the varied significances of these signs during Buddhist history, in different cultural traditions and according to different interpreters (artists, sponsors and beholders). This will also lead to a discussion about the meaningfulness of using concepts like “aniconic” and “aniconism”.

Exploring the Post-Secular

David Westerberg: Who benefits from the idea of the post-secular? A critical investigation of the fashionable concept of “post-secularity”
The term “post-secular” was popularized by Jürgen Habermas and generally refers to some form of resurgence of religion, as well as the more or less inevitable place of religion in politics. By critically examining several theorists and academic debates, this study looks at how different meanings are ascribed to “post-secular” and the interests at stake. “Post-secularity” varies from being about “secular sociological naturalism”, to doing “political theology”, to being about “living in the presence of God”. Since many of these writers tend to ignore (the problem of) defining religion all together, this study shows how superficial and inherently flawed the concept is, incorporating many of the theoretical problems within Religious Studies. The proponents of “post-secularity” uncritically reinforce essentialist ideas of “believers” and “non-believers”, as well as naturalizing “religion” and “the secular”, thereby masking any socio-political interests in using and redrawing the boundaries of these categories.

Mari Miyamoto: Reconstructing religious spheres: religion and democracy in re-Buddhising societies in the Himalayas
The presentation aims to describe the recent transitions of value systems and religious practices in re-Buddhising societies in the Himalayas. While Bhutan is widely known as a Mahayana Buddhist society under the supervision of the central monastery of the Drukpa-Kagyu school in Bhutan, the religious sphere of Bhutan in fact has been constructed also by rich and plural religious actors and indigenous rituals. However, under the recent secularization of the political system, including the disfranchisement of “religious personalities” under the government’s democratization policy, Buddhist monasteries and monks are now trying to reconstruct the religious sphere as a unified entity through the integration of alternative religious practices into Buddhism. In this presentation, I aim to examine how people interpret new religious orders and reconstruct their value systems and religious spheres through their everyday practices in rural Bhutan.
Marta Zajac: Dynamics of tradition

“In the latter half of the twentieth century England was (…) the home of a distinctly non-metaphysical culture”, Aidan Nichols OP rightly remarks; still, one should also consider what historian Joseph Peirce names “a Christian literary revival which (…) represented an (…) intellectual response to the prevailing agnosticism of the age”. The paper confronts the problem thus suggested, namely, the undercurrent of religious thinking in the mainstream of secular culture. First, it takes into account a contrast between true religion and philosophical religion that J.H. Newman makes, together with G.K. Chesterton’s claim that “logic is not health” and the parallel he draws between the rationalist and the madman, to refer finally to Ronald Knox’s disapproval of Victorian “synthetic religion”. After recalling the views of these most notable English converts, I discuss their problematic (if not impossible) relation to current post-secular thinking.

Extreme Diaspora: Global Buddhism

Eva Seegers: Innovation versus tradition: the Buddhist ritual of stūpa worship performed at the Costa del Sol, Spain

Stūpas are among the most characteristic and widespread visual representations of Buddhism symbolizing the mind of the Buddha (Skt. dhammakāya). They have been built in Asia for more than 2500 years and over the past decades also in many other countries around the world. One of the largest stūpas in the Western world was erected at the Costa del Sol in Spain, highlighting the integration of Buddhism into Western society. The aim of my paper is to shine light on the basic questions which arise when such an exotic monument is transferred to a new cultural and religious context: when a stūpa is transplanted to Europe, is it likely that local new-interpretations influence the traditional meaning of this unique religious structure? How is the stūpa worshipped, and what are the diverse ways in which it is regarded by Western convert Buddhists and the local community? In this paper new data collected by field-work and critically analyzed textual sources will blend together. This will allow new insights into how cultural and religious transmissions take place.

Marika Laudere: Buddhism in the religious landscape of the Baltic States

Buddhism is one of the fastest growing religions in the West. Even so, relatively little information is available about the history of Buddhism, Buddhist organizations or individuals in the Baltic religion. In general Buddhism in the Baltic States (Lithuania, Latvia and Estonia) reflects many of the trends that have been identified in Buddhism’s growth in other Western countries; however, some regional differences also exist. Thus the goal of this paper is to provide in-
formation about the transplantation and development of Buddhism in the Baltic States since the beginning of the twentieth century. The current status of Buddhism will be also examined, particularly by identifying the main present Buddhist organizations and the main trends in their activity; the place of Buddhism in the religious landscape of the Baltic States will also be discussed.

Veronika Mathe: Finding their own unique voices: three “homegrown” Buddhist communities in Hungary
Most of the 25 Buddhist groups in Hungary (with their approx. 12,000 members) are branches of bigger international communities such as Diamond Way or Kwan Um. My paper however focuses on three fairly large Buddhist groups that were founded by Hungarians, taking very different approaches to introducing Buddhism within Hungary. Influenced by their temporal, geographical and social circumstances, (the leaders of) these communities have made choices in not only what they (re)present as Buddhism (e.g. teachings of a certain school vs. Buddhist ecumenism) but also how they integrate Buddhism into discourses and practices that are already well established in Hungary (e.g. psychology, Christianity, Neo-Paganism, Roma folktales). We will see how these choices have led to the existence of three popular Buddhist communities in Hungary, with very different aims and voices.

Faking Asceticism: East and West

Panel Chairs: Almut Barbara Renger, Tudor Sala
The ancient world was a culture of suspicion. The individual, whether stranger, neighbor, or kin, was under constant scrutiny in a face-to-face society in which rivalry, competition, and misgivings nagged at the surface of the self. The circumstance of being world-renouncers would not have placed ascetics in the blind spot of public mistrust. The performative, elitist, and counter-cultural aspects of ancient asceticism actually exposed it to a heightened scrutiny from outsiders, critics, and rivals alike. The papers of the panel thematize practices and polemics that constructed “ascetic deceit” in Mediterranean and Asian cultures, with a special focus on the processes of institutionalization, innovation, and change that initiated or framed the various normative dichotomies of “genuine” versus “fake” ascetics, and “true” versus “false” asceticisms

Blossom Stefaniw: Fake men and real ascetics: masculinity and the passions in Palladius’ Lausiaca History
In the “Historia Lausiaca,” Palladius recounts tales of monks estranged from their genitals. Pachon is so distressed by sexual desire that he attempts to force a snake to bite his penis; Stephanos continues weaving while a doctor re-
moves his cancerous genitalia; Heron's organs rot and fall off, and Elias is relieved of sexual feeling when held down by angels and castrated. Why such catastrophic talk about explicit organs? This paper will show that Palladius is arguing toward an ideal of true masculinity as apatheia, construed on a spectrum between suffering and repose, and for the validity of evagrian bodies as locations of true asceticism to a eunuch in the imperial court, thus attaching the religious capital of the desert to new locations as intimate as the empty space between the legs of the chamberlain, and as public as the forbearance of the emperor in a period of ascetic controversy.

**Christoph Kleine:** The “transferal of precepts” (jukai) in medieval Japanese Buddhism as symbolic asceticism

Being an ethical and a soteriological religion, Buddhism links liberation to a methodic regimentation of one’s conduct of life, necessarily implying the renunciation of the fulfillment of basic human needs – i.e., “asceticism” in a broad sense. The methodic regimentation of one’s conduct of life and the rationalization of a specific religious lifestyle are primarily grounded in codified behavioral norms for various status groups which become compulsory as soon as an individual receives them in a ritual called “transferal/reception of the precepts” (Jap. jukai). On the basis of various source materials from the Kamakura period (1185–1333) I will test the hypothesis that in medieval Japan this ritual did not actually signify the taking up and pursuit of an ascetic life but rather the transferal of a specific charisma that was supposed to purify the recipient of his sins and endow him with the same stock of virtue he would have gained by leading a moral life as an ascetic renouncer.

**Christof Zotter:** Who is a “true” Aghorī?

In India, the notion of the “fake” ascetic is probably as old as the idea of asceticism as a legitimate way to salvation. In order to indicate the range of arguments that can support such an accusation and imply different understandings of what a “real” ascetic is or should be the paper will concentrate on the example of the “Aghorī ascetics”. While in the colonial accounts these cremation ground dwellers are customarily accused of being imitators lacking any theological background or mere imposters who took the robe of an ascetic to extract money from the timid folk, modern scholars have explained the Aghoris’ extreme practices as coherently fitting the logic of yogic asceticism. Furthermore, it will be shown that followers of the tradition have yet other ways to define who is a “true” Aghorī and who is a “fake” one.

**Oliver Freiberger:** Response
Fantastic Religion: Esoteric Fictionality and the Invention of Tradition

Wouter Hanegraaff

The focus of this lecture is on the ambiguous interface between fiction and historical narration in literary, religious, and scholarly texts that are concerned with delineating “esoteric” traditions. The “invention of tradition” is a well-known and crucial dimension of esoteric identity-formation, from Renaissance concepts of a prisca theologia to Rosicrucian or Masonic narratives about secret brotherhoods, and from Theosophical accounts of fabulous lost civilizations to contemporary New Age visions of Sirius or the Pleiades as the cosmic source of spiritual wisdom. While such stories may strike us as obvious fantasies, it is by no means evident that influential academic narratives by bona fide scholars (for instance Frances Yates’ “Hermetic Tradition”, or Eric Voegelin’s tradition of “gnostic politics”) fall in an entirely different category: on the contrary, it is not very difficult to show that these authors likewise invented the very traditions that they believed they had discovered. All these narratives seem to have at least one thing in common: their power to persuade and convince is based not primarily on scholarly arguments or factual evidence but, rather, on their ability to speak to the imagination. It follows that in order to handle the interface between historicity and fictionality, we need to improve our understanding of how the human faculty of imagination functions in historical scholarship. What does it really mean to say that certain historical narratives about religious traditions “speak to the imagination”? What are the chief “affordances” that make it possible even for a partly or completely fictional narrative to affect the imagination of readers in such a way that they are likely to accept it as plausible and persuasive? Modern scholars of religion tend to be somewhat suspicious of the imagination as a focus of intellectual reflection and analysis, mainly because of the widespread reaction since the 1980s against neo-Romantic “religionist” perspectives and their apparatus of mythical archetypes, universal symbols, or a mundus imaginalis. But to neglect or ignore the imagination for such reasons would be a clear case of throwing out the baby with the bathwater. Instead, scholars who are working with critical empirical and historical methods need to reclaim the imagination from religionist discourse, and reconceptualize it as a crucial focus of investigation and analysis.
The Figure of the Martyred Prince in the East Slavic Tradition in the Millenary Anniversary of the Death of Princes Boris and Gleb of Kiev

Panel Chair: Enrique Santos Marinas
Princes Boris and Gleb of Kiev were the first East Slavic saints to be canonized after the baptism of their father, Prince Vladimir, in 988. Murdered by their half-brother Sviatopolk in 1015, their cult became a way to strengthen the Christian faith as well as the reigning dynasty. The works devoted to them were composed following the model of another Slavic martyred royal saint: the Czech Wenceslas. Many centuries later, the type of the prince martyr was embodied again by Tsarevich Dmitrij, the youngest son of Tsar Ivan IV, dead under mysterious circumstances in 1591 during the reign of his half-brother Fëdor I. It has reappeared strongly in recent years with the canonization in 2000 of Tsar Nicholas II and the imperial family by the Russian Orthodox Church. In this panel, we intend to survey the evolution of this relevant figure.

