



# Contemporary Turkish Studies

ONE-DAY PUBLIC CONFERENCE

## RELIGIOUS DIVERSITY AND TOLERANCE IN EUROPE AND TURKEY

**Date:** Friday, 6 June 2014

**Time:** 10:00-18:15

**Venue:** NAB.LG.01, Wolfson Theatre, New Academic Building, LSE

### CONFERENCE PROGRAMME

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**10:00 – 10:10 Welcoming Remarks**

Esra Özyürek, Associate Professor, Chair in Contemporary Turkish Studies,  
European Institute, LSE

**10:10 – 12:10 Panel I: Religious Diversity in Turkey**

**Paper Titles and Speakers:**

*“Founding Violence and the Subject of Criticism in Turkey”*

**Kabir Tambar**, Assistant Professor of Anthropology, Stanford University

*“Armenian Return Converts at the Division of the Political and Religious in Turkey”*

**Ceren Özgül**, Manoogian Simone Post-Doctoral Fellow, Armenian Studies  
Program, Department of Anthropology, University of Michigan, Ann Arbor

*“Accommodation of Religious Minorities by Modern States: Alevi-  
Bektashi Groups and the AKP”*

**Ayhan Kaya**, Professor of Politics, Director of the European Institute,  
İstanbul Bilgi University

**Chair: Katerina Dalacoura**, Associate Professor in International Relations,  
Department of International Relations, LSE

**12:30 – 14:00 Lunch**

**14:00 – 16:00      Panel II: Religious Diversity in Europe**

**Paper Titles and Speakers:**

***“Jahiliyya: States of Ignorance and Sites of Temptation in Secular Europe”***

**Katherine P. Ewing**, Professor of Religion, Director of the Center for the Study of Religion and Sexuality, Columbia University

***“Islam, Space, and Public Order in France”***

**John R. Bowen**, Dunbar-Van Cleve Professor in Arts & Sciences, Washington University in St. Louis, Visiting Professor, LSE

***“Being German, Becoming Muslim: Race, Religion, and Conversion in the New Germany”***

**Esra Özyürek**, Associate Professor, Chair in Contemporary Turkish Studies, European Institute, LSE

**Chair: Matthew Engelke**, Associate Professor, Department of Anthropology, LSE

**16:00 – 16:30      Coffee Break**

**16:00 – 18:00      Panel III: Religious Diversity in Comparative Perspectives**

**Paper Titles and Speakers:**

***“Global God-Talk: Interfaith Dialogue on the Move”***

**Marcy Brink-Danan**, Assistant Professor, Department of Sociology & Anthropology, Hebrew University, Jerusalem

***“Religious Freedom and National Identity”***

**Effie Fokas**, Research Fellow, The Hellenic Foundation for European and Foreign Policy (ELIAMEP), Athens

***“Religion and 3 B Theory: Religious Belonging Perception in Turkey and Western Europe”***

**Samim Akgönül**, Professor, Institute of International Relations and the Department of Turkish Studies, Strasbourg University

**Chair: Mathijs Pelkmans**, Specialist in the Anthropology of the Caucasus and Central Asia, Department of Anthropology, LSE

**18:00 – 18:15      Closing Remarks**

**Esra Özyürek**, Associate Professor, Chair in Contemporary Turkish Studies, European Institute, LSE

**This event is free and open to all with no ticket required.  
Seating will be based on first come first served.**

For further information about the LSE Contemporary Turkish Studies and its seminars and other activities, please contact:

E-mail: [euoinst.turkish.studies@lse.ac.uk](mailto:euoinst.turkish.studies@lse.ac.uk) or Tel: +44 (020) 7955 6067

<http://www2.lse.ac.uk/europeanInstitute/Research/ContemporaryTurkishStudies/Home.aspx>

To find your way to the New Academic Building (NAB), please refer to the LSE map below:



