



©Nour Eddine Tilsaghani, Passage protégé

Session d'études doctorales de l'IISMM 2018

Space, Place and Dwelling / Espace, Lieu, Habitat

TIRANA (Albanie)
19-23 mars 2018

Thème

L'École doctorale de l'IISMM 2018 se tiendra à Tirana, en Albanie du lundi 19 mars au vendredi 23 mars 2018.

L'École permettra aux doctorants, aux masters dont la thématique de recherche est l'Islam et les sociétés du monde musulman et de spécialisations et d'horizons divers, de partager leurs recherches, leurs approches et leurs expériences dans des sessions au cours desquelles ils coopéreront avec des chercheurs avancés.

Space, Place and Dwelling is the theme of the Spring School to be held in Tirana, Albania, in March 2018. Spatiality is an underrated but very fundamental aspect of religious practice and religious reasoning. According to Tweed (2006), religious practice comes down to basically two forces: crossing and dwelling. Terrestrial crossing refers to physical movement, such as pilgrimage, certain spatial rituals, and spiritual travel indicating a movement across time and place. Corporeal crossing refers not only to the religious understanding of life cycles and modes of temporality, but also to the embodied limits and constraints in life and the concomitant

registers of meaning provided by religion to confront them. Cosmic crossing refers to transcendental dynamics of boundaries, and to the religious language that provides meaning to crossing.

We could also think of movement that is not religiously inspired but may well impact on notions of religion. Migration, displacement, or refugees for religious reasons.

Dwelling, on the other hand, involves three overlapping processes: mapping, building and inhabiting. Mapping refers to orientation and the location of the individual in a cosmos. It also refers to registration and order building by authorities, including narratives that envision ideals about origin, presence and future. Building is the next step signifying the productive work of making a home and producing locality. The third step, inhabiting, refers to processes of how people inhabit created life-worlds and how they live by these imagined geographies.

Spatiality is about how religious traditions formulate notions of home and community, the inside and the outside, but also about movement, transgression and direction. In short, spatiality of whatever sort is social action that unfolds within Muslim traditions. *Hajj*, the pilgrimage to Mecca, *hijra*, the obligation to move to places under Islamic law, *ziyara*, the visiting of shrines, and *rihla*, the quest for knowledge, are Islamic obligations. But also the *qiblah*, the direction for ritual prayer, the mosque literally meaning 'place of gathering', and the concept of *Dar al Islam* as against the placeless *ummah*, the global community of believers, point at specific understandings of place and mobility. Also 'static' practices such as retreat, hermitage, reclusion or confinement as forms of self-discipline have a clear spatial dimension.

Materializing space

As it refers to the materializing of space, concrete attention will be paid to the ways in which the spatial nature of many Muslim practices can be apprehended through the study of the plural becomings of built environment and materiality. Studies on Muslim heritage and the religious (re) appropriation of space are very significant in this respect, particularly when linked to the understandings of identity and memory.

Mapping space

Mapping space is closely linked to the enactment of certain cartographies of religious life and religious practice, building order, the invention of tradition and of course narratives on nation-building.

Inhabiting space

By inhabiting space, individuals and collectivities can communicate their sense of dwelling, but also notions of longing and belonging.

We invite PhD candidates and Research Master students to reflect on notions of space, movement, place, crossing and dwelling in their own work and to present their ongoing work from the angle of spatiality. We also invite students to bring forward their ideas on various sub-themes, such as narratives of space and place, the contestation and (re)appropriation of space, imaginative spaces,

mapping of religious cultures, bridges and boundaries, built spaces and built environments and their religious and socio-political understandings, the spatial framing of religious experiences, memory, storytelling and space, practices of place-making, shifting religious landscapes, rural and urban spatiality, (de)territorialisation, spatial politics, spatial traumas, religious (dis)placement, emotional landscapes, knowledge production linked to space, place and dwelling, etc.

Disciplines

Histoire – Histoire de l'art – Archéologie – Anthropologie – Sociologie – Philosophie – Islamologie – Géographie – Sciences Politiques.

Organisation

Cette session est organisée par l'Institut d'études de l'Islam et des sociétés du monde musulman (IISMM) en partenariat avec le Netherlands Interuniversity School for Islamic Studies (NISIS), le Instituti i Antropologjisë Kulturore dhe Studimit të Artit, ASA (IAKSA), le Center for Near and Middle Eastern Studies (CNMS, Marburg University) et le Consejo Superior de Investigaciones Científicas (CSIC) de Madrid.

Les programmes des précédentes Écoles doctorales de Printemps se trouvent sur le site de l'IISMM.

Enseignants

Prof. Nathalie Clayer (CNRS-EHESS)

Prof. Dick Douwes (Erasmus University Rotterdam)

Dr Oskar Verkaaik (University of Amsterdam)

Prof. Armand Vokshi (Faculty of Architecture and Urbanism Polytechnic University of Tirana)

D'autres conférenciers seront annoncés ultérieurement.

Déroulement de la session

Les matinées sont consacrées à des exposés magistraux par l'équipe encadrante ; les après-midis sont réservés à des ateliers de travail autour des recherches doctorales des étudiants qui participent à la session. **Les débats et les interventions se**

dérouleront en anglais. La participation exige une bonne compréhension de l'anglais, ainsi qu'une véritable capacité à s'exprimer dans cette langue.

Candidatures

Les étudiants inscrits dans une université française ou espagnole seront sélectionnés par l'IISMM. Une douzaine de candidatures sera retenue.

Le dossier de candidature devra comporter les pièces suivantes :

- une lettre de motivation **en anglais** (1 à 2 pages maximum),
- un résumé de la thèse **en anglais** (2 pages maximum),
- une proposition d'intervention en relation avec le thème de la session (titre et résumé de la présentation **en anglais**, max. 250 mots) une courte biographie (50 mots en anglais) *
- un CV (rédigé en français ou en anglais),
- une lettre de soutien du directeur de thèse.

* Si la candidature est retenue cette présentation sera utilisée dans le programme de l'école doctorale 2018 qui sera publiée en ligne.

Les candidats retenus s'engagent à assister à la totalité de la session. Leurs frais de mission étant pris en charge, ils s'engagent également à respecter les dates de départ et de retour qu'implique la session.

Les candidatures seront à envoyer par courrier électronique (pièces à fournir en **un seul document PDF**) à Sophie Bilardello sophie.bilardello@ehess.fr ainsi qu'à Pascal Buresi (directeur de l'IISMM) : direction.iismm@ehess.fr ou par voie postale à : IISMM, 96 bd Raspail, 75006 Paris (Candidature École doctorale 2018) **avant le 15 janvier 2018**