Patricia González Almarcha: The continuity of Czech and Russian traditions of martyred princes and princesses: the cases of Wenceslas, Boris, Gleb, Ludmila and Olga
The study of the Saints from the point of view of their historical development and the field of religious phenomenology represents nowadays a huge field for interdisciplinary analysis. In the context of Christianity, spirituality shares some common features and norms and differs elsewhere (Fedotov, 2011). The aim of this session is to analyze the conception of the Prince martyria, begun in Bohemia and continued in Kievan Rus’ as an example of cultural interaction between the Czechs and East Slavs in the Early Middle Ages. In doing so, we follow the perspective pioneered by Ingham (1984) about the question of Slavic cultural continuity of Czech-Russian Prince martyria. Taking into account textual parallels found within Czech and Russian hagiography and proceeding by well established philological methods, we aim to discover a further common ideological pattern or conceptual framework for the overall affinities of these narratives. Thus, we will explore the hagiographical models of Saints Wenceslas, Ludmila, Boris, Gleb and Olga, trying to identify in their respective narratives the recurrence of themes and key words dealing with the concepts of righteousness and innocent death, the ruler’s philanthropia, and kenosis or nonresistance, in order to determine whether there is a connecting thread in the tradition of the Bohemian and Kievan Ruling martyrdom. Besides, this could help us to understand how the Christian tradition in the newly converted kingdom of Rus’ was established.
Matilde Casas Olea: The literary construction of the martyr and warrior prince in medieval Russia: the testimony of spiritual poems (dukhovnye stikhi) After the introduction of the hagiographic tradition of Saints Boris and Gleb in Kievan Rus’ – acknowledging that problems about chronology and authorship of the texts have not yet been solved – the presence of the brother saints in literary works became widespread. This is partly justified by the fact that the literary figures of Boris and Gleb find their place in a wider tradition that adapts the model of the Byzantine saint warrior and martyr. The attributes and roles of the Byzantine St Demetrios of Thessalonika, St Theodore Tyron, and St George are transferred to Russian medieval literature through the divine patronage of Saints Boris and Gleb. This manifests in warfare episodes such as Alexander Nevsky’s Battle of the Neva or the confrontations of Dmitry Donskoy against the Tartars led by Mamai. The identification of the holy warriors with the Russian princes has a clear legitimating function for the dynasty. The type of martyr-warrior in medieval Russia however emerges in popular religious manifestations, where it expands characterization, modes and contexts of veneration. The “spiritual poems” (dukhovnye stikhi) or “poems of pilgrims” can be interpreted as testimony of the influence of the literary type in popular traditions. In the spiritual poems’ corpus there is an important group devoted to warrior saints, both Byzantine and national ones. The analysis of these texts adds to the literary patterns of the holy warrior new perspectives on their constitution and reception in Russian medieval society.

Enrique Santos Marinas: The type of the martyred prince in the East Slavic hymnography from Boris and Gleb to Tsar Nicolas II and the imperial family The type of the martyred prince has been one of the main models of sainthood within the East Church Slavonic literatures since their origin. The figures of princes Boris and Gleb in the eleventh century, as well as those of Tsarevich Dmitrij in the sixteenth century and also Tsar Nicholas II and the imperial family in the twenty-first century have been used as legitimating figures in times of troubles and political changes. The study of the biblical motifs and characters to whom they are compared can be very useful in order to determine the ideological contents of the hymnographical works. In this lecture we intend to analyze the survival of the type of the martyred prince in the East Slavic liturgical services, showing the traditional elements that have been preserved together with its possible innovations.
Film and Religion: Adaptations and Transformations of the Passion Narrative in Film and Culture

Panel Chairs: Natalie Fritz, Marie-Therese Mäder

The panel focuses on adaptations and transformations of the Passion motif in film and culture. Since the early days of cinema, this central narrative of the Gospels has continued to be retold, adapted to diverse cultural, social, and political phenomena. Furthermore, filmic explorations of the Passion have been received in varied cultures and combined with elements of other religious traditions. The panel chairs set up the topic by considering how the Passion narrative was adapted to the emerging medium of film in the silent era. The panel papers address the adaptation and transformation of the Passion narrative to cultural contexts and geographical spheres through analysis of Italian, South Korean, and Indian productions.

Reinhold Zwick: Passion, politics and theology: “Il Vangelo Di Secondo Matteo” (Pier Paolo Pasolini, IT/FR 1964, 140’)

The relationship of religion and politics in the early 1960s was shaped not only by Vatican II, which opened the Catholic Church to the modern world, but also by the intensive contemporary dialogue between Christianity and socialism. This vibrant atmosphere was the context for Pier Paolo Pasolini’s version of Matthew’s gospel, which, although at first glance close to the biblical text, was drenched with the artist’s political and social opinions. Pasolini’s Jesus of Nazareth proved to be the very first socially critical Messiah on screen, and in many ways this movie foreshadowed the “theology of liberation” that started in 1970 with Gustavo Gutierrez’s book of that title. With high cinematic artistry, Pasolini merged spirituality and politics, classical religious art and popular religion rooted in Italian Catholicism to create a unique masterpiece with timeless power.

Davide Zordan: Ruptures in continuity: the Passion of Jesus in “Su Re” (Giovanni Columbu, IT 2013, 92’)

Discussion of Jesus in film must avoid simply providing an account of how a particular film conforms to or redefines traditional views of Jesus that are based on the New Testament and church traditions. In the European context, Italian cinema offers significant material for investigating challenging variations to the century-old tradition of Jesus in film, with productions identifying and transforming modern religious forms and cultures. This paper will focus on Giovanni Columbu’s “Su Re” (2013), where the dramatization of the Passion of Jesus provides a productive exchange with (1) evangelical and biblical sources; (2) the traditional Jesus-film canon; (3) the mythic potential of the Sardinian context; and (4) Christian faith in resurrection.
**Daria Pezzoli-Olgiati:** Interpreting the financial crisis with a religious visual narrative: cinematic variations on a Christian motif in “Pieta” (Kim Ki-duk, KR 2012, 104’)

The pietà belongs to the repertoire of filmic representations of the Passion. Engaging the consequences of the financial crisis in a South Korean metropolis, Kim Ki-duk’s “Pieta” re-enacts this motif in a way that is both innovative and violent. The film assumes this central Christian visual narrative but also alienates it. The image of the mother weeping upon the body of her dead son is transformed into an allegory of abandonment, decay, and complete loss of confidence. In a collapsed capitalist system, material, moral, and emotional poverty dominates human relationships. The traditional religious motif becomes a lens for social critique. This paper examines the thick relationships of religious traditions and practices with art and film. Through complex transmission processes, a religious motif from a religious tradition is used within a global art-house production as a disconcerting visualization of economic and social decay.

**Freek Bakker:** Transfers between religions in Indian Rama and Jesus films

Box-office success requires the audience to be carried away into the narration of a film. Identification with the main protagonist(s) is one vehicle for such emotional engagement. The Indian religious and literary tradition also aims to identify its audience, or readership, with the main protagonist, in particular when that individual is divine. A literary work that enables identification with the divine is itself a way to salvation, a message that can also be found in Indian religious films. This paper will analyze how the suffering of Jesus and Rama in film, as principal and divine protagonists, becomes the means by which the audience can form such an identification with the divine.

**Fluidity and Hybridity of Religious Innovation in Contemporary Japan**

**Panel Chair: Takeshi Kimura**

This panel proposes to examine the various contemporary expressions of religious creativity in modern Japanese society. While Japan is known for its secularity and its blurred divisions between sacred and profane, an innovative and socially adoptive religiousness has emerged from the deep dimension of historical traditions and beyond the limits of the institutional religions. In some cases, symbols laden with religious significance are created in secular form without acknowledgment of their religious aspects. Or, traditionally religious symbols are located not in the context of worship but in that of a different social concern. This panel also examines the fluidity and hybridity of these on-going religious
innovations by carrying out a comparative study of them in order to examine some specific features. Four papers will examine several aspects of such religious innovation in relation to traditional religion and to new forms.

**Ayako Kimishima:** The Maria Kannon of modern Japan: the image of the Kannon and the Virgin Mary as war memorial

In mid-seventeenth century feudal Japan, Christianity was officially prohibited. The outlawed Christians had to hide their Christian identity, and therefore created statues of the Virgin Mary disguised as the Buddhist deity Kannon Bodhisattva (Avalokiteśvara). It was their survival strategy. These images were called “Maria Kannon” after religious freedom was granted. Today, to commemorate the deaths and sufferings of the victims during WWII, bereaved family and comrades have erected statues of Kannon Bodhisattva as a form of Buddhist way of veneration. The statues are popularly called “Maria Kannon.” The statues are holding a child or standing in front of the cross as a symbol of Christianity. These statues were created from the Buddhist idea of “Onshinbyodo” (怨親平等, one’s foe and friend are equal). A comparison of the Maria Kannon and Pieta, housed in the Neue Wache memorial facility of Berlin, Germany, will also be made.

