



## 4th International and Interdisciplinary Conference on Emotional Geographies 1-3 July 2013 at the University of Groningen, The Netherlands

Session Summary	
<b>Session Title</b>	<b>Faith, social justice and the city (Session 2): Insights from European urban space</b>
<b>Session Abstract</b>	<p>This session enquires critically into the relatively underexplored relations between faith, social justice and the city within critical accounts of the political economy of neoliberalism, with recent developments on emotions and affect within human geography. In this way the session parallels the sessions at the forthcoming AAG on new contours and directions in critical urban theory.</p> <p>While recent studies have paid attention to the burgeoning fields of emotional and affective geographies (see Pile 2010), on performativity and affect in the homeless city (e.g. Cloke et al 2008) and the role faith-based organizations (FBOs) play in the struggle for urban social justice (e.g. Molendijk et al 2010; Beaumont and Baker 2011; Beaumont and Cloke 2012; Cloke et al 2013), far less is known about the creative interlinks and tensions between these lines of inquiry. Building on David Harvey's (1973) classic social justice in the city and Gregor McLennan's (2011) critique of Harvey in light of the postsecular turn in social theory, this session calls for papers that focus on: (1) the precise mechanisms by which FBOs bring about, play out or encourage new radicalized expressions of social justice; (2) the ways faith-based activism critically questions and even reformulates and our very understanding of justice; and (3) how the notion of "postsecular rapprochement", emphasizing broad coalitions of diverse actors striving for social justice irrespective of social identity, value, and emotional or affective disposition, can overcome the sometimes deeply entrenched antipathies and resistances felt towards faith-based involvement in the radicalized public sphere of cities.</p> <p>The session addresses these and other theoretical, epistemological, methodological and empirical concerns at the interface of a variety of disciplines including social, cultural and political geography, sociology, cultural anthropology, religious studies, theology and philosophy. In particular the session welcomes papers that exploit creative tensions between critical theoretical accounts, on the one hand, and emotional and affective approaches within human geography on the other, to contribute to ongoing advances in critical urban theory.</p>
<b>Keywords</b>	

Presentations		
#	Title	Author Name
1	"Spaces of dialogue"	Petra Kuppinger
2	"Faith-based engagement and place identity: Muslim immigrant initiatives in Swedish localities"	Ingemar Elander
3	"Faith and anger in the country post-secularism forgot : tales from the French banlieues"	Claire Hancock
4	"The visibility of Islam and the construction of representative mosques in Germany"	Hermann Köhler
5.	"Cooperation and social capital: tensions and political arrangements between faith-based organisations and local government in the city of The Hague"	Andrea Damacena Martins Maarten Davelaar

**Session Convenors and Chair**

Session Convener Name	Affiliation
Justin Beaumont	University of Groningen
Session Chair name	Affiliation
Justin Beaumont	University of Groningen

