

**Responsibility for
non-materialist values
in the public spaces:
Why, Where and by whom?**



Public workshop at the Museum of World Culture,
Gothenburg, Sweden, Monday November 16th, 13-18, 2009

Admission free, apply by November 11th to: klas.grinell@worldculture.se



Welcome

The contributors to this program are invited because they are thinkers that have the ability to make the questions under discussion personally important. They not only engage in academic analysis. They take us to a point where we have to become involved, and to realize that we are part of the processes we discuss. Our sincere hope is that this program will take us to this point of engagement, and be of help in evolving different stances to the questions under discussion. Our unmodest wish is that the workshop will make a difference, for the contributors, the attendees and others.

Eva Ingmarsson, Klas Grinell and Urban Strandberg, organizers.

Problem statement

Modernist theories of development predicted that secularization would eventually lead to the disappearance of religion. Today we are rather witnessing the opposite. The existential reflection and the craving for integration/inclusion into something greater (beyond the mere self) seem rather to be among the basic requirements of humans. For that reason there must be places and common arenas for introspection and contemplation.

Contemporary democratic states are secularized and define religion as a private matter. This does not, however, imply that they are a-religious. Quite to the contrary, a politics of recognition regarding religiosity is deep-rooted in the historical tradition of the modern state. Religious freedoms are constitutionally guaranteed and, as a most explicit example, airports all over the globe regularly supply people with so called rooms of silence for the practice of religion/spirituality.

Which further processes of institutionalization could support a politics of recognition regarding human common needs for everyday life spiritual identification and practice? How do contemporary European states and the European Union relate to religion and non-materialist aspects of human life? How are religiosity and spirituality articulated, represented, and expressed in secularized states? Would those expressions gain from getting public support not channeled through confessional organizations?

The explorations of these themes will be sidelined by choreographer Eva Ingmarsson's staging of dialogue and spirituality. This will open up for the possible need for other ways of expression than rational dialogue and bureaucratic institutionalization.

In which ways and to what extent does city planning and architecture express and further spiritual values and human needs for contemplation? Should public institutions contribute to the promotion of everyday life spiritual/religious practices, or should it altogether be left for the communions and other civil society organizations, or even to the market? Can an open space for spiritual expressions be created for the citizens' free use?

Discussing the societal organization of everyday spiritual practice is important also for the furthering of inter-national, inter-cultural, and inter-religious dialogue. One may for instance ask to what extent an active maintenance/institutionalization of public spheres for religious practices in secularized and non-religious states would facilitate such states' fruitful dialogues with non-secularized and religious states. Is it feasible to try to develop an "over-confessional" common "for the mutual exploitation of the metaphysical, religious and spiritual predicaments of humanity"?

Contributors

Thomas Barrie, Professor of Architecture, College of Design, NC State University

Shanthikumar Hettiarachchi, Dr and lecturer in Religion and Conflict at St. Philip's Centre for Study and Engagement, Leicester

Thomas Michel, Secretary of the Jesuit Secretariat for Interreligious Dialogue in Rome

Ann-Sofie Roald, Historian of Religion, Chr. Michelsen Institute, Bergen

Aakash Singh, Centre for Ethics and Global Politics at Luiss University of Rome

Eva Ingemarsson Dance Production *Defensa - Tesoro II*

Schedule

13.00	Start (<i>Defensa – Tesoro II</i>), Welcome & Introduction, the Studio, entrance floor.
13.20	Brief introductory speeches by the invited speakers (15-20 minutes each)
15.00	Coffee & Tea
15.30	<i>Defensa - Tesoro II</i> Eva Ingemarsson on the Stage, 1 st floor.
16.0	Round-table discussion in the Studio, entrance floor. Thomas Barrie, Shanthikumar Hettiarachchi, Father Thomas Michel, Ann-Sofie Roald, Aakash Singh Chair: Urban Strandberg
17.15	Floor opens for the audience
18.00	Buffet dinner for registered attendants

Organization and sponsors

Co-Chairs and moderators

Klas Grinell Curator of contemporary global issues at the Museum of World Culture, Gotenburg Sweden. Dr in the History of Ideas and Science, researcher and writer on postcolonial/decolonial theory, Islam, Turkey and global tourism.