**Takeshi Kimura:** Near-death and out-of-body experiences as hybrid source of knowledge in place of traditional religion observing dying persons and death

Throughout religious history in Japan, Buddhism functioned in close relationship to medical and pharmaceutical practice and developed complicated ritual observance of dying persons and of sending them off to the other world. Yet since the introduction of Western medicine to Japanese society in the early modern era, the medical and nursing practice has become secular. Buddhist monks are no longer present at the scene of dying, and medical doctors and nurses are taking their role at the scene of dying as being without religious function at hospitals. Yet through my work with hospital nurses, these medical nurses have begun to take into consideration religious or spiritual aspects of nursing by attending to patients’ religions. On the other hand, the number of reports of near-death and out-of-body experiences have increased, proclaiming them as a source of deep and spiritual knowledge as if they fulfill a spiritual vacancy.

**Emilia Chalandon:** Spring blossoms and fire, Fuji-climbing, and religion

Worshiping of spring-blossoms finds little place in recorded mythology, yet related rituals (Japanese o-hana-mi, British May Day) have survived till our day. I will compare the symbolic meaning of the Japanese myth about Kono-hana-no-sakuya-bime, in the context of yama-iri (spring “entering in the mountain”), with the Roman Floralia and the British May Day myths and festivals. Japanese o-hana-mi of today is hardly related with ancient myth and religion in anyone’s mind, yet the development of cherry blossoms’ symbolism in later times shows
features that can be associated with ancient mythological tradition. On the other hand, since medieval times, Kono-hana-no-sakuya-bime is worshiped at the bottom of Mt. Fuji. Climbing that mountain has long been felt as a ritual rather than a sport. Reflecting on its ritualistic meaning, I would search for the point where death/purified rebirth associates with fire and flowers.

**Kazuo Matsumura:** Yuru-kyara: modern manifestation of Japanese religious substratum

Although in modern day Japan not many people seem to be interested in religion, there are many yuru-kyaras (which literally means “loose characters”, representing places, events, or commodities today). In this paper I argue that in Japan a basic religious substratum has been persistent from the pre-agricultural period down to the present, and its present manifestation could be yuru-kyaras. In the pre-agricultural Jomon period, supernatural beings were represented as various figurines. In the next Yayoi period when agriculture was introduced, we cannot find such figurines. Probably the figurines were made with perishable materials such as straw and leaves. With the introduction of agriculture, the deity or spirit might be imagined in vegetation forms. With the introduction of Buddhism in the Asuka period, the situation once again changed. Buddhism introduced statues and people started worshipping statues of Buddha, Amitabha, and Kannon. In modern day Japan, not many people are interested in religion. Yet, there are many local yuru-kyaras which could be regarded as a new manifestation of traditional local protective spirits.

**Focusing Concepts and Theories for the Study of Lived Religion**

**Panel Chair: Terhi Utriainen**

The study of lived religion has become a prolific strand of scholarship within sociology of religion and religious studies. Research on lived/everyday/vernacular religion denotes an emphasis on religion as part of everyday life. It often involves an inductive approach to religion: the abandoning of pre-existing definitions as a starting point of analysis in favor of individuals’ own interpretations of their activities. As such, the concept has helped shift the focus of inquiry away from normative forms of religion and towards new directions. While applications of the concept of lived religion have multiplied in recent years, it is often used in a relatively general sense, to describe the basic contours of the research. This panel, on the other hand, discusses more focused theoretical and methodological advances. It brings together scholars to present their suggestions for how the concept can be operationalized in analysis: for how to study lived religion.
**Marja-Liisa Keinänen:** Negotiating “religion as prescribed” in a Lutheran parish in Northern Värmland, Sweden

Dichotomies such as official/unofficial religion and religion as prescribed versus religion as practiced/lived have been heavily criticized during the past decades. This presentation seeks to supersede this dichotomy by focusing on the lived dimensions of the normative religion. I will examine the regulative activities of two local priests in a rural parish in Värmland, Sweden during the years 1765–1820 and the reactions of the parishioners to these activities. One of the duties of these clergymen was to impose on the flock the norm system defined in the Church Statutes and various decrees. However, their implementation was not a straightforward process. At the local level, religion as prescribed was to some degree the result of negotiations between the clergy and the parishioners. It is these negotiations that are at the centre of this paper.

**Helena Kupari:** Lifelong religion as habitus

In this paper, I present an application of sociologist Pierre Bourdieu’s practice theory to the study of lived religion. More specifically speaking, I discuss the lived religion of lay individuals as habitus. Studying religion as habitus means viewing individual religiosity as a system of embodied dispositions amounting to a practical worldview and way of life. Through examples drawn from my research on the religion of elderly Finnish Orthodox Christian women, I argue that Bourdieu’s concept of habitus is particularly useful in studies of lifelong religion: religion into which one has been socialized as child and that one has continued to practice, in some form, throughout life. The reason for this is that the concept aptly illustrates the long-term effects of practice on the self. It highlights the enduring effects of childhood socialization, while accounting for the evolving dynamics of religious practicing in the context of complex social changes.

**Kim Knibbe:** The theoretical consequences of the lived religion approach: reflections on the ontological turn

The body of work indicated by the term “lived religion” often uses ethnographic methods. In this field, sociologists of religion, “religious studies scholars” and anthropologists find a common ground. This paper aims to make a contribution to the body of work gathered under this umbrella by discussing a development that has been taking place especially in the anthropology of religion, namely the so-called “ontological turn”, to explore how different ways of being in fact create different worlds. This ontological turn seems similar to an earlier body of work in the anthropology of religion that developed a phenomenological approach to the study of religious experience. Both of these approaches are dedicated to understanding “lived religion” and can contribute to the science-theoretical implications of a focus on lived religion. However, both also seem to create blind
spots that detract from the holism that also informs both anthropological and lived religion approaches.

**Amy Whitehead: Vernacular religion: a method of “things”**
The “lived realities” of religions can be examined and understood through their material expressions. Religious materiality not only “visibly” mediates between a continuum of still productive dualisms that separate, for example, subject from object, immanence from transcendence, spirit from matter, or nature from culture; materiality also mediates between “official” and “vernacular” religion. As such it is also capable of inspiring co-creative methodological approaches which are dependent upon the account of “encounters” with religious objects such as statues, and are hereby argued as “relational” as vernacular religion is best understood through the intimate relationships and negotiations that take place between humans and religious artefacts. A relational methodological approach to religious materiality based on ontological understandings (different to epistemological understandings) assists qualitative research and aids in expressing lines of possibilities for understanding the volatile, relational phenomena that take place in the religious “worlds” of others.

**Terhi Utriainen: Everyday realities and the ritual frame**
Lived religion is often said to be such an integral part of everyday life that strict boundaries between sacred and secular or natural and super-natural would not hold as much as they may hold for more official religion (or theories on religion). I argue, however, that ways of making a difference to the quotidian experience are important in lived religion. My paper argues that making a (sometimes very small) difference to everyday reality may happen through artful and tactical ritualizing and enchantment. This would mean that ritualizing, and particularly ritual framing, should be understood as a dynamic communicative art of changing perspective in often delicate but sometimes also effective ways. The paper will explore the possibilities of the notion of ritual frame through the ethnographic case of women doing things with angels in present-day secularized but culturally still relatively Lutheran Finland.

**Formation and Transformation: Modelling the Dynamics of Religious Traditions**

**Panel Chair: Ab De Jong**
Invoking the authority of Weber, Hobsbawn, and Shils, everyone agrees that religious traditions are dynamic entities. Even so, it is rare to find good analyses (not to mention general theories) of how religious traditions are formed and transformed. This panel helps fill this lacuna by raising two difficult questions:
Which mechanisms are involved in the formation, transformation, and maintenance of religious traditions? And can these mechanisms be combined into a general model? The panel begins with a short opening talk sketching the nature and the relevance of the problem. In the three papers that follow, we identify a number of transformative processes across various contexts, and each attempt to combine them into a general model of the dynamics of religious traditions. The papers deal respectively with contemporary death ritual in the Netherlands, Manichaeans in fourth-century Egypt, and the emergence of an international milieu of Tolkien religion.

**William Arfman:** Trajectories of tradition: a ritual studies approach to modelling (trans-)formation
In this paper I develop a tripartite model for mapping the dynamics of ritual traditions, based on my research into the recent emergence of a ritual field of collective commemoration in the Netherlands. First, I will identify two pairs of oppositional poles which together make up the tension field within which ritualizing takes place. The first of these poles concerns the opposing forces of innovation and repetition, the second deals with localization vs. generalization. Secondly, I will show how recurring trajectories of tradition within this tension field can be recognized. In particular, three consecutive stages can be identified: that of creativity, where elements of existing traditions are subjected to local innovation; that of stabilization, where a selection of these innovations comes to be repeated; and dissemination, in which these rites spread to new locations. Finally, I will argue for the relevance of this model for understanding religious traditions in general.

**Mattias Brand:** Negotiating a Manichaean tradition in absence of ritual specialists
The documentary letters from Kellis provide the very first opportunity to study the Manichaean tradition “on the ground”. This paper will highlight some of the transformations which set this material apart from other Manichaean sources. Among the alterations I will stress the absence of ritual specialists and will present the role of lay participation in the ritual dynamics and the formation of a Manichaean community. I will describe the formation of the “holy church” in Kellis from a socio-historical perspective, based on the Greek and Coptic material analyzed in my PhD-project. The transformations attested in this village reveal the mechanisms of creating a Manichaean way of life in antiquity; they problematize theoretical approaches which a priori designate Manichaeism as a coherent system whose Urform was designed by Mani himself. Systematization, agency and adaptation to the local context characterized the formation of this religious community in fourth-century Egypt.
Markus Davidsen: Towards a theory of religious rationalization: the case of the spiritual Tolkien milieu
Drawing on my PhD-thesis on religion based on J.R.R. Tolkien’s fantasy books, I sketch a semiotic theory of the dynamics of belief in religious traditions. I identify four “loci of belief,” and explore the dynamic relations between them. In particular, I focus on how folk rationalizations and theology emerge when elemental religious practice and religious narratives are made subject to processes of religious rationalization. Two aspects of religious rationalization, belief elaboration and ontology assessment, are distinguished and discussed. I then identify certain patterns of rationalization in Tolkien religion, for example that folk rationalizations gravitate towards a balance between fabulousness and plausibility. I refer to conceptual blending theory and the cognitive study of religion to explain these patterns. Pulls towards minimal counter-intuitiveness and compression of the human-deity relation are found to propel endogenous rationalization. “Exogenous rationalization”, involving religious blending, is more loosely framed by processes of compression and pattern completion.