**Session presentation details**

Presentation 1	
Title	<b>“Spaces of dialogue”</b>
Abstract	Over the course of twelve months, starting in the spring of 2010, the Protestant Church community and the Mosque community in a neighborhood of the state capital of Stuttgart, Germany, ran an ambitious dialogue program entitled “To Approach One Another.” The program included a considerable variety of events (lectures, music, performances, food), presenters (clergy, politicians, scholars, journalists, lay people/members of the religious communities) and engaged a broad specter of topics (faith, everyday practices, politics, humor, migration). Meeting in a variety of local venues, the program was first and foremost designed to enhance communication and social relations between Muslims and Christians in the quarter. Conceptualized to bring together diverse individuals in different local spaces, the program in the end did much more. This paper first introduces selected features of this series. Analyzing exemplary events and presenters, I illustrate how elements of faith, communication, and neighborliness neatly interacted to turn the program and its events into a larger platform of civic engagement and encounter. Identifying lessons from the concrete context of the “To Approach One Another” series, I argue that the unique combination of topics, venues, presenters and visitors played an important role in framing not only a dialogue, but outlining (discursive and material) spaces and possibilities where different constituencies felt comfortable with each other. By having diverse constituencies meet in different local venues, spaces were (re-)marked as home space to constituencies that had not previously used or visited them. Moving around different localities further enhanced the physical map of dialogue and engagement between local groups and constituencies. Over the course of the year, the program leveled communal boundaries, created new links and remade individual and communal mental maps.
Author name	Author affiliation
Petra Kuppinger	Professor of Anthropology, Department of Sociology/Anthropology, Monmouth College, Monmouth IL, USA
Presentation 2	
Title	<b>“Faith-based engagement and place identity: Muslim immigrant initiatives in Swedish localities”</b>
Abstract	In a recently published study of the political psychology of globalisation and Muslims in the West, the authors identify three ideal type strategies of identity formation among Muslim immigrants: retreatism, essentialism, and engagement. The authors themselves normatively argue in favour of the latter, suggesting that both majority and minority communities in society should strive to become “postnationalist, self-dialogical, and engaged in dialogue with a range of others. Activist, assertive, and agonistic rather than antagonistic”. They conclude that “Muslims are positioned to contribute toward new cosmopolitical potentialities for a renewed pluralistic global order” (Kinnvall and Nesbitt-Larking 2010). Starting with the notion that emotional geography “commonly concerns itself with the emotions that people feel for one another and, more extensively for places, for landscapes, for objects in landscapes and in specific situations” (Pile 2010: 15), we want to explore how Muslim immigrants arriving in Sweden emotionally and in action identify with and take part in social life at their place of arrival, i.e. their housing estate, their town/city and in their new country more generally. Focus will be on a few selected people, and a civic association, who openly refer to their Muslim identities as a faith-based driver in order to help their fellow immigrants to adapt to and identify themselves as members of their new habitat. Methodologically we will draw upon narratives told by Muslim immigrants, a recently established association of Muslim adult education, media articles, and observations done by ourselves. We will also, briefly, draw the attention to the “counter-emotional” islamophobic stance against Muslim immigrants in general as displayed in Swedish society. In conclusion we will reflect upon and

