

Outline- European Society for Intercultural Theology and Interreligious Studies, Istanbul, April 26- 29, 2011
The Study of Religions in a Changing Europe: Integrity, Translation and Transformation

Schedule

DAY 1	Tuesday April 26
	<i>Arrival in Istanbul / Registration opens at 2.00 pm</i>
12.30 – 15.30	<i>Pre-Conference ESITIS Board Meeting</i>
15.30 – 16.30	Welcome with Tea and Coffee
16.30 – 17.00	<i>Chair: Rahim Acar</i> Session 1 Conference Opening Dignitaries Ilahyat Faculty / Marmara University Oddbjørn Leirvik (Oslo) Norbert Hintersteiner (Dublin)
17.00 – 18.00	<i>Opening Note</i> Mehmet Aydin (Istanbul) Intercultural and Interreligious relations- the Istanbul experience
18.00 – 18.30	<i>Organisational Details</i> Rahim Acar
18.30- 20.00	Dinner

Session 1

**Arriving at the Regional Context:
Istanbul and South East Europe**

Oddbjørn Leirvik (Oslo)

Norbert Hintersteiner (Dublin)

Thematic Introduction:

Mehmet Aydin (Istanbul)

**Intercultural and Interreligious relations- the
Istanbul experience**



Mehmet Aydin is professor of philosophy of religion. He graduated from Ankara University Divinity School, got his Ph.D. at University of Edinburgh, in a philosophy program. He taught philosophy, especially philosophy of religion in various Turkish Universities. He is currently a member of Turkish parliament and works as a Ministry of State. His publications include *Philosophy of Religion, Religion and Morality, Kant's Moral Argument and Its Influence on Modern British Philosophy, God - World Relationship in Light of Process Philosophy, Critical Self Reflections, Why?* (all in Turkish), *Turkish Contribution to Philosophical Culture* (in English), *Islam en Dialoog* (partly in English, partly in Dutch).

Schedule

DAY 2	Wednesday April 27 Session 2 <i>Chair: Kajsa Ahlstrand (Uppsala)</i>
9.00 – 10.30	<p style="text-align: center;">Thomas Bremer (Münster) Historical narratives of religious diversity in Western and South Eastern Europe (30')</p> <p style="text-align: center;">Önver A. Cetrez (Uppsala) Assyrian View on Turkey from the Perspective of Immigration: The Construction of the Other (30')</p>
10.30 – 11.00	Tea break
11.00 – 12.30	<p style="text-align: center;">Angeliki Ziaka (Thessaloniki) Muslim minorities in Greece (30') <i>Plenum</i></p>
12.30 – 14.30	Lunch
14.30 – 16.00	Session 3 Parallel Papers á 20' Research Presentations
16.30 – 18.00	Session 4 <i>Chair: Ulrich Winkler (Salzburg)</i>
	<p style="text-align: center;">Kajsa Ahlstrand (Uppsala) “Something that feels this good to me just can't be wrong”: Religious Authority and the Subjective Turn (10-15')</p> <p style="text-align: center;">Hans-Joachim Sander (Salzburg) Globalized Powerlessness of Heterotopic Citizen: A Locus for Secular Authority of Public Religions (25')</p> <p style="text-align: center;">Zilka Spahić-Šiljak (Sarajevo) Negotiating Power Relations: Multi-religious dialogue between academia and civil society organizations in BiH (25')</p>
18.30-20.30	Light Dinner on the Bosphoros

Session 2

Dealing with the Past: Historical Narratives of Religious Diversity in West and Southeast Europe

The session will focus on narrative strategies in dealing with the past regarding religious diversity and power.

The first sub-session takes its points of departure in two defining European narratives of politico-religious history: the Holy Roman Empire and the Eastern Roman (Byzantine) Empire, with its successor the Ottoman Empire. The histories of religious minorities in Eastern Europe after the Westphalian Peace are very different from those of the religious minorities in the Ottoman Empire. Respective confessional legacies in political and religious life are reviewed.

The second sub-session analyses and interprets some cases of interreligious coexistence in South East Europe, with special attention paid to minority narratives of the encounters.

Session 4

Power Relations, Vested Interests, and Changing Authorities

Globalisation, the Internet, better education, and growing individualism are characteristic of modern societies and have a strong influence on religious organisations and the ways in which people choose and accept authorities, how they belong to traditions, enter and are formed by power relations and vested interests. What is happening to the ways in which people participate in religion in the public realm, and what are the consequences for theological education?

Session 3

Parallel Student Research Presentations

Senior and junior scholars are invited to present papers that are connected to any of the various themes of the conference sessions. It is expected that papers should not last longer than 20 minutes.

Session 2- Chair: **Kajsa Ahlstrand** (Uppsala)

(Please see p. 4 below)

Thomas Bremer (Münster)

Historical narratives of religious diversity in Western and South Eastern Europe

Abstract: The lecture takes its points of departure in two defining European narratives of politico-religious history: the Holy Roman Empire (Western Europe) and the Eastern Roman (Byzantine) Empire, with its successor the Ottoman Empire. The histories of religious minorities in Western Europe after the Westphalian Peace treaty are very different from those of the religious minorities in the Ottoman Empire. The lecture compares the respective confessional legacies in political and religious life in Western and South Eastern Europe.