## **Biographies: Speakers and Chairs**

**Samim Akgönül** is historian and political scientist, and is Professor at the Institute of International Relations and the Department of Turkish Studies of Strasbourg University. He received his PhD in 2001. He is the editor of the Journal of Muslims in Europe, and of the Yearbook of Muslims in Europe. He works on religious minorities in Turkey, in the Balkans and on "New minorities" in Western Europe. His recent publications are *Göçebe Yazılar* (in Turkish) (Istanbul, BGST, 2014), *The Minority Concept in the Turkish Context: Practices and Perceptions in Turkey, Greece and France* (Leiden, Brill, 2013), *Turquie et l'Europe, une évolution en interaction* (co-authored with Beril Dedeoglu) (La Paris, L'Harmattan, 2013), and *Greks et Turcs entre Eris et Eros au tournant du siècle* (Francfort, Dictus, 2012).

**John R. Bowen** is the Dunbar-Van Cleve Professor in Arts & Sciences at Washington University in St. Louis, and recurrent Visiting Professor at the London School of Economics and Political Science (LSE). He has been studying Islam and society in Indonesia since the late 1970s, and since 2001 has worked in France, England, and North America on problems of pluralism, law, and religion, and in particular on contemporary efforts to rethink Islamic norms and civil law. His most recent book on Indonesia is *Islam, Law and Equality in Indonesia: An Anthropology of Public Reasoning* (Cambridge, 2003). His *Why the French Don't Like Headscarves* (Princeton, 2007) concerned current debates in France on Islam and laïcité. *Can Islam be French?* (Princeton, 2009) treated Muslim debates and institutions in France and appeared in French in 2011. *A New Anthropology of Islam from Cambridge and Blaming Islam* from MIT Press appeared in 2012, and *European States and their Muslim Citizens* appeared from Cambridge in 2013.

**Marcy Brink-Danan** is a socio-cultural and linguistic anthropologist. She received her PhD from Stanford University in 2005. She is currently Assistant Professor at the Department of Sociology and Anthropology at Hebrew University in Jerusalem. Her work focuses on the linguistic strategies currently deployed in debates about citizenship, religion and secularism in Europe and its margins. Her first research project involved a re-evaluation of theories of cosmopolitanism through the case of Turkish minorities; the results of this research appeared in *American Anthropologist*, *Anthropological Quarterly*, *Political and Legal Anthropology Review*, *Language and Communication*, *Religion Compass* as well as in a monograph called "*Jewish Life in 21st Century Turkey: The Other Side of Tolerance*." Brink-Danan's current research project, *Global God-Talk: Interfaith Dialogue on the Move*, analyses linguistic strategies for managing "local" British religious diversity that are exported to other global cities (to deal with other people's "local" diversity). The project begins by studying unspoken ideologies about language, faith and diversity present in what some cynically call the British interfaith "industry." It also takes as its subject other agents with stakes in prescribing the "right" way to talk about God, such as New Atheists, Humanists, politicians and religious authorities.

**Katerina Dalacoura** is Associate Professor in International Relations at the Department of International Relations at LSE. She previously worked at the University of Essex and at the International Institute of Strategic Studies. Her research areas are Western policy and the Middle East; political Islam; culture and religion in international relations; human rights in the Middle East; international relations theory, and ethics. She has published many articles in her research areas at various academic journals, blogs, and newspapers, and authored a number of chapters in edited books. Her book publications include; *Islam, Liberalism and Human*

*Rights: Implications for International Relations* (London: I. B. Tauris, 2003), *Engagement or Coercion: Weighing Western Human Rights Policies towards Turkey, Iran and Egypt* (London: Royal Institute of International Affairs, 2003), and *Islamist Terrorism and Democracy in the Middle East* (Cambridge University Press, 2011).