Eva Ingemarsson Choreographer, artistic director and initiator behind experimental venue Atalante in Göteborg. In her latest performances, documentary interviews with dancers have been central to the narrative approach; a multimedia concept that has been used with success in Eva Ingemarsson's previous and highly appreciated works.

Urban Strandberg Associate Professor in Political Science and Research Fellow at the Centre for Public Sector Research (CEFOS), University of Gothenburg.

Sponsors

The Royal Swedish Academy of Letters, History and Antiquities

www.vitterhetsakad.se

Organizing Committee

Jan Henningsson, Senior Advisor Foreign Affairs, the MENA department (Middle East & North Africa), the Ministry of Foreign Affairs

Jan Hjärpe, professor emeritus in Islamic studies at the Centre for Theology and Religious Studies at Lund University

Lotta Lekvall, Director of Nätverkstan

Catharina Bergil, Head of public programmes, Museum of World Culture, Gothenburg

Theo D'haen, Leuven University, Belgium, Editor-in-chief, *European Review*, Academia Europaea

The Editor-in-chief of the *European Review*, Theo D'haen, are sympathetic to considering publication of a special issue on this workshop.

Contributors

Thomas Barrie

Thomas Barrie is a Professor Architecture at NC State University. Before joining NC State in July 2002 as Director of the School of Architecture, he was Professor of Architecture at Lawrence Technological University, Southfield Michigan, where he taught undergraduate and graduate design studios and courses in history-theory and design theory. His research focuses on alternative histories of architecture, and in particular the interrelationship of a culture's architecture and its cultural/religious beliefs and communal rituals. His research has brought him to sacred sites around the world and he has published numerous articles and lectured extensively on his subject area.

Professor Barrie is the author of *Spiritual Path, Sacred Place: Myth, Ritual and Meaning in Architecture* (Shambhala Publications, 1996). Though it is a scholarly book, its adoption by the Book of the Month Club and international distribution have ensured a broad audience. It was a Finalist in the 1997 Small Press Book Awards and has been the subject of numerous reviews and notations. According to Rudolf Arnheim, in the "Journal of Aesthetics and Art Criticism" the book "may deserve to be called an instant classic," and that "as an overall survey of sacred architecture, I cannot think of a better reference for advanced students."

Thomas Barrie's second (currently unpublished) book is titled *Between Heaven and Earth: the Mediating Role of Sacred Architecture*. The book provides a unique and detailed discussion of sacred architecture in the context of the traditional belief that

sacred places had the power to connect religious aspirants with God. The author argues that sacred architecture was, and still is, an intermediate zone created in the belief that it had the ability to co-join earth and heaven. Its research was supported, in part, through a grant from the Graham Foundation.

Professor Barrie's accomplishments in architectural education and the profession are demonstrated by published writing, lectures, numerous awards for teaching, design competitions and grant proposals, community and collaborative projects, and publications and exhibitions of his work. In 2002 he was received the Association of Collegiate Schools of Architecture Creative Achievement Award and in 1997 he was awarded the ACSA/AIAS New Faculty Teaching Award. He holds a master of philosophy degree in architectural history and theory from the University of Manchester, England, and a master of architectural design from Virginia Tech.

Eva Ingemarsson

Eva Ingemarsson is active in Göteborg, Sweden since 1978. She is the artistic director and initiator behind experimental venue Atalante in Göteborg, an important forum for new dance in Sweden. In her performances Eva Ingemarsson explores the interconnections between dance, still photography and video interviews. In her latest performances documentary interviews with the dancers have been central to the narrative approach.

This multimedial concept has also been used with success in Eva Ingemarsson's previous, highly appreciated works. Eva Ingemarsson Dance Production is supported with national as well as local community grants. Eva Ingemarsson Dance Production has been on tour to places such as London, Moscow, Morocco, Shanghai, Nanking, Tianjing, Beijing and Armenia.

Choreographer Eva Ingemarsson continues to evolve the Tesoro-trilogy with DEFENSA - Tesoro II, this time with the dancers Jerry Pedersen, Siri Persson and Frida Moberg. Defensa is a direct sequel to Tesoro, 2007, and has a general theme of defense, both mental and physical. To defend oneself, our loved ones, one's life and one's identity. When does it help and when does it become an obstacle?

On stage are three dancers, three dolls in natural sizes, three filmed alter egos and three cubes. The cubes can form three life spaces that both limits and gives freedom. In these we find the dancer in an encounter between herself, her memories, her resistance, her innate darkness and blinding light.