Thomas Bremer, born in 1957, is Professor of Ecumenics and Peace Studies at the Ecumenical Institute, Faculty of Catholic Theology, University of Münster, Germany (since 1999). His main research interests are ecumenical relations between Eastern (Orthodox) and Western Churches, Churches and religious communities

in situations of conflict (especially in former Yugoslavia), and the relations between the Russian Orthodox Church and Western Churches. After having studied Theology and Slavonic languages, he worked as a teaching assistant in Münster and as Executive Director for the German Association for Eastern European Studies. Thomas Bremer's recent publications include: Thomas Bremer (ed): *Religion and Conceptual Boundary in Central and Eastern Europe*, Palgrave Macmillan 2008; *Kreuz und Kremel: Kleine Geschichte der orthodoxen Kirche in Russland*, Herder 2007 (Italian translation 2008); "Nationalismus und Konfessionalität in den Kriegen auf dem Balkan" in *Südosteuropa: Festschrift für Edgar Hösch*, Oldenbourg Verlag 2005; *Kleine Geschichte der Religionen in Jugoslawien: Königreich - Kommunismus - Krieg*, Herder 2003; *Religion und Nation. Die Situation der Kirchen in der Ukraine* Harrassowitz Verlag 2003.

Önver A. Cetrez (Uppsala)

Assyrian View on Turkey from the Perspective of Immigration: The Construction of the Other

Abstract: Throughout history migration has been a major source of human survival, adaptation, and growth. Today as a result of migration cultural identity is a central concern for many people, both on individual and collective levels, and as being in a constant state of change. It is thus important to understand both the historical experiences and contemporary acculturation issues in order to understand the process of identity formation among minorities affected by migration. The population in focus in this presentation is the Assyrian (also known as *Sūryani* in Turkish) minority in Sweden, originated in south-east Turkey and neighbouring countries. By way of a historical background to Assyrian culture this presentation will focus on empirical results highlighting the Assyrian self-identification and view of their countries of origin such as Turkey, Syria, and Iraq. The key questions guiding the presentation are: What memories of the past are central in the construction of Assyrian identity? What are the experiences of discrimination in country of origin? What is the view among the Assyrians on re-migrating to their country of origin?



Dr Önver Cetrez is Lecturer in Psychology of Religion, Uppsala University. His research interests include Assyrian / Syrian identity-formation and religious values and behaviours; psychology of migration; psychology of dependency; multi-generational studies. His research competence spans both quantitative and qualitative methods. He has received a STINT Stipend for advanced studies in the psychology of migration at the University of Hawaii, USA. He teaches Psychology of religion, focusing on themes such as identity, youth, conflicts and culture. Cetrez is part of a multi-disciplinary Linné project: The Impact of Religion, funded by Swedish Research Council (Vetenskapsrådet). He has also been granted a Swedish Research Council project on Iraqi refugees, mental health, and acculturation, during 2010-2013.

He is a member of the editorial board of the journal *Ethnicity and Health*. His publications include: *Meaning-making variations in acculturation and ritualization: a multi-generational study of Suroyo migrants in Sweden*, Acta Universitatis Upsaliensis, Psychologia et Sociologia Religionum 17. Uppsala: Uppsala universitet, 2005; "The Next Generation Assyrians in Sweden: religiosity as a functioning system of meaning within the process of acculturation" in *Mental health, religion and culture*, 2008.

Angeliki Ziaka (Thessaloniki)

Muslim minorities in Greece

Abstract: The lecture gives a historical overview of the Muslim presence in Greece with a special focus on present day experiences of Muslim existence in Greece.



Angeliki Ziaka is a History of Religions lecturer at the Aristotle University of Thessaloniki, School of Theology and a Doc-

tor of the Marc Bloch University of Strasbourg. Dr. Ziaka specialises in Islam and the Arabic and Islamic civilisation and interreligious dialogue, which she has extensively researched at Strasbourg University, the Pontifical Institute of Arabic and Islamic Studies (PISAI, Roma) and the University of Amman (Jordan). Her research interests focus on Muslim theology and history as well as the social, religious and political dimensions of Islam in the Middle East, interreligious dialogue, and the religions of our days. Angeliki Ziaka is also a lecturer at the Demokritos University of Thrace since 2003, where she teaches "History of the Islamic World" at the university's department of History and Ethnology. She is a founding member of the Greek Society for the Study of Culture & Religion (GSSCR) and the Greek Scientific Society of Middle East Studies. Her publications include: *La recherche grecque contemporaine et l'Islam* (diss. 2004); *Religion and Conflict: Essays on the Origins of Religious Conflicts and on Resolution Approaches* (ed.) Harpree 2010.