**Matthew Engelke** is an Associate Professor (Reader) in the Department of Anthropology at LSE, where he joined in 2002. He also co-ordinates the LSE Programme for the Study of Religion and Non-Religion. Dr. Engelke was educated at the universities of Chicago and Virginia. His research focuses in the broadest sense on the connections between religion and culture, primarily in Africa and Britain. He has conducted in-depth fieldwork on an African Church in Zimbabwe, evangelical Christians in England, and, most recently, secular humanists in Britain. Throughout this work, he has examined such issues as the importance of textual authority within religious communities; the dynamics of conversion and belief; religion and material culture; religion and media; the role of religion in public life; ritual; and conceptions of the secular and humanism. In addition to these fieldwork-based projects, he has also conducted research in the history of anthropology. He has been a Council Member of the Royal Anthropological Institute and is currently Vice-Chair of the governing body of a primary school in Southwest London. Dr. Engelke has published articles numerous academic journals and edited collections, as well as on-line for the *Guardian*, the *Times* and *Tate Modern*, *Public Books*, and the *Immanent Frame*. His recent book, *God's Agents: Biblical Publicity in Contemporary England* published by University of California Press in 2013.

**Katherine P. Ewing** is Professor of Religion and Director of the Center for the Study of Religion and Sexuality at Columbia University. She is also Professor Emerita of Cultural Anthropology and Religion at Duke University. She has carried out ethnographic fieldwork in Pakistan, Turkey, and India, and among Muslims in Germany, The Netherlands, and the United States. Her research has focused on debates among Muslims about the proper practice of Islam in the modern world, the place of Muslims within the German national imaginary, and sexualities, gender, and the body in South Asia. She is currently writing a book on the politics of sex change surgery within India's middle class. Her recent articles include "Naming our sexualities: Secular Constraints, Muslim Freedoms" (Focaal 2011) and "From German Bus Stop to Academy Award Nomination: The Honor Killing as Simulacrum" (2013). Her previous books include *Arguing Sainthood: Modernity, Psychoanalysis and Islam* (1997), *Stolen Honor: Stigmatizing Muslim Men in Berlin* (2008), and the edited volumes *Shariat and Ambiguity in South Asian Islam* (1988) and *Being and Belonging: Muslim Communities in the US since 9/11* (2008).

**Effie Fokas** is a Research Fellow at the Hellenic Foundation for European and Foreign Policy (ELIAMEP), where she is Principal Investigator of the European Research Council-funded project on 'Directions in Religious Pluralism in Europe: Examining Grassroots Mobilizations in Europe in the Shadow of European Court of Human Rights Religious Freedoms Jurisprudence' (GRASSROOTSMOBILISE). Also at ELIAMEP, she recently completed a Marie Curie Fellowship studying 'Pluralism and Religious Freedom in Orthodox Countries in Europe' (PLUREL). She was founding Director of the LSE Forum on Religion (2008-2012) and is currently Research Associate of the LSE Hellenic Observatory. Her publications include *Islam in Europe: Diversity, Identity and Influence*, (co-edited with Aziz Al-Azmeh) (Cambridge Univ Press, 2007); *Religious America, Secular Europe? A theme and variations*, (co-authored with Peter Berger and Grace Davie) (Ashgate Press, 2008); and 'Islam in Europe: the unexceptional case', *Nordic Journal of Religion and Society* (2011).

**Ayhan Kaya** is Professor of Politics and Jean Monnet Chair of European Politics of Interculturalism at the Department of International Relations, Istanbul Bilgi University; Director of the European Institute; member of the Science Academy, Turkey; worked and taught at the European University Viadrina as Aziz Nesin Chair in 2013; worked and taught at the Malmö University, Sweden as the Willy Brandt Chair in 2011; specialised on European identities, Euro-Turks in Germany, France, Belgium and the Netherlands, Circassian diaspora in Turkey, and the construction and articulation of modern transnational identities; received his PhD and MA degrees at the University of Warwick, England. Some of his books are *Europeanization and Tolerance in Turkey* (London: Palgrave, 2013); *Islam, Migration and Integration: The Age of Securitization* (London: Palgrave, 2009); *Contemporary Migrations in Turkey: Integration or Return* (Istanbul Bilgi University Press, in Turkish, co-written with others). Kaya received Turkish Social Science Association Prize in 2003; Turkish Academy of Sciences (TÜBA-GEBİP) Prize in 2005; Sedat Simavi Research Prize in 2005; and also Euroactiv European Prize in 2008.