	critically discuss the challenges and potentialities of an emotionally engaged Muslim standpoint in front of a rather ignorant, partly even negative domestic population.
<b>Author name</b>	<b>Author affiliation</b>
Ingemar Elander	Professor Emeritus, Örebro University, Sweden
<b>Presentation 3</b>	
<b>Title</b>	<b>“Faith and anger in the country post-secularism forgot : tales from the French banlieues”</b>
<b>Abstract</b>	<p>A recent movie, “La dés-intégration” (2012) presented a classic French story, about young French Muslims becoming religious extremists (and terrorists) as a result of being rejected and discriminated against by French society. Classically, embracing Islam was depicted as both necessarily giving in to extremism, and being a negative choice, one caused by resentment, rather than by positive causes. It seems that in France in particular, a country whose dominant understanding of itself is that of the quintessential secular country, it is difficult to think beyond the alternative well described by Sirma Bilge “subordination vs. resistance” (2010), to think of religious faith as neither indoctrination with violent aims, nor a political act of resistance, but as the expression of deep personal feelings. Meanwhile, as Catholics parade in the streets of large French cities to protest the government’s project to allow same-sex marriages, appealing to the French public’s emotions by calling the law a debasement of all that they hold sacred, no one is invoking laïcité to challenge either the denominational character of the mobilization (supported by bishops), or its instrumentalization of children, and the sincerity of the feelings expressed is hardly questioned (Muslim and Jewish religious authorities have also spoken up against the projected law, but the demonstrations remain strongly dominated by groups affiliated with Christian churches).</p> <p>There are at least two, interrelated, issues here : one has to do with the unequal acceptance of religious agency (with the faith in laïcité, French secularism, becoming every bit a sacralized as religions proper, and being seen as morally superior to others, see Baubérot, 2012), and another with the way emotions are ascribed to particular groups : anger and resentment seem to be the preserve of Muslims, Christians are unlikely to be depicted as being either, émus (upset) though they may be.</p> <p>On this backdrop, and building on fieldwork carried out in a banlieue commune east of Paris, Champigny-sur-Marne, this paper will attempt to explore the religious emotions expressed by young Muslims who practice their faith regularly, to distinguish these from the sense of anger or injustice that some express in relation to the way their religion is depicted in French media and political discourse, and to work out how both types of emotions relate to the places they inhabit or visit in the larger Paris area. This work is part of a wider project which uses the frameworks of spatial justice and right to the city to investigate the spatial dimensions of Muslim presence in French cities, focusing on the geographies produced by laws forbidding veil-wearing, and debates around mosque-building.</p>
<b>Author name</b>	<b>Author affiliation</b>
Claire Hancock	Département de Géographie, École Normale Supérieure, Paris, France
<b>Presentation 4</b>	
<b>Title</b>	<b>“The visibility of Islam and the construction of representative mosques in Germany”</b>
<b>Abstract</b>	<p>The construction of representative mosques in Germany gained in the last year’s high attention in the public sphere. The tension between democratic public sphere and integration in the city can be therefore considered as volatile. With such intense opposition one could vindicate a point of view that for the construction of representative mosques, frequently characterized by architectural elements from the origins of the mosque associations, there needs to be notable concession with regard to the architecture of the building. However a part of the scientific discourse about representative mosques assumes that the construction of a representative mosque contributes for the contention process between mosque opponents and proponents. Therefore the central question of the research project is: Which impacts has the new visibility of Islam - with the example of representative mosques - for the integration process between mosque-opponents and -proponents out of a timely, middle-term perspective? Under recourse of Bourdieu’s notion of relational space the construction of a mosque is regarded, out of a perspective of power theory, as acquisition of physical</p>

	<p>space as a symbol and reinforcement of the position in social space. Out of the theoretical background there are derived three dimensions of integration, which structure the analysis of the investigation of the case study Essen-Katernberg (Germany). The research topic is analysed over a model of triangulation, which integrates the knowledge of interviews of experts, of a representative survey of the neighbourhood, participant observation and a group discussion. The paper ends with first insights of the interviews of experts. They enable the hypothesis that over a middle-term period of eleven years there has been established a temporary semi-public space over the groups of visitors of the mosque, which is characterized by a comparatively opener culture of talk on both sides, the mosque association and the visitors of the mosque. Moreover it vests the mosque association power in the sense of symbolic power according to Bourdieu. The higher respect and prestige - compared to other mosque associations - in a sense of an emotionally accepted, sometimes even trustful, contact person for Islamic issues enables to a certain extent, to give rise to a discursive culture of talk. The interviews make clear, that it is important to make the topic Islam tangible with the help of the representativity of the mosque. The knowledge will be reflected theoretically on the basis of contemporary approaches in architectural sociology.</p>
<b>Author name</b>	<b>Author affiliation</b>
Hermann Koehler	PhD.Cand., Bauhaus-University Weimar, Germany

<b>Presentation 5</b>	
<b>Title</b>	<b>“Cooperation and social capital: tensions and political arrangements between faith-based organisations and local government in the city of The Hague”</b>
<b>Abstract</b>	<p>On the one hand, Faith-Based Organisations (FBO’s) have been playing a role to help migrants to integrate in Dutch society and to build up social networks in their new social environment. On the other hand, they have been invited to get more involved with public issues, to collaborate in local policies to mitigate the effects of the ongoing economic crisis and restructuring of local social services and to promote volunteering in their communities. Together, these aspects provide a picture of their social participation and their efforts to generate social capital, especially in the cities. Nevertheless, the tensions and the political arrangements between FBO’s and local government have been less explicit in the debate. In this paper we propose to explore the ways local “cooperation takes place. How are dialogues set up? Which kind of collaboration do they build up? Which agenda’s do they have? The notion of trust is particularly important in this interplay? We will address these questions building on empirical research (2012) on voluntary work that we have realized with representatives of FBO’s and policy makers, respectively, linked to International Churches and Migrants Churches and the municipality in the city of The Hague.</p>
<b>Author name</b>	<b>Author affiliation</b>
Andrea Damacena Martins	Department of Theology, Tilburg University, Tilburg, The Netherlands
Maarten Davelaar	Verwey-Jonker Institute, Utrecht, The Netherlands