Session 4- Chair: **Ulrich Winkler** (Salzburg)



Co-director of the Centre for Inter-cultural Theology and Study of Religions, Department of Systematic Theology, Paris Lodron University Salzburg, Director of the Program "Spiritual Theology in the Process of Interreligious Dialogue and Encounter"; Researcher in Theology of Religions and Comparative Theology.

Kajsa Ahlstrand (Uppsala)

“Something that feels this good to me just can’t be wrong”: Religious Authority and the Subjective Turn

Abstract: Religious authorities in Europe can no longer command their communities and expect to be obeyed. The very notion of obedience is often rejected on moral grounds. How can religion be taught in non-authoritarian societies?



Kajsa Ahlstrand is Professor of World Christianity and Interreligious Studies, Uppsala university since 2006. Her research focuses on religion and modernity. She has researched Hindu-Christian and Buddhist-Christian relations;

and the softening processes in Christianity. Her published works include: "The Crisis of Authority: From Holy Obedience to Bold Moral Imagination in European Christianity" *Buddhist-Christian Studies* Volume 30, 2010, pp.49-57; "We are not just our Religion: Identity and Theology" (pp 25-32); "Strategies for Christians Under Threat" (pp 103-108) in *Identity, Survival, Witness: Reconfiguring Theological Agendas*, Ed. Bloomquist, Karen L., (The Lutheran World Federation); "Boundaries of religious identity: Baptised Buddhists in Enköping" in *Converging Ways?: Conversion and Belonging in Buddhism and Christianity* Ed. D'Arcy May, John (OS Klosterverlag, Sankt Ottilien) and other works.

Hans-Joachim Sander (Salzburg)

Globalized Powerlessness of Heterotopic Citizen: A Locus for Secular Authority of Public Religions

Abstract: Religions claim authority using it as power over people, while political structures claim power to use it as authority in favor of people. In modern times this resulted in different approaches to the political-theological problem (Spinoza, Cortes, Strauss). Religions issued strict moral order while politics became sustained by public discourse. The religious strategy fails in modernity as it needs religious singularity enforced by politics, culture and legal means. Its moral power claims are replaced by secular moral ideas, differentiated through religious plurality and by fundamentalist enterprises to capture public discourse by means of politics and mass media: thus, it appears that the secular sphere is growing at the cost of the religious one. Yet, authority is not power but a public process of overcoming speechlessness. Authority's nucleus is powerlessness resisted- a phenomenon of plurality that grows at heterotopic places where marginalized people struggle for their dignity. Globalization increases powerlessness and this reopens the public for religious power claims in favor of marginalized people. This critical approach against power, and in favour of the authority of heterotopic citizenship, generates a new mode of religion: the public religions. Thus, the struggle for citizenship within the secular public sphere becomes one of the most important places for religious authority reshaped by a plurality of religious traditions. Only by plurality demonstrated in interreligious dialogue can religions resist utopian political power claims on behalf of their messages and their believers.



Hans-Joachim Sander is professor for dogmatics at the Theological Faculty, University of Salzburg. His major fields are Vatican II, the signs of the times and the power-authority constellations related to them. On a Foucaultian basis, and in the tradition of loci theologici, his theology is shifting from subjectivity to topology. His publications include *Einführung in die Gotteslehre*, Darmstadt 2006; „Europe's Heterotopias. Pastoral Power within the Signs of the Times" (in: Wyller, Trygve (eds.), *Heterotopic Citizen*, Göttingen: Vandenhoeck & Ruprecht, 2009, 172-190).

Zilka Spahić-Šiljak (Sarajevo)

Negotiating Power Relations: Multi-religious dialogue between academia and civil society organizations in BiH

Abstract: Multireligious dialogue in Bosnia and Herzegovina was mostly initiated by secular women's non-governmental organizations aimed at peace-building and reconciliation in the post-war context. Such women's efforts were not recorded properly and did not become socially recognized and valued. Power for negotiation and translation of peace remained at the local level until multireligious dialogue was established in academic institutions. Women's NGOs used their local capacities to pursue peace-building programs in the academia. Conversely, power of negotiations and translation of peace-building and reconciliation in the academia was used to strengthen local initiatives; and, by using their networks to encourage more women and men to actively participate in these processes. The resulting Positive symbiosis between the academy and non-governmental organizations (particularly with the Religious and Gender Studies program at the University of Sarajevo) created a new foundation for pursuing multireligious dialogue on the grass-root level. This paper discusses negotiations between non-governmental organizations and academic institutions, with particular interest in gender perspective on peace-building and reconciliation.



Zilka Spahić-Šiljak, born in Zenica, BiH, is director of the Centre for Interdisciplinary Postgraduate Studies of the University of Sarajevo (where she teaches in gender, religion and human rights); research scholar; and public intellectual concerned with human rights,

religion, politics, education and gender, and peace-building with over ten years experience of working in the academy, and non-governmental sectors. She holds a PhD in Gender Studies; an MA in Human Rights. Her major research projects are published as these studies: *Women, Religion and Politics* (Sarajevo, 2010). Multi-authored books *Women Believers and Citizens* (Sarajevo, 2009); *Three Mono-theistic Voices: Introduction to Judaism, Christianity and Islam* (Sarajevo, 2009).