**Ceren Özgül** is Manoogian Simone Post-Doctoral Fellow at Armenian Studies Program and the Department of Anthropology, University of Michigan, Ann Arbor. She is a legal and cultural anthropologist who received her Ph.D. in Cultural Anthropology from the Graduate Center, CUNY, in 2013. Her dissertation, “*From Muslim Citizen to Christian Minority: Tolerance, Secularism, and Armenian Return Conversions in Turkey*,” analyzes the return conversions of forcibly Islamized Armenians in modern Turkey back to Armenian Christianity. The dissertation also presents a framework for examining how religious minorities, political agency, legal responsibility, and conditions of belief are produced through the legal and cultural codification of religious tolerance in Turkey. Her research was supported by the National Science Foundation (NSF), the Wenner-Gren Foundation, Mellon/American Council of Learned Societies (ACLS) and the Andrew Silk Dissertation Award.

**Esra Özyürek** is the Reader (Associate Professor) in Contemporary Turkish Studies at the European Institute, LSE. She is a political anthropologist who primarily seeks to understand how Islam, Christianity, secularism, and nationalism are dynamically positioned in relation to each other. After receiving her BA in Political Science and Sociology from Boğaziçi University in İstanbul, Özyürek received her MA and PhD in Anthropology at the University of Michigan. She had since taught Anthropology at the University of California, San Diego. She is the author of *Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey* (Duke University Press, 2006) and editor of *Remembering and Forgetting in Turkey* (in Turkish) (İletişim Yayınları, 2002) and *Politics of Public Memory in Turkey* (Syracuse University Press, 2007). She is completing a monograph tentatively titled *Being German, Becoming Muslim: Race, Religion, and Conversion in Germany* to be published by the Princeton University Press.

**Mathijs Pelkmans** is specialist in the anthropology of the Caucasus and Central Asia. He is currently Lecturer at the Department of Anthropology at LSE. He has conducted field research in Georgia and in Kyrgyzstan. His first major fieldwork was carried out from 1999-2001. During that time he worked on the anthropology of borders, tracing the social biography of the iron curtain between (Soviet) Georgia and Turkey. His ongoing fieldwork in Kyrgyzstan, conducted first in 2003-2004 and followed by several shorter research trips, deals with the religious dimension of post-socialist change. Focusing on Protestant as well as Muslim missionary activity, this project studies the dynamics of conversion and re-conversion, and analyses concomitant reconfigurations of the 'secular' and the 'religious' in a

'post-atheist' Muslim-majority context. Dr. Pelkmans received his PhD at the University of Amsterdam in 2003. Before joining the LSE in 2007, he held a postdoctoral position at the Max Planck Institute for Social Anthropology, and taught at the University of Amsterdam and University College Utrecht. He was editor of ISIM Review and is now co-editor of Focaal: Journal of Global and Historical Anthropology. He is consumed by doubt, a preoccupation which so far has resulted in an edited volume titled *Ethnographies of Doubt*, and is central to a book manuscript on *Fragile Convictions*, based on his research in Kyrgyzstan, which he is currently trying to finish.

**Kabir Tambar** is Assistant Professor of anthropology at Stanford University. His work has largely centered on Turkey and has explored questions of citizenship, religion, and the politics of history. This research led to the publication of a book, *The Reckoning of Pluralism: Political Belonging and the Demands of History* (Stanford University Press, 2014). Tambar has also begun new research on military rule and the instabilities of mass politics.