Forms of Humanism and Religion

Jimmy Emanuelsson: What qualifies as a faith community? The state, the Swedish Humanist Association, and the category of religion
The Swedish Humanist Association, a member of the International Humanist and Ethical Union (IHEU), has several times applied for the status of a registered faith community in Sweden. The applications have been refuted with different motivations: the Humanist Association did not organize worship activities, nor could they be defined as a community for religious practices. Of interest are also the consequences of the application process; it caused tensions within the group between those in favor of viewing Humanism as a world-view and those who disliked this approach, because for the latter group, this was “no better than becoming a religion”. As we can see here, different actors use the category of religion in different ways to forward their interests. Examining the material at hand gives us an opportunity to study discourses on religion in legal and political texts, as well as in social groups and their negotiation of identities.

Natalia Buryak: Erich Fromm about humanistic potential of religion
Fromm distinguished authoritarian and humanistic religion. Authoritarian religion is created by an idea, according to which a human must obey an external force: the main virtue here is docility, and main sin is recalcitrance. In Fromm’s view obedience to the external power gives a person chance to get rid of loneliness and own-boundedness. By the act of submission a human being loses inde-
pendence and integrity, which are inherent to him or her as an individual, but
finds a sense of safety and security. Humanistic religion on the contrary is con-
centrated on a person and his or her capabilities: it orients an individual to in-
dependence, faith in self-reliance and self-actualization. It underlines the value
of human personality, its right of fortune and freedom. The purpose of a person
in such religion is the achievement of the greatest force, not the greatest power-
lessness: not submission but self-realization is a virtue.

Petra Klug: The religious normation of nonconformist individuals: a blind
spot in the study of religion
Religion is often defined by its meanings for adherents, as it is thought to unite
“into one single moral community called a Church, all those who adhere to
them” (Émile Durkheim). The religious normation of nonconformist individuals
is often missed in this implicitly emic perspective. But religion has an impact
on nonbelievers, too. In societies with strong religious populations or govern-
ments, religion influences many areas of public and private life. Religion creates
power relationships, especially when it is implemented in political processes, or
when majorities stand against minorities, be they religious or nonreligious. I
refer to this as “religious normation”, and will illustrate this concept with
some examples of discrimination against atheists in the United States. The US
is a religiously pluralistic country and claims freedom of religion, but the Amer-
ican definition of religious freedom has not always included the right to not be-
lieve.

Sarwar Alam: In search of god, in search of humanity: Vilayat-e-Mutlaqa of
Hazrat Delaor Husayn Maizbhandari
Bangladesh emerged as a nation-state in 1971. One of the fundamental principles
of the Constitution of this nation-state is dharmanirapeksta or religious neutral-
ity, popularly understood as secularism. Long before the country’s political
adoption of this principle, Sayyid Delaor Husayn, the third Shaykh of the Maizb-
handariyya tariqa, preached an ideal called jatidharmanirbisese, an ideal iden-
tical to the political concept of dharmanirapeksata in upholding the universal
value of humanity in lieu of religious identity. Grounded in the Qur’an and
other Sufi genres, Husayn elaborated this concept in a doctrine called tawhid-
e-adyan or unity of religion. In this paper, I argue that Husayn’s understanding
of Islam was counter-hegemonic against the exclusivist perception of Islam that
was propagated by both the ruling elites and the ulama. I also argue that he
searched for God, as one who not only transcends the conventional understand-
ing as the Supreme Being, but who also manifests Itself in humanity.
**Forms of Religious Communities in Global Society: Tradition, Invention, and Transformation**

**Peter Beyer**

Taking as its point of departure the idea that community refers primarily to the identification of groups of human beings, the presentation inquires into the changing relation of religion to collective identities in contemporary global society. A first part presents an historical analysis tracing the rise to global dominance of a peculiarly modern notion according to which there is a strong, but also contested, ambiguous, and incomplete isomorphism between state-centred and religious belonging, in particular between (nation-)states and religions: the “(national-)societal community” and the “religious community” are seen normally to be largely overlapping. A second part then considers how later twentieth century global developments especially have begun to strongly undermine the dominance of this assumption and its socio-structural correlates to yield an uncertain situation in which the very idea of religious community is transforming in directions that encourage much more diverse forms of collective religious identification, an increasing proportion of which are deemed to be subjective, chosen, and exhibiting fluid boundaries of religion, and relatively less inherited, attributed, kinship based, and exhibiting stable and clear boundaries. The presentation concludes with empirical examples of such transformation drawn from the author’s current research on religious identity in the Canadian context.

**From Innovation to Transformation: Asian Religious Practices in the Shadow of Media Change**

**Panel Chair: Madlen Krueger**

The use of media has always been an important mechanism in religious communication. Specialized representatives of mankind, manuscripts, printed books, to the point of the Internet, all these serve as media for religious messages and further shape the characteristics of religious practice. Therefore, media change has an impact on its connected religious practices. This panel aims to broaden the theoretical understanding of media and particularly concentrates on media change in past and present Asian religions. Case studies from South and East Asia show how transformations of various types of media cause innovations in religious practices and even alter self-perceptions of particular traditions. Furthermore, in the panel media changes are not seen as isolated events. Rather, they are referred to social constraints which induce media change in religious
traditions. Finally, the purpose is to present media changes as a crucial part of the maintenance of religious tradition.

**Ekaterina Shchus:** “From text to the heart”: debates on the religious media change in eighth and ninth-century China
At the turn of the eighth and ninth centuries media change became a recent topic in intra- and inter-religious discussions in Tang China (618–907). Some Chan Buddhist traditions, Confucian scholars, as well as the newly introduced so-called Esoteric Buddhism advocated oral transmission of the teaching from teacher to student over the written text. Furthermore, these religious discourses on media change became prominent in a very critical and rebellious period when not only the social structures, but also the very establishment of the Tang state was briefly yet seriously threatened. This paper aims to investigate, firstly whether and how socio-historical constraints can trigger global intra- and inter-religious debates on media change; secondly, how these reformative ideas on media change were realized in practice, and whether they contributed to the maintenance of a particular religious tradition in a critical socio-historical situation.

**Ann-Kathrin Wolf:** From venerated manuscripts to scientific books: media change in nineteenth-century Sri Lanka
Through the centuries Sri Lankan Buddhist manuscripts played an important role for religious practice, especially for worship. Manuscripts were no bulk goods, but held decorative illustrations as well as other merit-related written affirmations. However, foreshadowing the Christian-Buddhist debate at Pānadura (1873), Sri Lankan Buddhists have increasingly started to use printing for the dissemination of Buddhist texts. With the increase of available copies the notion and function of texts and their content were then transformed. This paper investigates the impact of printing on the religious practice connected to Sri Lankan Buddhist manuscripts. The study focuses on the conceptual reshaping of public and publication in relation to the functions of written communication for religious practice.

**Madlen Krueger:** The effortless salvation: temple practice in twenty-first-century India
The Akshardham cultural complex in Delhi is one of the biggest temple complexes in India and was completed in 2005 by the BAPS Swaminarayan movement. The Akshardham temple complex is presented as a cultural and spiritual hub and authorized guardian of India’s cultural heritage. The temple complex offers a wide range of activities to pursue religious practices. In this regard, the life of Bhagawan Swaminarayan and India’s classical history can be experienced through visualization. Therefore, written texts of the founder are no longer the center of religious practice. Video shows, exhibitions accompanied by sound
effects, music and lights, and boat rides through “India’s Glorious Heritage” form a crucial part of the religious practice performed in this temple. This paper highlights the impact of multimedia applications on religious practice and the utilization of media change in alignment with claims to be entertained.

From Jupiter to Christ

Session Chair: Jeffrey Brodd
Sponsored by the Society for Ancient Mediterranean Religions (SAMR), this panel reviews Jörg Rüpke’s recent From Jupiter to Christ: On the History of Religion in the Roman Imperial Period (Oxford UP, 2014; translated from Von Jupiter zu Christus: Religionsgeschichte in römischer Zeit [WBG, 2011]). Consonant with the mission and interests of SAMR, the book applies a cross-disciplinary and innovative theoretical approach to the study of religious phenomena – categorized primarily by geographical and historical milieu (the Roman Empire) rather than by a more traditional classificatory scheme emphasizing distinctive religious groups. Drawing on globalization as a theoretical model, the book analyzes various media by which religion was manifested and communicated (inscriptions, calendars, priesthoods, literary works, et al.), considering how the function of religion changed over the course of the imperial period and assessing the extent to which there was a single “imperial religion.” This panel will bring together scholars with various disciplinary specializations and areas of expertise pertaining to religion in the Roman imperial period. Professor Rüpke will respond to the panelists.

Participants: Frederick Brenk, Jörg Rüpke, Celia Schultz, Darja Sterbenc Erker

From Syncretism to Social Belonging: Retheorizing Tradition and Innovation in African Heritage Religious Cultures of the Caribbean and the Americas

Dianne Marie Stewart
For nearly a century, scholars have argued or assumed that syncretism is a salient feature of African heritage religions throughout the Caribbean and the Americas. Often asserted to disrupt the notion that “pure” African beliefs and ritual practices were sustained across such religious landscapes, the syncretism theoretical framework is now a fait accompli, a conclusion and a starting point, in African-Caribbean and African-American religious studies. My paper revisits
and interrogates this dominant theoretical footprint in studies of African diaspora heritage religions by analyzing the mechanisms of “tradition” and “innovation” in the history of the appearance and transformation of one such lineage, the Yoruba-Orisa religion in Trinidad. Specifically, I argue that the cosmic-social imperative to belong – to sustain family/kinship within a wider project of nation formation – is perhaps the most enduring and authoritative precept of the common life and spirituality shared by Yoruba-Orisa devotees since their arrival in Trinidad during the nineteenth century. Giving some attention to analogous conventions and foci in other African diaspora heritage religions, I dispute the conceptual utility of a second-order category such as syncretism for failing to capture the religious orientations, cultural dynamics and epistemological assumptions at work in these institutions from the era of transatlantic slavery to the present day.

