



Groupe Sociétés
Religions Laïcités

**Séminaire de l'axe
« Interactions et créativité religieuses : perspectives anthropologiques »
2017-2018**

Organisé par Detelina Tocheva et Virginie Vaté

Groupe Sociétés, Religions, Laïcités
(GSRL UMR 8582 EPHE–CNRS)

CNRS Site d'Ivry-sur-Seine
27, rue Paul Bert
94 204 Ivry-sur-Seine Cedex
(M° Pierre et Marie Curie)

Programme

Le 14 novembre 2017 Salle A de 14h à 16h30

Séance organisée conjointement avec le programme « Islam, politiques, sociétés » du GSRL

Dmitri Oparin, *Université d'Etat Lomonossov, Moscou, chercheur invité au GSRL bénéficiant d'une bourse Metchnikov de l'Ambassade de France en Russie*

“Migration and Contemporary Muslim Space in Moscow. Contextualizing North Caucasian Loud Dhikr and the Religious Practices of Central Asian ‘Folk’ Mullas”

Résumé :

Over the last fifteen years, the ethnic make-up of Moscow's mosques has undergone significant change, while the number of practicing Muslims has grown manifold. These quantitative changes are connected with both the internal migration of people from the North Caucasian Republics (a migration that had already begun in the early 1990s) and the external migration of people from Central Asian states, primarily Uzbekistan, Tajikistan and Kirghizstan (a mass migration dating from the 2000s). This paper is dedicated to two phenomena of contemporary Moscow Muslim life, the loud dhikr practiced by Chechens and Ingush; and the religious practices of the Central Asian “uninstitutionalized” mullas. Both spiritual practices are popular and have great significance for a considerable proportion of Moscow Muslims, including those who do not directly participate in them. What both practices have in common is also found in their marginal nature with regard both to institutionalized Moscow Islam and to the fundamentalist trend, which is now gathering steam here. This is an attempt to identify some specific features of contemporary Moscow Islam through the analysis of certain practices.

Le 12 décembre 2017 Salle A de 14h à 17 h

Cantaura La Cruz, EPHE-GSRL

« Morts, vivants et figures composites. Violence dans les zones semi-rurales au Venezuela »

Résumé :

La présentation porte sur des enquêtes de terrains faites au Venezuela entre novembre 2015 et juin 2016. Durant ces mois, les récits de mort étaient omniprésents : conversations de tous les jours, condoléances données et reçues, invitations à des adieux dans les hôpitaux et lors de funérailles, conversations téléphoniques. La présence constante de la mort renvoie aux conditions de vie et à la situation sanitaire, résultats de la "Révolution Bolivarienne" engagée par le gouvernement depuis 1998 sous la présidence de Hugo Chávez (1998-2013) et poursuivie sous la présidence de Nicolás Maduro (2013). Ce travail rend compte de la profonde crise politique, sociale et économique que traverse le pays. Survivre au Venezuela implique aujourd'hui de mobiliser la foi et la débrouillardise.

Flore Muguet, EPHE-GSRL

« Le *Burning Man*, du festival dans le désert du Nevada aux *French Burners*. Quelle ethnographie pour quel ethnographe ? »

Résumé :

Le *Burning Man*, du festival dans le désert du Nevada aux *French burners*, exemplifie en tant que phénomène transnational à propagation rapide en Occident, l'impératif réflexif contemporain du chercheur à son objet. Au sein de dynamiques institutionnelles plurielles, du hiérarchique jusqu'au collaboratif/coopératif, l'adoption de divers statuts (bénévole, employé, membre associatif, représentant) implique des subjectivités engagées et questionne la position de l'ethnographe. Cela d'autant plus que le terrain dans le désert interpelle par la spécificité de son rapport à l'intensité, au pouvoir, à l'abondance et à l'intime.

Le 16 janvier 2018 Salle A de 10h à 12h30

Séance organisée conjointement avec l'axe « Judaïsmes contemporains » du GSRL

Julia Lerner, Université Ben Gourion du Néguev, Israël

« Saving post-Soviet souls: The new religiosity of Russian-speaking migrants »

Résumé :

This talk brings together the anthropology of new religiosity and a critical study of therapeutic emotional culture. It is based on a long-term ethnographic and narrative study of an emerging Russian-speaking religiosity in migrant spaces. The analysis probes three rich biographical narratives of Russian-speaking immigrant women. The first one lives in the ultra-orthodox Jewish Chabad community, the second one is an activist in a Christian Messianic group, and the third one has converted to Islam and is currently an observant Muslim. Being carriers of seemingly opposite religious ideologies and practices, these women, surprisingly, constitute in a very similar way their narrative of personal wellbeing/happiness gained by a religious way of life. While closely examining the content and the language of this happiness, the presentation discusses the contemporary interlacing, merging or mimicry of religious and therapeutic regimes of emotional life, personal well-being and interpersonal relations. Thus, the analysis questions the deeply rooted understanding of "religion as therapy" and suggests reconsidering it in the context of the global therapeutic and neo-liberal cultural condition.

Le 16 février 2018

Salle C

de 14h à 16h30

Nathan Light, *Dept. of Cultural Anthropology and Ethnology, Uppsala University*

“Sacralizing the national hero: heritage and pilgrimage at Manas Ordo, Kyrgyzstan”

Résumé :

The tomb of Manas and ritual complex around it in the upper valley of the Talas river have become one of the most prominent and highly visited sacred sites in Kyrgyzstan. This Manas Ordo assemblage encloses a hill, park, tombs, a spring, two museums, and many sculptures, artifacts and structures that facilitate a variety of ritual activities through which visitors worship putative ancestral heroes, appreciate Kyrgyz national history, feast together, and gain spiritual benefits. As a politico-spiritual heritage site, it serves as a venue for tourists and politicians as well as religious specialists, healers, pilgrims seeking blessings, and those who come for ritual meals. In creating this heritage site, politicians and other designers aimed to create a space for national performances, for educational display of Kyrgyz history and heritage, and for visitors performing traditional rituals. This talk will outline the scope of ritual life at Manas Ordo and then focus on materials presented in the Manas museum to show how it assembles documents, art, and artifacts into a legitimizing and sacralizing narrative.