Schedule

DAY 3	Thursday April 28 Session 5 <i>Chair: Jorge Castillo Guerra (Nijmegen)</i>
9.00 – 10.30	<i>Presenters in Open Floor:</i> David Cheetham (Birmingham) 20' Ina Merdjanova (Dublin) 20' Recep Kaymakcan (Sakarya) 20'
10.30 – 11.00	Tea break
11.00 – 12.30	Session 6 <i>Chair: W. Van der Merwe (Amsterdam)</i> <i>Presenters in Open Floor:</i> Oddbjørn Leirvik (Oslo) 20' Nicolae Dură (Constantia) 20'
12.30 – 13.30 13.45 – 14.30	Lunch ESITIS General Society Meeting
14.30 – 16.00	Session 7 Parallel Papers á 20' Research Presentations
16.00 – 16.30	Tea break
16.30 – 18.00	Session 8 <i>Chair: Peter Lodberg (Aarhus)</i> Norbert Hintersteiner (Dublin) Religions in Translation 25' Maureen Junker-Kenny (Dublin) Translation as a requirement of public reason and of traditions of 'faith seeking understanding' 25' <i>Plenum Discussion</i>
18.30-20.00	Dinner

Session 5

How to Teach and Research Religion in a Pluralist Europe?

Changes in the cultural and religious landscape of Europe have brought new challenges for the teaching and researching of theology and religion at European universities and colleges. Theology and religious studies departments across Europe have responded in ways that reflect their different contexts. How have ways of teaching and research in these fields changed over time and adapted to the new contexts and cultural pressures? What are the differences in relationship between the state, religious communities and universities? What is the future of theological and religious education in Europe? This session will consider these questions along three examples from universities in Great Britain, Bulgaria, and Turkey.

Session 7

Parallel Student Research Presentations

Senior and junior scholars are invited to present papers that are connected to any of the various themes of the conference sessions. It is expected that papers should not last longer than 20 minutes.

Session 6

Interreligious and Interfaith Studies in Europe

In recent years faculties of theology have established chairs, study programs and research projects in "interreligious studies", focusing on the living encounter between different faiths in Europe's increasingly pluralistic societies. This session will look at the background and nature of interreligious or interfaith studies in European universities. Different ideas about the forms for such study and the academic legitimacy between interfaith engagement and detached reflection are often a concern. How should interreligious studies be conceived and relate to the traditional fields of theology and religious studies? These themes will be explored through views and experiences at universities in Norway, Romania, and Turkey.

Session 8

Integrity, Translation, and Transformation

Traditions are dynamic historical phenomena, changing with the various contexts and influential competitors and partners. Without transformation, religious movements will die. This session will reflect philosophically on issues such as integrity in change, authenticity of religious convictions in cultural and inter-religious translation, and the motives of and criteria for religions' transformation.

Session 5- Chair: Jorge Castillo Guerra
(Nijmegen)



Jorge E. Castillo Guerra studied Theology at the Karl-Eberhard University Tübingen (Germany) and Catholic University of Nijmegen (the Netherlands), obtained his MA Theology at the Theological Faculty of Chur (Switzerland) and his PhD Theology at the Catholic University of Nijmegen. He is lecturer and re-

searcher for World Christianity and Interreligious Relations in the Faculty of Theology and in the Faculty of Religion studies at the Radboud University of Nijmegen and at the Nijmegen Institute of Mission Studies. His research deals with migrations, interculturality and religion, and interreligious relations in Latin America.

David Cheetham (Birmingham)

Teaching and researching theology and religion in the UK with reference to the Birmingham experience

Abstract: This presentation will be divided into three parts. In the first part it will offer a brief survey of the state of theology and religious studies in higher education in the UK offering an account of recent history and perceived trends. In the second part it will offer a more critical discussion, particularly reviewing recent literature that has been produced by (mostly) UK-based scholars and considering the various possible 'models' that have been suggested for teaching and researching theology and religion in a UK university. In the final part, a specific account will be offered of the Birmingham Department of Theology and Religion. Attention will be given to how the Department has developed, the directions it has taken and the possible challenges it (and all UK departments) face in the future.



David Cheetham is Senior Lecturer in Theology and Religion at the University of Birmingham, UK. He specialises in the philosophy and theology of religions. He is the editor of *John Hick* (Ashgate, 2003); *Contemporary Practice and Method in the Philosophy of Religion* (Continuum, 2008) and numerous articles in journals including *The Heythrop Journal*; *Sophia*; *Islam and Christian-Muslim Relations*; *Studies in Interreligious Dialogue* and articles in the *Westminster Dictionary of Theology* (Westminster/ John Knox Press, 2008); *The Blackwell Encyclopedia of Theologians* (Blackwell, 2010). He is currently completing a new book in the theology of religions.