Fruits from the Garden of Japanese Spirituality

Panel Chair: Shin’ichi Tsuda

In his well-known work, Japanese Spirituality (Nihon-teki-reisei, 1944), Dr. Daisetsu Suzuki presented a model of the history of Japanese Buddhist thought. He posits that the historical circumstances of Japan during the Kamakura Period catalyzed the full flowering of Japanese Spirituality through which Mahayana Buddhism’s full essence found expression in the teachings of the Buddhist masters of that era: notably Dogen’s Zen, Honen and Shinran’s characterization of compassion in the Pure Land teaching, and Nichiren’s channeling of patriotic and nationalistic sentiment into promotion of Lotus Sutra Buddhism as essential for the well-being of the nation. These teachings continue to survive beyond the boundaries of Japanese Spirituality. This panel looks at Honen and Shinran’s perspectives of the Pure Land teaching, and at the Lotus Sutra’s characterization of Buddhist thought, from Nichiren’s original perspective to the challenges it faces and its potential applicability within the dynamics of contemporary daily life.

Shin’ichi Tsuda: The “dialectical” relation of Honen and Shinran, the two greatest figures of Japanese Pure Land Buddhism, in their antinomic systems for attaining the Pure Land

In his noted book, Japanese Spirituality (Nihon-teki-reisei, 1944), Dr. Daisetsu Suzuki ranked Shinran, the founder of the Jodo-shin-shu sect of Pure Land Buddhism, at the top of the Buddhist thinkers of medieval Japan, exceeding his master Honen, the founder of the Jodo-shu sect. However, Shinran’s idea of “realizing the Pure Land at the first chanting of the name of the Buddha Amitabha,”
and Honen’s way of life-long continuation of chanting aiming to be born in the Pure Land are not antinomic with each other but co-existential “dialectically.” Though he may not have grasped it in the sense of the term “dialectical,” Honen himself was well aware of this situation.

**Gyokai Sekido:** Spirituality of Nichiren’s Buddhism

Nichiren (1222–82) was one of the great Buddhist innovators of the Kamakura Period. He declared that the Lotus Sutra was the very teaching for the salvation of people in the Latter Age of Degeneration (mappo). Because he strongly insisted on the justice of the Lotus Sutra, he experienced persecution by the Kamakura Shogunate and was exiled to Sado Island. While in exile there, he composed one of his major works, the Kaimoku-sho (Treatise on the Opening of the Eyes), in 1272. In that thesis, Nichiren took up Shakyamuni Buddha’s resolution to liberate people from suffering, and he declared his own “Three Great Vows,” resolving to become “The Pillar of Japan,” “The Eyes of Japan,” and “The Great Ship of Japan.”

**Tsugunari Kubo:** What Shakyamuni Buddha requires of people through the Lotus Sutra

What are the challenges set forth by Shakyamuni Buddha in the Lotus Sutra to those who would take up and follow its teaching? The sutra’s fundamental proposal is individual action and experience – bodhisattva practice – and the establishment of communication between people can be said to be essential to that proposal. The first chapter of the sutra reveals the perspective that the sutra itself must take the initiative to create a framework of communication. The aim of the Buddha in the Lotus Sutra is to make up a world wherein all of its human beings are enjoying successful mutual communication. In the Sanskrit text of the first chapter, Manjusri Bodhisattva tells Maitreya Bodhisattva and others: “Oh you of good intent, it is the intention of the Tathagata to establish the great [plaza of] communication for learning the dharma.”

**Joseph Logan:** What you see (and hear) is what you get

With ever-growing contingents of lay-Buddhist followers around the world, language becomes a factor in their perspectives toward practice and faith. In the Lotus Sutra, the Buddha says to the bodhisattva King of Medicines in chapter 10, “...among the sutras I have already expounded...the most difficult to believe and hardest to understand is this Dharma Flower Sutra.” Given this assessment, how are practitioners to grasp, make use of, and benefit from what is so difficult to believe and understand? To that end, the sutra challenges and exhorts its followers to internalize, recite, and expound it. This presentation will briefly examine how modern-day followers, especially those in English speaking cultures, approach the Lotus Sutra, how nuances of translation affect how the sutra’s practices may be perceived, and how those nuances can facilitate one’s ability
to internalize and more effectively benefit from what the Lotus Sutra intends to convey.

The Future of Irreligion

Panel Chair: Rasa Pranskevičiūtė

Nowadays, one regularly hears the assertion that the number of people professing irreligion has grown to become an important component of the population. This is, in part, a consequence of media attention given to spokespeople for the New Atheism such as Christopher Hitchens and Richard Dawkins. However, there are also demographic data backing up this assertion. In addition to the expanding memberships of groups like Atheist Alliance International and the various Humanist Associations, the irreligious can point to surveys like the Global Index of Religiosity and Atheism – and, in the U.S., surveys like the relevant Pew (2012) and Gallup (Newport 2009) polls – which indicate that large proportions of the world are not religious and, further, are becoming more irreligious. In fact, and perhaps paradoxically, irreligion is one of the claimants to the title “fastest growing religion.” This panel proposes both to gage the growth of irreligion as well as discuss certain key demographic features of non-religious populations.

Inga Tøllefsen: A gendered approach to non-religion

In most ways in which religion can be measured, women predominate. However, this pattern of gender dominance is reversed in measures of irreligion and non-religion. Trzebiatsowska and Bruce (Why Are Women More Religious Than Men? [OUP 2012]) hypothesize that a “lag” in secularization may explain why women are still more religious than men, and that in the future measures of both male and female religiousness might both approach zero. Looking at census data gathered between 1996 and 2011, we find a significant rise in the number of self-reported atheists, agnostics and “nones.” Perhaps surprisingly, it is mainly young adult women who account for these rising numbers; male percentages are surprisingly stable. In other words, it appears that the recent growth in the numbers of people who self-identify as irreligious/non-religious is being driven by women rather than men.

Evelyn Oliver: Education, irreligion and non-religion: evidence from select census and survey data

A number of different studies carried out in the twentieth century demonstrated a correlation between higher education and loss of religious belief. However, recent research seems to indicate that contemporary social changes have undermined this previously solid connection: it appears that the non-religious are no longer substantially more educated than the religious. The decline in higher
education represents an important component of an emerging consensus that, in effect, “normalizes” the non-religious. In the present study, this imputed characteristic is challenged via an examination of education data from the national censuses of Australia, Canada and the United Kingdom as well as select data from the World Values Surveys.

**James R. Lewis:** Growth and fertility: what census and survey data indicate about the future of the irreligious and the “nones”

In discussions of the irreligious and “nones,” no one has brought together census data from multiple nations. My presentation will examine the censuses of Australia, Canada and the UK as well as select data from the World Values Surveys, which together indicate that the irreligious and “nones” are growing rapidly. However, we also find that atheists, agnostics and humanists are having significantly fewer children, meaning their current remarkable rate of growth will most likely fall off in the near future. In contrast, “nones” are slightly more fertile than the population at large. However, because many nones hold religious beliefs, it is difficult to predict how the growth of this portion of the population will impact the future growth of irreligion.

**Jesper Petersen:** Educating the public: making sense of popular science television in Norway

Both Norway in particular and the West in general have witnessed an intensification of the sustained struggle between scientists, humanists and skeptics, on the one hand, and various religious and spiritual groups on the other for the right to represent reality. An important site of contestation has been the television screen. In Norway, several television programs on the oldest state channel NRK, most notably Folkeopplysningen (“Public Education”, 2012-) and På Tro og Are (a wordplay on the phrase “on faith and honor” and the presenter’s first name Are, 2010), have dealt with religious or spiritual beliefs and practices from a more or less explicitly skeptical viewpoint. Further, imported shows such as Cosmos (2014) and Into the Universe with Stephen Hawking (2010-) have used spectacle and speculation to argue that science can provide the sense of wonder that fulfills a quasi-religious role in a supposedly disenchanted society. Conversely, programs like Den Andre Siden (“The Other Side”, 2009–11), Åndenes makt (“Power of the Spirits”, 2005-), the game show Jakten på den 6. Sans (“The Hunt for the Sixth Sense”, 2008–11) and the more documentary-style Underveis (“En Route”, NRK 2011-) have shown how religious or “alternative” worldviews exist in and improve on modern life. This presentation will examine how these programs position themselves in relation to their chosen subject and its supposed other to discuss what they are saying and to whom. This will shed light on the current state of irrelligion in Norway and the compartmentalized audiences to which television caters today.
Gender in New Religious Movements

Eriko Kawanishi: How to invent, establish and expand an alternative spirituality: a case study of the Glastonbury Goddess movement
How is an alternative spirituality “tradition” invented, established, and expanded? This paper is focusing on a Goddess movement, a mixture of Neopaganism and feminism, and exploring the key to its success. More and more people in the West are attracted by the Divine Feminine in recent decades. Goddess worshippers usually worship the Goddess individually. However, there appear to be several Goddess centred organizations [cf. Salomonsen 2002]. One of them is the Glastonbury Goddess movement in England, which was founded by a woman in the 1990s. One of the unique aspects of this movement is the existence of the Goddess Temple, where anybody can worship the Goddess. Another attribute is that the founder disseminated her conception of the Goddess clearly and started a self-development course based upon this conception. I discuss how the temple and the course help to recruit new people and stabilize this movement.

Johanneke Kroesbergen-Kamps: Contested gender roles in testimonies of ex-Satanists
This paper looks at the dynamics of gender traditions. At the end of the 1990s, a novelty started in Zambian churches: testimonies by people confessing to have been Satanists. While the early, well-known and written testimonies were all produced by men, contemporary testimonies of Satanism are predominantly given by adolescent females. Children growing up in Zambia today are confronted with conflicting role models. Especially young women may find themselves at a crossroads between the submissiveness expected by traditional teachings, and personal autonomy, as reflected in Western movies, video-clips and soaps. How do testimonies of ex-Satanists address tensions surrounding gender-roles in contemporary Zambia? This paper argues that Satanists conduct themselves in a way that inverts traditional gender-roles. In the testimonies, this behavior is rejected. The churches where the ex-Satanists give their testimonies provide them with constructive gender-roles that are neither traditional nor suffering from the deficiencies rejected in the testimonies.

