

Dignified Spaces in a Plural Europe

On the (In)Visibility of Cultural and Religious Communities in Post-Industrial Cities

(Teaching/learning project in the frame of UNIC)

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This online class convenes on Mondays and Wednesdays for Zoom sessions of ca. 60 min at:

- **2 p.m.** (Cork)
- **3 p.m.** (Rotterdam & Bochum)
- **4 p.m.** (Istanbul)

Course Description

Social groups, cultural and religious communities, and particularly minorities, can only live with dignity if they have a “space”. To literally make space for people is a prerequisite for living together in our diverse urban centers. If dignity, understood as a reference for examining and organizing the coexistence of different cultural and religious communities in plural societies in Europe, includes the possibility of self-determined action, these spaces must be designable and usable in a self-determined way.

This course focuses on politically, socially, and spatially marginalized communities in our urban centers and their access to dignified spaces. Of particular interest are cultural and religious communities that come to Europe through migration and international linkages and that need specific places and spaces that serve as meeting places to preserve cultural and religious identity. While the traditional church buildings in the inner cities are often used less and less for religious purposes, migrant communities only find space in the periphery of the cities – in former factory halls or as ‘subtenants’ in other church buildings. Under the conditions of severe restrictions due to the global pandemic, some communities also moved to virtual spaces, organizing online prayers conducted through social media websites such as Instagram and Facebook which are one aspect of continuing community.

Thus, this course aims to capture and make visible different perspectives on space and dignity of cultural or religious communities in diverse European cities. Students will locate and visit religious and cultural minorities in their respective hometowns. They will talk to people, take pictures, or record audio-visual data. In case of pandemic restrictions, they will reach these communities online. As such, the communities will be offered spaces to talk about their search for the space that enables them to live with dignity in their (new) neighborhoods. We aim to compare the situation in four cities (Cork, Rotterdam, Bochum, Istanbul) and thus expand our analytical horizons of spaces of dignity.

Assignments

Assignment # 1 (20 %): Students prepare a work program for their own fieldwork, including ethical integrity, methods (online or on-site), an interview guide, etc. Submission deadline: Mar 11th, 2022

Assignment # 2 (20 %): Presentation of preliminary results from student field work (“online field work,” if necessary). Presentations on April 4th and 6th, 2022

Assignment # 3 (60 %): Final paper or audio-visual/digital product (for graded students). Submission deadline: April 30, 2022

The [EASR conference](#) in Cork 2022 (June 27th to July 1st) could be another venue to present the results of either the student projects. Our participation in this conference as a group, sponsored by Erasmus, will be decided over the course of the seminar.

Class Schedule: (February 14th – April 11th, 2022)

Session 1 (Feb 14th, 2022): Introduction (Martin Radermacher) + Dignity I (Katharina Bauer)

Introducing the overall project and the goals to be accomplished by students; organizational issues; dates and assignments; credit points; plus brief introduction to “Dignity”

Session 2 (Feb 16th, 2022): Dignity II (Katharina Bauer)

Reading:

Düwell, M. (2014). Human dignity: Concepts, discussions, philosophical perspectives. In M. Düwell, J. Braarvig, R. Brownsword, & D. Mieth (Eds.), *The Cambridge Handbook of Human Dignity: Interdisciplinary Perspectives* (23–50). Cambridge: Cambridge University Press.

Neuhäuser, C., & Stoecker, R. (2014). Human dignity as universal nobility. In M. Düwell, J. Braarvig, R. Brownsword, & D. Mieth (Eds.), *The Cambridge Handbook of Human Dignity: Interdisciplinary Perspectives* (298–309). Cambridge: Cambridge University Press.

Session 3 (Feb 21st, 2022): Religion, Space, and Dignity I (Martin Radermacher; guest: Christian Lamker)

Reading:

Burchardt, Marian; Höhne, Stefan (2015): The Infrastructures of Diversity. Materiality and Culture in Urban Space. In *New Diversities* 17 (2), 1–13.

Barrie, Thomas; Bermudez, Julio (2019): Spirituality and Architecture. In László Zsolnai, Bernadette Flanagan (eds.): *The Routledge International Handbook of Spirituality in Society and the Professions*. Abingdon: Routledge, 345–355.