Ina Merdjanova (Dublin)

The Teaching of Religion in Southeast Europe

Abstract: The teaching of religion, introduced in public schools almost everywhere in Southeast Europe after the fall of communism, has been a source of heated and ongoing debates. The advocacy for a confessional instruction has clashed with the promotion of a more inclusive, "academic study of religion" methodology. This presentation will discuss comparatively the approaches and major challenges related to the teaching of religion in the different national contexts throughout the region.



Ina Merdjanova is a Marie Curie Fellow at the Irish School of Ecumenics/Trinity College Dublin. She previously served as director of the Center for Interreligious Dialogue and Conflict Prevention

at the Scientific Research Department of Sofia University, Bulgaria (2004-2010). She received her PhD from Sofia University, and has held visiting fellowships at Oxford University and other institutions in the UK, the Netherlands, Hungary, Germany, and the USA. She is the author and editor of six books in Bulgarian as well as of a monograph in English entitled *Religion, Nationalism, and Civil Society in Eastern Europe—The Postcommunist Palimpsest* (Edwin Mellen Press, 2002). Dr. Merdjanova has recently published a co-authored manuscript with Patrice Brodeur of Montreal

University *Religion as a Conversation Starter: Interreligious dialogue for Peacebuilding in the Balkans* (Continuum, 2009) and is currently completing a book on Islam in the Balkans.

Recep Kaymakcan (Sakarya)

Is it possible to teach religion in a pluralistic manner in Turkish Higher Education?

Abstract: Turkey is a secular democratic country with a Muslim majority population. A so-called 'Faculty of Theology' is part of state university. During the Republican period the issue of religion in higher education was debated: the name, aims and curriculum of religious education in institutions of higher education have changed in line with demands of society, and along ideological lines. The main parts of the curricula of the faculty of theology consist of Islamic sciences. Up to recently, the issue of pluralism of religion was not a genuine concern among Faculties of Theology at different levels. This presentation deals with the following issues in Turkish higher education: 1. The historical mission of Islamic higher education, 2. Teaching of non-Islamic religions (content and approaches), and plurality in Islam, 3. Debate on the necessity of plurality of religions at university level, 4. Some key empirical data regarding religious pluralism.



Dr. Kaymakcan is full professor of religious education at Sakarya University, Turkey; advisor to Ministry of National Education; editor of Turkish Journal of Values Education. He earned his Ph.D from the University of Leeds (UK) in 1998. He has contributed at meetings organised by UN Alliance of Civilizations, Council of Europe, OSCE, UNESCO. In 2007, he contributed to OSCE report entitled: "Toledo Guiding Principles on Teaching About Religions and Beliefs in Public Schools". Kaymakcan has managed the international Project on "Religion and Life Perspectives Among Adolescents" in Turkey (co-ordinated by University of Wuezburg, Germany). Recent publications: *Teaching for Tolerance in Muslim Majority Societies* (2007) co-edited with O. Leirvik; *Gençlerin Dine Bakışı: Karşılaştırmalı Türkiye ve Avrupa Araştırması* (Perception of Religion Among Adolescents: A Comparative

Study of Turkey and Europe), (2007). Main research interests: curriculum evaluation, development, policy analysis, and teacher training for RE; teaching of Islam and Christianity, human rights, pluralism and religions in schools; religion, youth and values.

Session 6- Chair: Willem Van der Merwe
(Amsterdam)



W.L. (Willie) van der Merwe (1957) studied literature, philosophy and theology at the University of Stellenbosch, South Africa, where he became professor of philosophy in 1998 and served as chair of the department. His publications cover topics ranging from philosophy of language and hermeneutics to philosophy of religion, African philosophy and multiculturalism. His current research focuses on the reevaluation of Christian faith in contemporary continental philosophy of culture and religion. He has been a fellow and/or visiting professor at the KU Leuven; University of Antwerp (Belgium), Nijmegen and Tilburg (the Netherlands) and Salzburg (Austria) and is currently a distinguished professor of the department of philosophy, University of Stellenbosch. He serves on the editorial boards of *Polylog. Zeitschrift für interkulturelles Philosophieren*, the *Nederlands Theologisch Tijdschrift* and the series *Currents of Encounter* (Rodopi). Since August 2008 he holds the chair in philosophy of religion, apologetics and encyclopaedia of theology in the faculties of theology and philosophy of the VU University Amsterdam, where he is head of the department of philosophy of religion and comparative study of religions and director of ACCORD (Amsterdam Centre for the Study of Cultural and Religious Diversity).

Oddbjørn Leirvik (Oslo)

Interreligious Studies and Multireligious Faculties of Theology

Abstract: Since 2000, “interreligious studies” has been an area of priority at the University of Oslo’s Faculty of Theology. Studies and research in this field focus on “the space between” living religious traditions – as a realm of interaction, translation and change. Since 2007, the Faculty offers courses in continuing education for religious leaders (mostly Muslim and Christian). The question has been raised of whether a traditionally Christian (Lutheran) faculty of theology may eventually become a multireligious faculty: for instance, by offering regular studies in Islamic theology on a par with Christian theology. Similar developments and discussions are taking place in some other European countries. With reference to these developments, we discuss the premises and prospects for a multifaith broadening of the European tradition of “university theology”.



