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### Religious Identity in the post-Cold War era: Islamic Revivalism and Christian Mission.

Since the end of the Cold War the clash of civilizations theory has been very influential in political science and international relations theory. Empirical evidence for this theory is robust, and it would be unwise to deny that clashes are going on. The clash of civilizations theory is supported by other theories, such as the functional ethnocentrism theory and the social identity theory.

Yet, these theories contrast with another body of knowledge that goes under labels such as bricolage, syncretism, double belonging, popular, folk and lived religion, multiple belonging, polyphonic and dialogical self theory. I assume that this contrast has something to do with the conceptualisation and operationalisation of civilization and culture, including religion.

In harmony with the dominant paradigm in science, culture and religion are defined as entities that exist in themselves, independently of actors, that are shared by the members of the group, that unite them and distinguish them from others. If this were true, a multicultural society would be a tragedy and intercultural understanding an illusion. Yet, the overwhelming majority of people in this world try to maintain harmony and avoid conflict, and understand each other, at least partially. This brings me to a different way of looking at and studying religion and identity.

In this paper I do three things. First I introduce the theory and method of discursive study of religion and identity. Second I show how this theory and method work in practice by analysing an excerpt of an interview with a Muslim who is portrayed in mass media as a radical and extremist. Third I show the significance of the discursive study of religion for dialogue and mission.