Session 4 (Feb 23rd, 2022): Religion, Space, and Dignity II (Martin Radermacher)

Session 5 (Feb 28th, 2022): Methods Introduction I (Nazli Ozkan)

Reading:

Agrosino, Michael (2007). *Doing Ethnographic and Observational Research*. London: Sage.

Chapter 3, Selecting a field site, 28-35.

Chapter 4, Data collection in the field, 35-53.

Chapter 8, Ethical Considerations, 84-91.

Session 6 (Mar 2nd, 2022): Methods Introduction II (Nazli Ozkan)

Reading:

Agrosino, Michael (2007). *Doing Ethnographic and Observational Research*. London: Sage.

Chapter 6, Analyzing ethnographic data, 67-77.

Chapter 7, Strategies for representing ethnographic data, 77-84.

Abiding, Crystal (2020). Somewhere between here and there: Negotiating researcher visibility in a digital ethnography of the influencer industry. *Journal of Digital Social Research*, 2(1): 56-76.

Session 7 (Mar 7th, 2022): Religious Migration and Materiality I (James Kapalo)

Reading:

Chidester, David (2018): Space. In *Religion: Material Dynamics*. Oakland, California: University of California Press, 36-46.

Tweed, Thomas A. (2011). Space. *Material Religion*. 7: 1, 116-123.

Session 8 (Mar 9th, 2022): Religious Migration and Materiality II (James Kapalo)

Reading:

Morgan, David (2021): How Materiality Matters to the Study of Religion. In *The Thing about Religion*. University of North Carolina Press, 1-24.

Dodsworth, Francis, Elena Vacchelli, Sophie Watson (2015): City. In *Key Terms in Material Religion*. London and New York: Bloomsbury, 41-47.

SUBMISSION OF Assignment # 1

Session 9 (Mar 14th, 2022): **Migration, Minorities, Tolerance I (İpek Rappas)**

Readings:

“Turkey a land of hope, tolerance for African expats,” Daily Sabah, December 8, 2017, <https://www.dailysabah.com/turkey/2017/12/08/turkey-a-land-of-hope-tolerance-for-african-expats>

“Emerging African Communities in Turkey” *Insamer*, https://insamer.com/en/emerging-african-communities-in-turkey_3528.html

Mahir Şaul, “A Different "Kargo": Sub-Saharan Migrants In Istanbul And African Commerce,” *Urban Anthropology and Studies of Cultural Systems and World Economic Development* Vol. 43, No. 1/2/3 (2014), pp. 143-203

Johara Berriane, “Religion in Spaces of Transit: African Christian Migrant Churches and Transnational Mobility in Morocco,” *Journal of Intercultural Studies* Vol. 41, No. 4 (2020), pp.424-441

“Members of African church in Istanbul testify to freedom of worship,” *TRT World*, July 13, 2020 <https://www.youtube.com/watch?v=MofzXdHyEig>

Istanbul My Dream (Al Jazeera documentary), 2015 <https://www.aljazeera.com/program/al-jazeera-world/2015/6/10/istanbul-my-dream>

Session 10 (Mar 16th, 2022): **Migration, Minority, Tolerance II (İpek Rappas)**

Thematic input & discussion (possibly visit to a church attended by migrants)

Sessions 11–14 (week 6 & 7): **Student Field Work**

Session 15 (Apr 4th, 2022): **Discussion I**

Assignment # 2: Student field work (“online field work,” if necessary); presentation of preliminary results of their fieldwork in session 15

Session 16 (Apr 6th, 2022): **Discussion II**

Discussing results and possibility of preparing collaborative products (virtual exhibition, short video, web-page, presentations for the EASR conference etc.)

Session 17 (April 11th, 2022): **Conclusion (All)**

Final presentation of student fieldwork

Assignment # 3: If students need a grade, they need to add a written paper based on their the fieldwork; Submission deadline: April 30th

Goals of UNIC (<https://unic.eu/>)

- Use the high diversity of students and teachers at our universities to make Europe more inclusive.
- Develop new forms of cooperation and mobility, i.e., offer students, teachers, and researchers a largely uncomplicated virtual and, as soon as possible, physical mobility within this network.
- Exchange of university research and teaching with our home cities in areas such as health, mobility, and diversity.
- Inclusive education for all in post-industrial cities (diverse student population)