Shanthikumar Hettiarachchi

Shanthikumar Hettiarachchi come from Sri Lanka and has a special interest in Buddhist-Christian encounter. He is a lecturer in Religion and Conflict, involved in cross cultural relations and dialogue processes at the St. Philip's Centre for Study and Engagement, Leicester, UK. He engages with centre's numerous programmes of equipping all sections of the religious, cultural and ethnic communities. He obtained his PhD on majority-minority ethnic and religious conflict at the Melbourne College of Divinity, University of Melbourne, Australia. He is the founder Coordinator of the Luton Council of Faiths, Bedfordshire, UK and his research interests are in Diaspora communities, their religious affiliations in UK, Europe, Australia and their social adjustment processes. He focuses on radicalisation of religious faith, land, history and notions of chosenness as political tools to redress and quest for identity. He has published widely on related topics.

Thomas Michel

Father Thomas Michel, S. J. has been Secretary of the Jesuit Secretariat for Interreligious Dialogue in Rome since 1996 and Ecumenical Secretary for the Federation of Asian Bishops' Conferences since 1994, discusses recent developments in Christian-Muslim relations from a Catholic point of view. He draws upon his long experience in Indonesia, Turkey, and Iran, to identify the possibilities and problems encountered in interfaith dialogue.

Father Michel took vows in the Society of Jesus in 1971 in Yogyakarta, Indonesia, and, after undertaking Islamic studies in Egypt and Lebanon, received a Ph.D. in Islamic Thought from the University of Chicago in 1978.

Three years later he was appointed to the Asia Desk of the Vatican Pontifical Council for Interreligious Dialogue and, in 1988, became the director of Islamic Office of the Vatican's Council for Interreligious Dialogue where he served for 13 years. In 2000, he delivered the D'Arcy Lectures at Oxford University in Oxford, England, on Christian-Muslim relations. Fr. Michel has published widely on the thought and work of the Turkish preacher Fethullah Gülen, voted the worlds leading intellectual in *Foreign Policy* magazine in 2008. Fr. Michel is currently stationed in Ankara.

Fr. Michel serves on the Academic Council of the Prince Alwaleed Center for Muslim-Christian Understanding at Georgetown University. He sits on the International Advisory Board of the Khalidi Library, Jerusalem, and the Editorial Board of the journal *Islam and Christian-Muslim Relations* in Birmingham, UK.

Ann-Sofie Roald

Ann-Sofie Roald is an Historian of Religion, specialised in Islam, with extensive experience from fieldwork and research. Roald's professional profile and research interests include Islamic movements, gender issues in Islam, Muslim immigrants in Europe, particularly in Scandinavia, and multiculturalism, religious minorities.

Roald has worked as a researcher and lecturer at Department of Theology at Lund University (1990-1999) and at International Migration & Ethnic Relations at Malmö University-College (from 1999 onwards). She has been a guest lecturer at Wales University (1995-96) and at Al-Maktoum Institute for Arabic & Islamic Studies in Dundee, Scotland (2003-2004). From 2006 Roald is the director of the programme Politics of Faith at CMI.

Aakash Singh

Dr. Aakash Singh, LL.M., is a Research Professor at the Center for Ethics & Global Politics, LUISS University, Rome, specializing in comparative legal and political philosophy, global political theory, and postcolonial & subaltern studies.

Dr Sing has a Ph. D in political philosophy from the Catholic University of Leuven, in Belgium, and has studied Comparative constitutional law at the Central European University in Budapest, Hungary. He has his MA in Arts from St. John's College in Annapolis, MA, USA.

His publications span over a wide area and include edited books on the philosophy Hegel, on political theology and the post secular condition, on *Buddhism and the Contemporary World: An Ambedkarian Perspective*. His own oeuvre includes titles such as *Eros Turannos: Leo Strauss and Alexandre Kojève Debate on Tyranny* and the forthcoming *Macauley's Postmodern Children: Postcolonial Theory & Neo-Orientalism*.

Urban Strandberg

Urban Strandberg is associate professor of Political Science, at the Department of Political Science, University of Gothenburg, where he teaches and supervises. He is also a Research Fellow at the multidisciplinary Centre for Public Sector Research (CEFOS), University of Gothenburg.

