgen S. Nielsen holds a personal chair financed by the Danish National Research Foundation, which is the core of the centre. His research is on Islam in Europe with a special focus on the political, social and institutional challenges Islam holds for the European communities.

Birgitte S. Johansen holds a PhD in Minority Studies and Sociology of Religion. Her research interests are secularization and religious minorities. She is currently employed as a postdoctoral researcher at the Center for European Islamic Thought, Faculty of Theology, Copenhagen University.

Practical information:

Audience and auditors are welcome - as are posters for the poster session Thursday afternoon. The seminar and meals are free of charge. The Seminar will be hosted at the Faculty of Theology, Købmagergade 44 at Auditorium 2. The Map shows the way from Nørreport Station along Frederiksborggade and Købmagergade to the Faculty of Theology.



For questions and information regarding the seminar, please contact secretary Emil B.Saggau: esa@teol.ku.dk

Please register with secretary Emil Saggau **no later than February 25 2011**