## Short biographical notes of session organisers and presenters

Convenor and Chair	See Session 1
Maarten Davelaar	Maarten Davelaar (political scientist) is researcher at the Verwey-Jonker Institute in Utrecht (NL). His work includes governance issues, urban policies, and the interplay of public authorities and the third sector in services for marginal groups in cities. He was involved in cross-national projects on participatory democracy in cities and on governance and urban social policy. He participated in the EU-FACIT project on faith-based organisations and social exclusion in cities and in national research on financial relations between local governments and religious organisations. He is research advisor for the European Observatory on Homelessness. Before joining the Verwey-Jonker Institute he worked as a campaigner and project manager in the faith-based and voluntary sector, supporting local and national networks working on issues like poverty, homelessness, integration and immigration and sustainable urban development.
Ingemar Elander	Ingemar Elander is professor emeritus at Örebro University, Sweden. His research interests cover urban governance in a broad sense as exemplified in peer review articles and book chapters on cities and climate change, environment and democracy, faith-based organisations and social exclusion in European cities, urban partnerships and public health. He is currently involved in research projects on Sustainable development and neighbourhood renewal.
Claire Hancock	Claire Hancock, Département de Géographie, École Normale Supérieure, Paris, France
Hermann Köhler	Hermann Köhler, (M.A. Soc.): study of sociology, psychology and public law, Goethe University Frankfurt/M., Justus-Liebig University Giessen in Germany and University of Technology Sydney in Australia. 2009-2011 research assistant at Bauhaus-University, Germany, in the project CoMStaR (Computer-based methods for a socially sustainable urban planning) funded by the German Research Foundation. Since 2011 scholarshipholder of the Graduationfund of the State of Thuringia/Bauhaus-University Weimar. Research interests: urban, space and architecture sociology, Research in ethnic/religious minorities, interdisciplinary research. Publications: Die Neue Sichtbarkeit des Islam als Integrationsinstitution? In: Neuer Strukturwandel der Öffentlichkeit. Verhandlungen des dritten gemeinsamen Kongresses der Deutschen, Österreichischen und Schweizerischen Gesellschaft für Soziologie in Innsbruck 2011. Herausgegeben in deren Auftrag. Wiesbaden: Springer VS, 2013. Befragung zu Wohnstandortpräferenzen von Lebensweltsegmenten in Dresden. In: D. Donath/R. Koenig (2011): Working Papers Informatik in der Architektur (12) (online).
Petra Kuppinger	Petra Kuppinger is Professor of Anthropology at Monmouth College in Monmouth, IL, USA. She has conducted research on topics of cities, spaces, globalization and consumerism in Cairo, Egypt. More recently she has been working on issues of space, culture and Islam in Germany. She is the President-Elect (2012-14) of SUNTA. Her recent publications include: "Women, Leadership, and Participation in Mosques and Beyond: Notes from Stuttgart, Germany," in Women, Leadership and Mosques, H. Kalmbach and M. Bano, (eds.), 2012; "Himmelstochter: A Muslima in German Public Spheres," Journal of Middle East Women's Studies, 2011; "Vibrant Mosques: Space, Planning and Informality in Germany," Built Environment, 2011. "Factories, Office Suites, Defunct and Marginal Spaces: Mosques in Stuttgart, Germany," in Reshaping Cities, M. Guggenheim and O. Söderström (eds.), 2010; "Globalization and Exterritoriality in Metropolitan Cairo." The Geographical Review 2006.