An overall description of Strandberg's research profile is an empirical and theoretical focus on the fundamental issues of political life and, hence, of political theory, namely power, democracy, and political legitimacy. His research includes specialization in three fields: (1) comparative political economy, (2) representative democracy and local self-government in the welfare state, (3) controversies that arise from the siting of large-scale technical facilities and the policy-making around nuclear waste management.

Currently Strandberg's research is mostly dedicated to inter-disciplinary comparative and historical studies of the politics and social planning of nuclear waste management. In addition Strandberg is the director of the national and multi-disciplinary doctoral course Globalization and the challenge of political economy. Composed of moments in Political Science, Economics, Economic Geography, Economic History, Law, and Sociology the course has been carried out for seven years. It has grown widely and up till now 71 doctoral students have been examined.

Strandberg has also organized a number of international multi-disciplinary workshops and conferences, among others: Managing Radioactive Waste. Problems and Challenges in a Globalizing World (December 15-17, 2009); Security, prosperity and community. Towards a common European Energy Policy? (2006), International Workshop on Nuclear Waste: Strategies for Future Research' (2006), Striving for prosperity in Europe. National models vs. local aspirations, 2005, Is there a Fiscal Policy without a State in the EMU? (2005), Interests and Institutions. Prospects and Problems for the Study of Comparative Political Economy Göteborg (2003), Convergence and Divergence. National responses to global changes (2003), New perspectives on siting controversies (2001), and Small states in world markets – fifteen years later (2001).

Among Strandberg's most recent publications one find 'Special Issue: Contextualising Nuclear Waste Management – Experiences from Canada, Germany, France, India, Sweden, UK, and the U.S.', Journal of Risk Research, 12:7-8, 2009; Special Section: 'Security, Prosperity and Community – Towards a Common European, Energy Policy?', 2009; Focus: 'Striving for prosperity in Europe', European Review, 15:3, 2007. 'Symposium: In the balance between consolidated and eroded political legitimacy. Perspectives on Scandinavian democracies', Journal of European Public Policy, 13:1, 2006.

Klas Grinell

Klas Grinell is the curator of contemporary global issues at the Museum of World Culture in Gothenburg. Grinell has a Ph D in the History of Ideas from the University of Gothenburg where he also worked as assistant professor in the History of Ideas, and associated lecturer at the Centre for Middle Eastern Studies. Grinell has also been a lecturer in Cultural Studies at University West, Vänersborg.

Grinell's publications include a dissertation on Images of the Other in Swedish tourism abroad, articles on the place of Islam in G W F Hegel's Philosophy of History, on Ziauddin Sardar, social constructivism and the Islamization of Science, on al-Suhrawardi and the place of Islamic Philosophy in the History of Western Philosophy, on the reception of post colonial critique in Sweden and on the politics and possibilities of Museum aesthetics. In the last years Grinell's research has been focused on Turkish Islam and the Turkish debate on modernity.

In the Museum of World culture Grinell has co-curated the exhibitions on Bollywood and Vodou, and is currently working on an exhibition on global migration called Destination X.

CEFOS - Center for Public Sector Research

The Center for Public Sector Research – CEFOS – at the University of Gothenburg was established in 1991 as part of a national long-term program for multidisciplinary research on the public sector. CEFOS is a research center within the University of Gothenburg with a board and director appointed by the Vice-Chancellor of the University.

CEFOS' purpose is to bring researchers and groups of researchers from a variety of disciplines together in a creative academic environment. The present research staff includes senior researchers from the disciplines of social anthropology, human ecology, history of ideas and theory of science, business administration, economics, public administration and political science. Researchers from other departments and centers are also involved in research programs at CEFOS. Most research at CEFOS is funded by science councils and other research grants. In addition, CEFOS has a research budget for supporting studies of the public sector as well as for project planning and publication.

CEFOS initiates, encourages and supports research on the public sector, with special focus on the local and regional levels. From the beginning, CEFOS has supported research projects in the following three areas: The public sector in a macro-perspective, Administrative and organizational aspects of the public sector and The public sector meets the public. More recently, perspectives on the public sector have broadened and another three areas have been added: The welfare state and the social insurance system, Local citizenship and democracy, and Risk and society.