Oddbjørn Leirvik is a professor of Interreligious Studies at the Faculty of Theology, University of Oslo. His academic interests include Christian-Muslim Relations; Islamic ethics; interreligious education; philosophy of dialogue; relational theology; and, religion and secularity. His publications in English include, among others, *Images of Jesus Christ in Islam* (London: Continuum 2010); *Human Conscience and Muslim-Christian Relation. Modern Egyptian writers on al-damir* (London: Routledge 2010/2006); *Teaching for Tolerance in Muslim Majority Societies* (ed. with Recep Kaymakcan, Istanbul: Centre for Values Education 2007).

Nicolae Dură (Constantia)

Religious and Judiciary-Canonical Studies and Research Centre of the Three Monotheistic Religions (Mosaic, Christian, and Islamic)

Abstract: As an institution for scientific studies, research and professional training within “Ovidius” University, the Centre promotes the diversity of religious identity, religious freedom, as well as inter- and pluri-disciplinary scientific research. The Centre’s absolute priority is dialogue with the person next to us, regardless of his or her religious faith. Therefore, its field of activity covers the study of the Holy Books of the three monotheistic faiths, and as their respective legislation, in order to prepare common action for fighting against the religious intolerance, proselytising attitude, xenophobia, terrorism, fundamentalism, and anti-Semitism of any kind. This paper delves into the main Thematic Guidelines promoted by the Centre, and its aims at developing active scientific research in the field of comparative religious law; promoting in turn the juridical protection of religious freedom, as well as the prevention of religious intolerance, xenophobia, proselytism, and terrorism generated by religious conflicts.



Nicolae V. Dura is a Professor and Vice-Rector of the “Ovidius” University of Constanta, and the director of the Religious and Judiciary-Canonical Studies and Research Centre of the three Monotheistic Religions. He specialises in the area of Canon Law and is an active member of numerous associations including the International Consortium for Law and Religion Studies, Faculty of Law, University of Milan; editor-in-chief of *Annals of the “Ovidius” University series “Theology”*, and “Law and Administrative Sciences” among others.

Session 8- Chair: **Peter Lodberg** (Aarhus)



Peter Lodberg is professor of Ecu- menism and Missiology at the The- ological Faculty, University of Aar- hus, Denmark. Currently, he serves as Dean of Studies and Head of the Department of Systematic Theology. He has written numerous books and articles about church, politics, and state. His latest book is called:

Faith and Power in the Holy Land. Palestinian Church and Theology in a Society in Transformation after 1967, (Copenhagen: Denmark, 2010).

Norbert Hintersteiner (Dublin)

Religions in Translation

Abstract: Scholarly debates have argued for a differ- ence in the relation of Christianity and Islam to transla- tion. While in Islam there is a strong claim for the “un- translatability” of the Qur’an, the history of Christianity shows that it has exercised an enormous cultural translatability. This presentation explores, on the one hand, examples of the manifold cultural translations of Christianity, ranging from the literal translation of texts to inter-cultural processes of translation, when taking root among peoples already bound to rich religious texts and traditions of other faiths, e.g. of the Muslim or Indic or East-Asian cultural-religious worlds. On the other hand, it offers to moderate the concept of the “untranslatability” of Qur’an in light of, for example, Persian practice of translating the Qur’an between the 10th and 12th centuries and the many cultural transla- tions Islam has taken from early on. Despite the differ- ence in attitudes to translation, will both religions in the context of a newly plural religious scene enter upon paths of interreligious translation?



Norbert Hintersteiner is a lecturer in World Christianity and Interfaith Stud- ies; and director of research at the School of Religions, Theology, and Ecumenics at Trinity College Dublin. He specialises in World Christianity and mission studies; cross-cultural theology; comparative theology (with

Hinduism and Islam); and the study of religions. His book publications include: *Traditionen überschreiten: Angloamerikanische Beiträge zur interkulturellen Tra- ditionshermeneutik* (2001); *Naming and Thinking God in Europe Today: Theology in Global Dialogue* (2007, editor); *Postcolonial Europe in the Crucible of Cultures* (2007, co-editor); *Thinking the Divine in Interreligious Encounter* (2011, editor).

Maureen Junker-Kenny (Dublin)

Translation as a requirement of public reason and of traditions of ‘faith seeking understanding’

Abstract: The willingness and ability to ‘translate’ is a demand put to religions by current approaches to social and political ethics- in order to safeguard the stability of a just and democratic pluralist society (J. Rawls), or to assist a non-defeatist reason in keeping the project of modernity on track (J. Habermas). Reli- gions themselves have articulated the core of their messages anew in different cultures, engaging with the general consciousness of truth of subsequent eras. After comparing the different understandings of ‘transla- tion’ of J. Rawls, J. Habermas and P. Ricoeur, a key example of translation from monotheistic traditions into philosophy to be investigated is the creation of the human person as *imago Dei*.