Olena Panych: Women and femininity among Evangelical Christians-Baptists in late Soviet time: memoirs of female believers
The presentation analyzes memoirs and narratives produced by female members of the Evangelical Christian Baptist community of the former Soviet Union. The memoirs focus on the late Soviet time and reflect the standing of females within the religious group and network. I will explore women’s life stories; the impact of family, local church and Soviet surroundings on female believers and their self-consciousness; the forms of representation of religious women’s personality and
femininity; symbols and markers of gender identities. My purpose is to discern specifically “women’s” outlook on the religious community; the way females developed their relations within this community and local congregations, and achieved authority and respectable positions; what they sacrificed for the community under repressions inflicted by the Soviet atheist regime.

The Genesis and Social Significance of Rituals and Memorials Honoring Victims of Mass Atrocities and Disasters

Panel Chair: Herman L. Beck
Mass atrocities and disasters often disrupt societies leaving them behind in trauma. Only by the performance of certain rites or the erection of memorials in memory of victims it seems to be possible to heal this trauma. One of the conditions of this healing process is the victims’ feeling of satisfaction of their longings for justice and redress. In an interdisciplinary research cooperation with the International Victimology Institute Tilburg of the Tilburg Law School, the Tilburg Research Group “Ritual in Society” is focusing on the genesis and social significance of rituals and memorials honoring victims of mass atrocities. In this interdisciplinary research four perspectives will be taken: the perspective of ritual studies, the legal and political perspective, the psychological perspective and the ethical perspective. In the current upsurge of memorial sites, memorial museums, and memorial days, victims of mass violence, atrocities, genocide, slavery and colonial régimes may find their way to worldwide public recognition – or may be denied, forgotten, obliterated.

Martin Hoondert: A “gypsy” Requiem performed by Dutch musicians: the impact of performance in practices of commemoration
The genocide of Roma and Sinti during WWII is one of the forgotten genocides of the twentieth century. Only recently memorials have been realized, for example the Holocaust Memorial to Sinti and Roma in Berlin (2012) and the Requiem for Auschwitz by the Sinti composer Roger Moreno Rathgeb. The premiere of this Requiem took place in May 2012, Amsterdam. The Sinti and Roma Philharmonic Orchestra from Frankfurt performed the Requiem and it was broadcasted on national TV the following day. Rathgeb composed his requiem for all the victims of the Auschwitz extermination camp, but the events organized alongside the performances in seven cities in Europe focused specifically on the genocide of the Roma. In May 2015, Rathgeb’s Requiem will be performed by a choir and orchestra not of Roma and Sinti origin. It will be performed in three cities in the Netherlands, alongside an exhibition and teaching material for schools. The 2012 performance by the Sinti and Roma Philharmonic Orchestra was apart
from a practice of commemoration also a practice of protest: protest against vio-
ience and war, but even more protest against forgetting a specific group of vic-
tims: the Sinti and Roma. The question is how the 2015 performance will be per-
ceived by both performers and listeners. What is the role of performers in relation
to the impact of a practice of commemoration? Is there still an accent on the for-
gotten genocide (and the protest against forgetting), or is there a shift in function
and focus? These questions will be researched by participating in rehearsals and
concerts, and interviews with the composer, performers and audience members.

Menno Janssen, Albertina Nugteren: Whose atrocity? Victim hierarchies in
the global rush to commemorate: the Sinti and Roma Holocaust Memorial in Ber-
lin

In the current upsurge of memorial sites, memorial museums, and memorial
days, victims of mass violence, atrocities, genocide, slavery and colonial régimes
may find their way to worldwide public recognition – or may be denied, forgot-
ten, obliterated. Victim hierarchies may thus be indicative of existing imbalances
of specific groups’ access to political, socio-cultural, geographical and monetary
power relations, but may also be subject to processes of retrospective recognition
by the public. The complexity of the processes preceding the recent realization of
Berlin's Holocaust Memorial to Sinti and Roma (2012) is a case in point. Whereas
many of the “forgotten genocides” (Lemarchand 2011) took place at a safe dis-
tance from Europe – Congo, Burundi, Namibia, Tasmania, Tibet – the so-called
“gypsy genocide”, although long ignored, today comes too close for comfort.
This paper investigates the relation between victim satisfaction – that their par-
ticular case has publicly been acknowledged and that they have now acquired a
“place of their own” – on the one hand, and the rise of ritual culture on this cen-
tral and emotionally charged spot, on the other. After “the process”, there now is
a “product”: how is it perceived by local residents, tourists and visitors with a
Sinti or Roma background? What ritual culture is emerging there? What are
the relations between this particular place and the many other local memorials
in Germany and elsewhere, both symbolically and in terms of ritual practices?
How culturally specific are the symbols used with which the site is landscaped?
What inside narratives does the design refer to, and does any of such group-spe-
cific imagery speak a universally understood language as well? What criteria de-
fine that this may be perceived a “successful” memorial? Rituals in memorial
sites are cultural and social practices (Brosius & Hüsken 2010). Now that the
monument has been realized, an examination of the complex process in
which a ritual repertoire is being generated, may yield new insights into aspects
of “ownership”, visibility, narrativity, healing, and the dynamics of remembering
and intended “forgetting” (Augé 1998).
**Walter Van Beek:** A contested ritual of unity: the Herero Red Flag Day (Namibia)

If anything reconstituted the Herero of Namibia as a self-confident and distinct cultural group, after the genocide by the German colonial army in 1904, it were the rituals of the Flag Days: Red, Green and White. Crucial in the history of Namibia as a young nation, after independence this yearly commemoration of the fallen heroes has taken on an increased weight in the definition of national heritage. This holds especially true for Red Flag Day, the largest of the celebrations, which is linked to the National Heroes Day of Namibia. On the other hand Red Flag Day has been the pivot of debates and conflicts within the Herero community, culminating in a recent court case, which has drawn considerable national press interest. This contribution zooms in on the dynamics between a ritual of commemoration and an internal struggle for the control of these symbolic resources: what are the effects of an intense internal debate and struggle for power on the commemoration ritual as such, and vice versa, how does this important “ritual of unification” feature in the social and political dynamics of the Herero group? A film will be shown both as a means of presentation and of analysis.

**Sandra Rios:** Uses of memory and ritual in political resistance and transition in Bojayá (Colombia)

Drawing on original ethnographical research, this paper analyzes the role of Afro-Colombian funerary rituals and the local Catholic Church in the construction of social memory after the massacre of Bojayá in 2002. In a confrontation between Marxist guerrillas and extreme right wing paramilitary 79 civilians died in a church located in a rural village of the Pacific lowlands of Colombia. The memory of this massacre has been a field of political contention but also of grassroots resistance to persistent and diverse forms of violence. Using literature on sociology and anthropology of emotions, and sociology of religion, this paper explores how religion contributes to the management of victims’ emotions and to supporting claims of transitional justice from a grassroots perspective in a context of thin political transition and continuous violence.

**Albertina Nugteren:** History rewritten: the Mutiny Memorial (1857) in New Delhi as a stone witness to changed perspectives

In the current upsurge of memorial sites, memorial museums, and memorial days, victims of mass violence, atrocities, genocide, slavery and colonial régimes may find their way to worldwide public recognition – or may be denied, forgotten, obliterated. Victim hierarchies may thus be indicative of existing imbalances of access to political, socio-cultural, geographical and monetary power relations, but may also be subject to processes of historical reinterpretation. Major shifts of perspectives over time have often resulted in the erasure of either the heroes or
the victims of one era when a new era dawned. Yet collective memory may also opt for a third way: history may be shown as layered in stone instead of being erased completely. One striking example of this is provided by the Indian Mutiny Memorial in New Delhi. Originally erected by the British (1863) as a monument to those killed on the British side – it bears 2163 names on its base of those killed or wounded on the spot – it survived the upheavals of Partition and Independence (1947). In a city with such a layered history as Delhi, it used to be merely one of the countless landmarks of local history. However, in 1972 the Indian Government renamed it Ajitgarh (“place of the unvanquished” or “invincible fort”) and simply added a plaque stating that the “enemies” mentioned on the memorial were, in fact, “immortal martyrs for Indian freedom”. Its stated enemies were thus turned into heroes who were the first to rise against colonial rule. This Mutiny against the British East India Company, which started with the religiously grounded refusal of cartridges greased with either pig’s or cow’s fat by the local soldiers, resulted in full-blown colonial rule. The material monument survived, and with its cathedral-like appearance on one of the city’s ridges it seems to be nothing more than one of the numerous religious buildings in a staggeringly multicultural city. But its heroes changed. This was accomplished not by radically erasing the past, but by subtle co-existence and engraved re-appropriation. History was not overwritten, it was simply rewritten in the same stone. Although this textual addition may appear as a mere footnote to an extremely bloody moment in time (which historian Amaresh Mishra rightly calls an “untold holocaust”, claiming around ten million people dead over a span of ten years) I argue that from a ritual point of view the place is a strong testimony of an organically growing act of remembrance.

Global History of Religions: Methodological Probings

Panel Chair: Sven Bretfeld
The recent terminological change from “inter-cultural” to “trans-cultural” points to the assessment of cultures as relational products continuously shaped and negotiated by encounter and exchange processes. This approach, commonly addressed as “Global History”, can fruitfully be employed in Religious Studies. However, a “Global History of Religions” yields special methodological problems. For example, how can religions be studied while comparative categories – cultures, nations, religions – no longer refer to entities but relationships and procedural dynamics? The panel probes into these methodological issues focusing on the history of “religions” in “Asia”.

Abstracts
Karenina Kollmar-Paulenz: Dancing in the middle of the market-place: negotiating “religion” through dance in seventeenth-century Tibet – and today
One of the most influential instruction manuals on Tibetan religious dance (/Cham/) written, among others, by the fifth Dalai Lama in the seventeenth century, admonishes its readers to practise the dance in the “true way” and not to consider it as a “show or play” merely to entertain people in the marketplace. The admonition is part of an intra-religious polemic discourse about the adequacy of publicly performing – and thus exposing – secret religious teachings to a broader uninitiated public. By drawing on Tibetan /cham/ manuals and field data from Tibetan exile communities and Mongolia, this paper seeks to explore how religious traditions are established and affirmed, but at the same time constantly challenged and negotiated through ritual performances in trans-regional settings.