The research projects at CEFOS are many and often in the focus of current social debate. Examples of research fields are: the impact of large scale infrastructure projects on local communities, nuclear waste management, the management and administration of cultural heritage, natural resources and biodiversity, health insurance policy, privatization and deregulation, gambling policy, local self government, multi-level governance, size and democracy, young citizens' views on politics and democracy, women's suffrage, comparative political economy and quality of government. Since the establishment of CEFOS in 1991, over 70 research projects have been successfully completed. CEFOS collaborates in an EU-program: Quality of Life in a Changing Europe – Quality, and Civil Society.

Internal and open seminars also including invited speakers from other departments and universities are held regularly. International conferences are also organized by CEFOS. In July 2006 CEFOS was one of the organizers of The 11th ECPR Annual Summer School in Local Government. In december 2009 an international concerence on Nuclear Waste Mangagment will be organized.

Our publications series are CEFOS Rapport (electronic) (succeeding CEFOS Rapport - Print) and CEFOS Working Papers. Books are also published by CEFOS but almost all publications are today in the form of articles in international and Swedish journals and books edited by publishing houses.

The Museum of World Culture and its Mission

Government-financed Museum with a National Purpose

Financed by the Swedish Government, we are under the auspices of the National Museums of World Culture. That agency is one link in a nationwide initiative aimed at adapting the collections of historical and ethnographic museums to the globalisation process, as well as to accelerating intercontinental migration and multicultural societies.

The Concept of World Culture

The museum interprets the concept of world culture in a dynamic and open-ended manner. On the one hand, various cultures are incorporating impulses from each other and becoming more alike. On the other hand, local, national, ethnic and gender differences are shaping much of that process. World culture is not only about communication, reciprocity, and interdependence, but the specificity, concretion and uniqueness of each and every individual.

From a Regional Focus to a Global Community

Museums have often viewed various cultures through the prism of geographical and regional influences. These days, they are also looking at the global community that arises from affinities of age, education and gender - common values, diseases that cross national borders, urban civilization, fashion and sports.

The Museum of World Culture Mission Statement

“In dialogue with the surrounding world and through emotional and intellectual experiences the Museum of World Culture aims to be a meeting place that will make people feel at home across borders, build trust and take responsibility together for a shared global future, in a world in constant change.”

An Arena for Discourse and Reflection

The museum acts as an intermediary, accumulates knowledge and preserves cultural objects. It is an arena for discourse and reflection in which a multitude of voices are heard, contentious issues are thrashed out, and people of all backgrounds feel at ease.

The Royal Swedish Academy of Letters, History and Antiquities

The principal aims of the Academy as set out in its present statutes are

- To promote research in the field of the humanities, theology, and social sciences
- To work for the preservation of the cultural heritage of Sweden
- To co-operate with other Swedish bodies and associations in the humanities
- To promote international cooperation in the same fields and by so doing maintain contact with foreign academies and international scholarly organizations
- To publish scholarly works within its field of activity
- To give economic support and rewards to scholars and others who have promoted the objects of the Academy
- To make statements and express opinions when called upon to do so by the Government or other public bodies, or when the interests of the Academy require it.

The Academy's promotion of scholarly work is increasingly assuming the character of initiating and stimulating endeavours in the form of conferences, symposia, working groups and also today supporting research projects initiated by the Academy. The purpose can be to identify important and often neglected problem areas or aspects, to stimulate innovative thinking and thus generate and mobilise interest and activity. The scope and importance of such efforts cannot be measured in terms of the money spent on them but rather in terms of their long range impact, also with regard to future allocation of resources. Independent learned societies of high standing in close co-operation with the international world of scholarship as well as with other interested partners would seem today, to occupy a key role in the undertaking of such promotion efforts. The Academy works in close co-operation with other academies as well as different state authorities such as The Swedish Research Council, the National Heritage Board, Museums, Libraries, Archives and regional and provincial bodies in the field of the preservation of the cultural heritage.

Nevertheless, direct economic support of research activities and the publication of scholarly writing remains an important part of the activity of the Academy. Such support is often granted in co-operation with other institutions, e.g. The Swedish Research Council in the field of Humanities and Social Sciences and The Bank of Sweden Tercentenary Foundation. Finally, the Academy has hosted informal meetings to which representatives of the Cabinet have been invited. Experience has proved such meetings to be of great value for effective communication between scholars on the one hand and politicians and administrators on the other.