Maureen Junker-Kenny is Asso- ciate Professor of Theology at Trinity College Dublin where she teaches Theological Ethics in the School of Religions and Theology. Her research interests are in founda- tional and applied ethics, religion and public reason, and in the role of monotheism in the formation of European values. She has written on Schleiermacher’s Christology and theory of religion (Berlin 1990), on *Designing Life? Genetics, Procreation, and Ethics* (Aldershot, 1999); on Ricoeur’s ethics of remembering (Münster, 2004), and on *Habermas and Theology* (London/New York, 2011).

Schedule

DAY 4	Friday April 29 Session 9 <i>Chairs: Ina Merdjanova and Rahim Acar</i>
9.00 – 10.30	Safet Bektovic (Copenhagen) European Islam or Islam in Europe: A Danish-Bosnian Perspective 25' Tahir Abbas (Istanbul) Muslim Minorities and the Development of British Islam in the Post-9/11 Context 25'
10.30 – 11.00	Tea Break
11.00 – 12.30	<i>Closing Floor Discussion with Respondent</i> Riem Spielhaus (Copenhagen) Future Challenges of Islam in Europe and Turkey 25' <i>Speakers & Panellists</i> Angeliki Ziaka (Thessaloniki) Ina Merdjanova (Dublin) Nicolae Dură (Constantia) Tahir Abbas (Istanbul) Safet Bektovic (Copenhagen) Riem Spielhaus (Copenhagen)
12.30 – 14.00	Lunch
14.00 –	<i>Departure of ESITIS Conference Participants</i>

Session 9

“Euro-Islam” revisited

More than a decade discussions have been under way under the heading of “Euro-Islam”, focusing both on the growing presence of Islam in Western Europe and on Europe’s relations with “the Muslim world”. Others have preferred to speak more modestly about “European Muslims” and their contribution to European societies, in order not to imply that the understanding of Islam as a religion is changing on European soil. Or is it? In these debates about European Islam and European Muslims, the continuous presence of Islam in Southeast Europe is not always integrated in the larger picture. This session will revisit the notion of “Euro-Islam” and examine its relevance in present-day Europe (Western and Eastern).

Chairs: Ina Merdjanova (Dublin) (see page 6);
and **Rahim Acar** (Istanbul)



Rahim Acar is associate professor of philosophy of religion, at Marmara University, Divinity School. He graduated from Ankara University Divinity School in 1989. He received his Ph.D from the Near Eastern Languages and Civilizations Department at Harvard University in 2002. His publications include

Talking about God and Talking about Creation: Avicenna’s and Thomas Aquinas’ Positions, (Leiden & Boston, 2005); “Reconsidering Avicenna’s Position on God’s Knowledge of Particulars,” in *Interpreting Avicenna: Science and Philosophy in Medieval Islam*, ed. Jon McGinnis (Leiden & Boston, 2004); “Avicenna’s Position Concerning the Basis of the Divine Creative Action,” *The Muslim World*, 94/1 (2004), pp. 65-79; “Avicenna,” in *Routledge Companion to Philosophy of Religion*, ed. C. Meister & P. Copan (London, 2007).

Safet Bektovic (Copenhagen)

European Islam or Islam in Europe: A Danish-Bosnian Perspective

Abstract: There are significant cultural differences between Muslims in different geographical areas and there are also different ways of practicing Islam. This fact is recognized even by those who emphasize theological and normative unity of Islam as a main determinant of Islamic identity. Muslims in Europe are very heterogeneous in their ethnic origin and cultural practices. Many of them do not have a settled relationship with Europe and look skeptically at the concept of European Islam. This is connected both with their experience and their (future) expectations in relation to Europe. This paper tries to shed light on some of the factors (historical, cultural, and mentality-related) which could help understand Muslim approaches to European Islam. In this sense, it is interesting to draw some parallels and look at the differences between for example Muslims from Bosnia / Balkans who have always lived in Europe and Muslim migrants in Denmark / Europe who are still struggling to become integrated and accepted as a part of Europe.



Safet Bektovic is Associate professor at Faculty of Theology in Copenhagen, at the Centre for European Islamic Thought. His research focus includes modern Islamic philosophy and theology, Muslim identity in Europe, interfaith and inter-philosophical dialogue. He has written *Kultur-møder og religion (Cultural Encounters and Religion)*, 2004, and has contributed to following books: *Kierkegaard en het moderne denken in én Bevrijde Stad (Kierkegaard a modern thinker in a free city)*, 1994., *Muslimere og kristne ansigt til ansigt (Muslims and Christians face to face)*, 2001., *At være muslim i Danmark (To be a Muslim in Denmark)* 2003., *Islam, kristendom og det moderne (Islam, Christianity and Modernity)*, 2004., *Gudstro i Danmark (Belief in God in Denmark)*, 2005., *Kierkegaard’s International Reception 2009.*, *World Christianity in Muslim Encounter (2009)*, *Muslimernes islam (Islam of Muslims)* 2010, and has also published numerous articles.