Sven Bretfeld: Tantric Theravāda: maritime connections in the Indian Ocean and the scholarly interest of mapping “world religions”
Recent research highlights the historical role of Tantric Buddhism – sometimes called Vajrayāna or Esoteric Buddhism – on the maritime trade routes between South and Southeast Asian cultures. In many respects new findings and considerations challenge traditional historical accounts and force us to review “Indo-centric” and “Sino-centric” maps as the spatial framework in which Buddhist history takes place. This paper surveys the evidence for the assumption that during the eighth/ninth centuries Theravāda traditions belonged to the major promoters of Tantric Buddhism among the cultures of the Indian Ocean. It proceeds towards methodological reflections on modern history-writing and concept-building starting from the question why “Tantric Theravāda” sounds so weird to the modern ear. In the analysis due attention will be given to the triangular relationship between translocal entanglement, religious self-assertion and the construction of comparative categories in the Study of Religion.

Raya Schifferle-Stoyanova: Revolutionary Buddhist? Isidanzinvangjil: a critical Mongolian Lama on the eve of the collapse of the Qing Empire
Isidanzinvangjil (1854–1907) is an outstanding Mongolian Buddhist poet and physician at the turn of the twentieth century. Building upon the Tibeto-Mongolian gnomic and didactic literary tradition, Isidanzinvangjil’s teaching verses amplified the nature and the scope of the Buddhist moralizing poetry (/surghal shilüg/). His scathing criticism denounced not only individual behavior, but also burning socio-political issues and practices, especially those linked to the Buddhist clergy and the ruling elite. The paper explores Isidanzinvangjil’s Buddhist ethical views, expressed in his “Golden teaching” (/altan surghal/), in the context of his personal life history and in relation to his own moral agency. A special focus will be on the interactions with his Mongolian social environment that was
deeply entangled in the geopolitical and ideological dynamics of the waning years of the Qing Dynasty, thus going beyond the usual analysis of a bi-polar “Qing center-periphery” and “East-West” axes.

**Piotr Sobkowiak**: Mongolian “religion of the shamans” as a construct of a non-European discursive tradition

Taking as an example the discursive construct of a “religion of the shamans” (mong. /bög-ner-ün ṣasin/), this paper deals with the history of taxonomical and discursive processes, which re-shaped the objects of Mongolian religious reality. The act of singling out the agents of the traditional Mongolian beliefs in the Buddhist-influenced socio-political environment reached its peak during the Qing and Russian rule over the Mongolian peoples. The paper will give an overview of the thesis, which makes an assumption that “shamanism” should be understood neither as an emic phenomenon belonging to Mongolian culture, nor a post-colonial conglomerate developed in the Western academic environment, but rather as a construct of a discursive process taking place on the interface of the Tibetan, Mongolian, Chinese and Russian cultures. The importance of Asian epistemological traditions should become a meaningful aspect in the study of a “global history of religions”.

**Global Intellectual History and the Dynamics of Religion**

**Martin Mulsow**

There are currently strong efforts to develop a global intellectual history which is no longer centered on Europe. The lecture will discuss how this altered understanding of intellectual history will affect our conception of a dynamics of religion. It will focus on the early modern period and will give several examples. One such example concerns the relationship between language, religion and the “consensus gentium” that all peoples believe in a God. From the second half of the seventeenth century there was a veritable competition to discover and penetrate new languages and scripts; at some stage the Biblical number of seventy-two languages was dropped as the realization set in that there were far more idioms than the number posited in the Bible. This competition was closely linked to the business of missionizing: if one wanted to bring “heathen” people into contact with Christianity, then it was necessary to understand their language in order to translate the Christian message into it. In the reverse direction the missionaries supplied the linguists with their material. What was one to say, however, if difficulties arose in translating “Our Father”? If the word “God” could not be translated because the culture in question had no corresponding word in their vocabulary? Heated discussions about the alleged atheism of the
“Hottentots” or of some American Indians began. They stirred interest about what was really the mode of thinking among these peoples – but at the same time they fueled criticism of religion in Europe and contributed to the process of secularization.

Global Spread

The East Asian country of Korea witnessed the emergence of foreign new religious movements in the middle of the twentieth century. The Japanese Soka Gakkai was introduced in the 1970s, but Yiguandao of the Republic of China (1912–1949) was transmitted into the Korean peninsula in the 1940s. The pre-communist new religion that has a syncretic perspective ideologically pursued the ethical and philosophical principles of Confucianism, self-cultivation practices of Taoism, moral teachings of Buddhism, and ancestral worship tradition. The historical figures of Dukbuk Lee, Sujeun Jang, Buckdang Kim and Eunsun Kim individually performed the pioneering work of the “Unborn Ancient Mother (Wusheng Laomu)” movement in the socio-politically insecure Korea that was under the initial conflict of the Cold War between democracy and communism. Nevertheless, the International Moral Association (IMA) was established by the leadership of Buckdang Kim in 1940–60s and became the most successful organization of the Chinese new religion, with membership of 1.3 million adherents in the twenty-first century. Then, who was the founder Buckdang Kim (1914–1991)? How did they survive in the post-Korean War society? What were the unique teachings of the Korean Yiguandao? This paper will not only explore the cultural change of Yiguandao in Modern Korea, but also analyze the social impact of the IMA in terms of morality reflected in the creeds of Doduck-Saejae, Jilli-Hawmin, Gujung-Saedo, Silchun-Kanglun, and Kuksi-Suneung.

Edward Irons: Yiguandao in the twenty-first century: a Chinese religion adapts to a globalized world
Yiguandao is in many ways a prototypical modern Chinese religion. It is syncretic, combining elements borrowed from Confucianism, Buddhism, and Christianity. It has always utilized the available routes offered by surging capitalism to expand, both in China in the 1930s and 1940s and in Taiwan from the 1960s. And it has remained largely within the Chinese cultural nexus, appealing in particular to Chinese communities in Southeast Asia and the Americas. On the one hand Yiguandao and related groups have expanded easily from their bases in Taiwan to new locations of Chinese investment. On the other hand many have run into issues of cultural adaptation in many host countries, such as Australia and the
This paper asks how such a distinctly Chinese religion can grow internationally in the current era. The paper uses interviews with Yiguandao senior leaders to describe the current spread of the religion from the perspective of globalization theory.

**Midori Horiuchi:** A unique expression of doctrine: the case of the Tenrikyo Congo Brazzaville Church

Tenrikyo came into existence in 1838, when God the Parent was revealed through Oyasama. Since then it has spread both throughout Japan and to other countries. By the chance visit of Shozen Nakayama, Head of Tenrikyo, to Brazzaville in 1960, mission work was started there in 1963. For the next two decades, Japanese missionaries engaged in missionary works there; however, the civil war made living there impossible. What followed was a period of absentee Japanese “professional” missionaries. During this period followers kept their faith and developed their expressions of doctrines in their own manner. For example, they joyfully sang simple words with gestures in chorus to feel Oyasama’s love. This appears to be a way of understanding the doctrines based on and mixed with their own indigenous culture. Here I would like to consider the presence of the “missionary” through cross-cultural contacts in the case of the Tenrikyo Congo Brazzaville Church.

**Petra Tlčimuková:** Religious transmission to/within Czechoslovakia and the Czech Republic: the case of Soka Gakkai International

In this paper I examine the process of religious transmission of a specific Buddhist movement: Soka Gakkai International – Czech Republic (SGI-CR). As my research shows, the local presence of SGI, a global Buddhist organization of Japanese origin, can be well documented since the time of normalization of Czechoslovakia. The movement grows slowly on the national level, yet its transnational ties have been of rather significant influence from the beginning. The paper presents the outcomes of a long-term empirical research among SGI-CR members. Besides taking in account the memos of participatory observations and relevant documents, the narrative interviews were analyzed in order to reconstruct the so far academically unexamined reality of this movement. In the presentation I will offer an overview of SGI’s local history and will answer the question of how SGI has been transmitted to/within Czechoslovakia and the Czech Republic.
Harnessing the Power of Text Mining in the History of Religion

**Panel Chair: Edward Slingerland**

Textual data generated, maintained, and transmitted by religious groups have always been central to the history of religion. The prototypical approach to textual data is a combination of qualitative methods and human synthesis, that is, we apply close readings, contextualization and theoretically motivated arguments with the purpose of interpreting those data. But with recent advances in data science, the study of religion at large is seeing new studies emerge that apply text mining methods to religious text databases. Because these studies are computationally intensive, quantitative and explanatory in scope, several methodological questions are immanent: How does text mining influence our representation of religious traditions? Can it add a qualitatively different or just a quantitatively more efficient layer to the interpretation of religious texts? To answer this, the panel will present several text mining projects and discuss the scope, status and future of text mining within the history of religion.

**Carson Logan:** Topic modeling the ancient Chinese corpus

Our dataset is composed of 96 texts in the original language dating from the Warring States period through the Han Dynasty and beyond. Here we present and interpret topic models generated from this corpus. Topic modeling a corpus produces results in the form of clusters of words that reliably travel together through texts by a machine-learning process, and so offers an unsupervised source of information about semantic content. First, we survey the contents and proportional representations in the corpus of topic models with religious content. Second, we explore differences in religious content across Ancient China’s three major philosophical traditions – Confucianism, Legalism and Daoism, with special attention to representations of high gods as opposed to mysticism. Third, we zoom in on the over twenty Confucian texts to discuss whether and how topic model results confirm or challenge conventional interpretations having to do with Confucianism and religion.

**Justin Lane:** Semantic networks and texts: analysis and classification

Textual and linguistic analysis has been an integral part of religious studies since its inception. New computational techniques have greatly increased the efficiency of text analysis as well as our ability to quantify text data. Such techniques also open up possibilities for statistical testing. These analytical methods combine to open up new horizons in text analysis. This presentation specifically addresses how computational analysis can create more accurate, statistically based, understandings of text at the level of an individual text or corpus. The presentation defends the position that a network based approach to textual anal-
ysis allows for both the broad strokes of a corpus as well as the individuality of a text to be simultaneously represented. It also provides examples of how new statistical techniques can help support or refute earlier scholarship completed by historians. The examples drawn will come from the New Testament, Old Testament, and a multi-denominational corpus of sermons drawn from contemporary American religious congregations.