Tahir Abbas (Istanbul)

Muslim Minorities and the Development of British Islam in the Post-9/11 Context

Abstract: In the post-9/11 period, concerns around the integration of Muslim minorities into multicultural British society have been compounded by a focus on terrorism and extremism. Both sets of debates have been conflated by a sense that the prevailing problems are one of 'Muslimness' or Islam itself, rather than the workings of the social structures and institutions of the majority society at large. This presentation addresses the complex issues of migration and integration of Muslims in the post-war period, especially in the last decade since the onset of the 'global war on terror', and its implications for a sociological appreciation of questions of radicalism, multiculturalism and cohesion in the context of debates on identity and conflict. It is argued that the current generations of around 2.2 million Muslims in Britain are at a critical juncture in their historical development as communities, and while the challenges in relation to socio-economic mobility, education and participation in society are acute, there are genuine opportunities of a Muslim civil society development into community engagement and representation that provides real hope for the future. Although there are genuinely difficult issues impacting on the lived experience, this very same 'Muslimness', which is seen as the essential problem in local, national and global contexts, can indeed be a solution to a range of issues affecting individuals, groups and communities. This UK experience, therefore offers lessons for the wider Europe or 'Euro-land' in relation to its own experience of variously differentiated Muslim minority groups in recent periods.



Tahir Abbas is Associate Professor of Sociology at Fatih University in Istanbul, Turkey. He has a BSc (Econ) in Economics with Mathematics from Queen Mary, University of London; a MSocSc in Economic Development and Policy from the University of Birmingham; and a PhD in Ethnic Relations from the

University of Warwick. He was the Founding Director of the University of Birmingham Centre for the Study of Ethnicity and Culture and Reader in Sociology; Senior

Research Officer at the Home Office, as well as the Department for Constitutional Affairs, in London; Director of Race Equality West Midlands; ESRC Research Fellow at the Birmingham City University Business School; and PhD Research Assistant at the University of Warwick Centre for Research in Ethnic Relations.

He has written and edited numerous books, journal articles, book chapters reviews and opinion-editorials in internationally respected publications including *Islamic Radicalism and Multicultural Politics* (Routledge, 2011); *The Education of British South Asians* (Palgrave-Macmillan, 2004); editor of *Islam and Education* (Routledge, 4-volumes, 2010), *Muslim Britain* (Zed, 2005), *Islamic Political Radicalism* (Edinburgh UP, 2007); and co-editor, *Immigration and Race Relations* (with F Reeves, IB Tauris, 2007) and *Honour, Violence, Women and Islam* (with MM Idriss, Routledge, 2010). His current interests are in Ethno-Religious Identities of Muslims in Britain and Western Europe; 'Islamism'; and Historical and Political Sociology. He is also Fellow of the Royal Society of Arts; a Member of the Lunar Society; and Member of the Muslim Institute.

Riem Spielhaus (Copenhagen)

Future Challenges of Islam in Europe and Turkey

Abstract: During the last two decades complex debates about Islam in Europe and Turkey have unfolded engaging a variety of actors and interest groups. Within these, leading questions address the presence, the visibility and the shapes Islam takes in the different national contexts. In this lecture Riem Spielhaus revisits some ideas about Euro-Islam from the 1990s; and with reference to new discussions about different initiatives to train religious leaders she considers the challenges and opportunities for a future of multi-religious and ethnically plural societies.



Riem Spielhaus is a Research Fellow at the Centre for European Islamic Thought where she is pursuing a comparison of quantitative polls among Muslim in Western European countries since 2000. Research interests include Muslim

minority studies with a focus on production and dissemination of Islamic knowledge, identity politics, and the institutionalization of Islam in Europe. Her dissertation at Humboldt-Universität zu Berlin on the Emerging Islamic Consciousness in Germany focused on processes leading to the emergence of a Muslim consciousness in Germany between ascription and self-identification (receiving the Augsburg Science Award for Intercultural Studies 2010). After completing Magister Artium in Islamic Studies Riem has been working as advisor for the commissioner for Migration, Refugees and Integration of the German Federal Government; was member of several working groups set up by the German government and civic organizations (ie. the 1st phase of the "German Islam Conference" ('06-'09). Publications include, *Islamisches Gemeindeleben in Berlin* (2006, ed. With Alexa Färber), *Zwischen Orient und Okzident Studien zu Mobilität von Wissen, Konzepten und Praktiken* (2010, ed. with Betzin, Krüppner & Fürtig), *Media making Muslims: the construction of a Muslim community in Germany through media debate*, in: *Contemporary Islam* (2010) 11-27. Due to appear, *Wer ist hier Muslim. Die Entwicklung eines islamischen Bewusstseins in Deutschland zwischen Selbstidentifikation und Fremdzuschreibung* (2011).

Speakers and Pannelists:

Angeliki Ziaka (Thessaloniki)

Ina Merdjanova (Dublin)

Nicolae Dură (Constantia)

Tahir Abbas (Istanbul)

Safet Bektovic (Copenhagen)

Riem Spielhaus (Copenhagen)

(Please see above for the profiles of these panellists)