Kristoffer L. Nielbo: For Allāh or kin? Article-by-article macro-analysis of AQAP’s Inspire

As C. Geertz, among others, has argued, religious and supernatural semantics do not only function as representations of the world, but also as cultural triggers and motivators for action (Geertz 1973). Recent cognitive and evolutionary theories do, however, question the motivational strength that supernatural concepts offer when believers have to perform acts of extreme self-sacrifice. Instead they argue for a kinship semantic in which concepts related to biological ties and common ancestry are superior motivators (Atran 2010). To investigate these theoretical claims at the level of discourse, we constructed a full text database of AQAP’s (i.e., al-Qaeda in the Arabian Peninsula) Inspire magazine and modeled it using hierarchical clustering and topic modeling. Inspire is written in English and known for its combination of militant Islamist ideology and present-day digital themes (e.g. “open source jihad”). Results indicate that religious and kinship semantics can simultaneously compete and collaborate in the construction of a radical discursive space. This space, we argue, can induce motivational priors that facilitate concrete militant action.

Healing Practices and Modern Esoteric Currents between Japan and the U.S.

Panel Chair: Ioannis Gaitanidis

This panel details four cases of productive interchange between American “metaphysical religion” and Japanese “psycho-spiritual therapies” (*seishin ryōhō*) in the first half of the twentieth century. We consider how traditional physical practices were updated by new ideas, diffused across the Pacific Ocean, and adopted as new healing methods in each of the two areas. By thinking of healing practices as the agents of religious and spiritual innovation, we demonstrate that the history of transnational exchange of bodily practices within modern esoteric currents can be a productive unit of analysis for religious studies research. For this reason, we have secured the participation of two experienced researchers who will act as respondents: Professor Helen Hardacre, an American authority...
The paper will discuss the writings of Yogi Ramacharaka, the penname of New Thought author William Walker Atkinson (1862–1932) who wrote thirteen books and numerous magazine articles as Yogi Ramacharaka in the first decades of the twentieth century. Combining New Thought, Theosophy, physical culture, mundane concerns, and medical science into accessible prose and numerous practical exercises, the Ramacharaka works were translated in numerous languages and became a powerful influence in the history of early modern yoga throughout the world. A full understanding of Yogi Ramacharaka not only offers clarity on one of the earliest and most important influences on *seishin ryōhō* in Japan, but also provides both a general framework and exemplar of similar types of transnational exchanges within metaphysical religion in the early twentieth century.

Naoko Hirano: American metaphysical religion in *Seishin Ryōhō* and Reiki Ryōhō in 1920s-1930s Japan

This presentation describes the characteristics of the seishin ryōhō 精神療法 (psycho-spiritual therapies) practiced in 1920s-30s Japan and analyzes the ways in which they were not only influenced by the bodily practices of Japanese religion and their contemporary medical science and physiology, but also by the words and thoughts of what Albanese calls “American metaphysical religion”. Furthermore, the presentation uses Usui Mikao’s Reiki Ryōhō 靈気療法 (Reiki therapy) as an example of how esoteric discourses and practices were able to move from North America to Japan without the activity of any particular organization.

Hidehiko Kurita: Breathing methods as a crossroad between the localization of Western ideas and the acculturation of Japanese tradition

Various religious traditions use words that literally mean “breath” as synonymous with “life”, “spirit”, and “soul.” Some of these traditions use breathing methods to control the spirit. In early modern Japan, some Chinese ideas on breathing methods based on the concepts of *yin-yang* and *qi* contributed to people’s good health and peace of mind. After the Meiji Restoration (1868), Western ways of health seemed to replace previous Chinese medical ideas and breathing methods seemed to disappear. However, they returned at the turn of the twentieth century. In the background was the importation of a novel American trend called “New Thought”. In this paper, I will clarify how the tradition was inspired again by the movement coming from beyond the Pacific and how
breathing methods gained popularity and new meanings in modern contexts in Japan.

**Justin Stein**: Trans-Pacific transculturation: Usui Reiki Ryōhō and Reiki healing, 1936–1986

In the summer of 1936, a young second-generation Japanese American named Hawayo Takata returned to Kauai, where she established a small business practicing and teaching healing methods that she had studied in Tokyo for the prior six months. Fifty years later, in 1986, Takata’s students in the Hawaiian Islands and the North American mainland numbered in the thousands, and they and their students brought Reiki around the world, including back to Japan. However, due to numerous adaptations that Takata made to Reiki over her teaching career, the practices that returned to Japan were quite different from those that had left a half-century prior. This paper uses printed materials, diary entries, and oral history to outline how Reiki was adapted for Hawaii Nikkeijin in the 1930s-1950s, North American Euro-Americans in the 1960s-1970s, and the Japanese in the 1980s, and how these changes illustrate historical dynamics, linkages, and discontinuities between these groups.

**Helen Hardacre, Shin’ichi Yoshinaga**: Responses

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**Hermeneutics of Language and Textual Practices: Continuity and Transformation in Hinduism and Theravada Buddhism**

**Panel Chair: Paolo Visigalli**

This panel explores the relation between changing beliefs and the emergence of new hermeneutic theories and practices. The significance of understanding the vital function of language and texts in the transformation and adaptation of religious traditions of Hinduism, Buddhism, Confucianism, and Daoism will be emphasized. By attending to the interrelations between belief and social change and the corresponding formation of diverse kinds of hermeneutic techniques, this panel investigates how different communities conceived of language and texts to convey a religious meaning. The language of religious discourse forms a bridge in religious traditions and communities by preserving and conveying the continuity of meaning and the conceptual framework of religious texts and practices. But it is also the site in which the dominant ideology can be questioned. By mapping the relations between hermeneutics and religious belief, this panel will illuminate the historical developments of religious traditions in their adaptations to cultural and social changes.
Alastair Gornall: Words and meanings in Pāli Buddhism
The Tipiṭaka, or the Pali canon as it is more commonly known in English, is the only surviving complete Buddhist canon in an ancient Indic language, albeit showing the influence of a variety of Middle-Indic dialects and some Sanskritization. Despite being preserved by cultures with vibrant vernacular literary traditions, whether Sinhala, Thai, or Burmese, for instance, the Pali canon has maintained its position in these cultures as the most authoritative source of Buddhist doctrine and ritual. Despite the importance of Pali in Theravāda Buddhist religious practice, there has been little research on how the tradition has viewed Pali, the language of their canon, through the centuries. In this paper, I postulate that there are two main philosophies of canonical language in Theravāda Buddhism that have been competing with each other from the early medieval period (c. fifth century) right up until the modern day. While providing an account of this scholastic debate on the nature of the Pali language, I also link these debates with the ways in which Pali is used in Theravāda Buddhist practice.

Paolo Magnone: Purā Navaṃ Bhavati: the perennial rejuvenation of tradition in the dynamic canon of the Indic Scriptures
The comparatively late tantric embodiment of so-called Hinduism gives final shape to a conception the germs of which had indeed been present in the Indian religious world from the earliest times on – namely, that religious practices and the attendant prescriptive texts must constantly evolve and adapt under the pressure of the “heaviness of time” (kālagaurava) – by sanctioning in a recurrent strophe the partition of the Scriptures according to the declining world ages (yuga). Whereas vedic ritual as laid down in the “Heard” Revelation (śruti) was fit for the Perfect Age, new and less demanding forms of worship, with their corresponding Scriptures, had to be promulgated down the course of time to cater to the failing powers of the human generations: the “Remembered” Codes (smṛti) in the following Age of Triads, then the “Ancient” Lore (purāṇa) in the Age of Duality and finally the “Newcome” Tradition (āgama) in the present Age of Strife. Outside the tantric context, however, the Purāṇas have been regarded as the authoritative Scriptures also for the present age of degeneration, and they have fulfilled their role as custodians and upholders of the living tradition by various strategies aimed at striking a difficult and sometimes precarious balance between conservation and innovation. Indeed, the notion of constant adaptive evolution is built into the very name of the Purāṇas, which according to a long-established (para)etymology defines them as “from of old becoming ever new”. This paper will analyze some of the ways the authors of this remarkable class of texts have gone about their wondrous task of making for change while ensuring continuity.
Paolo Visigalli: “Etymologizing” in ancient India and its relation to religious beliefs

In ancient India, sustained concerns with Sanskrit, the language of religious tradition and intellectual pursuits, gave rise to sophisticated linguistic and hermeneutic disciplines. One of these disciplines is nirvacana or “etymologizing,” which purports to recuperate a word’s meaning by means of an etymological analysis. Although instances of “etymologizing” abound in Vedic literature, its rationale is still poorly understood by scholars, who still rely on old and inadequate categories, such as “mystical” ruminations or “magic” wordplays. By exploring its relationship to other Vedic discursive devices and to broader networks of religious beliefs, this paper shows that “etymologizing” is a complex rhetorical device, based on a specific vision of language, reality, and their interaction. In particular, inspired by recent repurposing of Western forms of etymologizing, this paper argues that Vedic etymologizing is utilized as a pliable and powerful tool for processing, codifying, and transmitting, as well as questioning and undoing, religious ideas and beliefs.

Herodotus, Historian of World Religions: How the Reception-History of the “Father of Lies” Can Help Move the Conversation Beyond “Orientalism”

Suzanne Marchand

Biblical exegetes and historians of the religions of ancient Persia, Egypt, Assyria, and Syria know just how essential Herodotus was, and still is, in attempts to reconstruct the earliest practices and beliefs of these nations. And they also know just how complicated it is to figure out which bits of Herodotus – famous already in ancient times as both “the father of history” and “the father of lies” – one can trust. By no means is this a new problem; Herodotus has been enrolled in the project of writing the history of world religions since at least the fifteenth century. Since that time, European scholars have used his detailed accounts of “oriental” religions in a myriad of different ways: to prove the truth of the Bible, or the absurdity of Catholic rituals; to prove the origin of the Greek gods in Egypt, or to illustrate the ignorance of Egyptian priests; to reconstruct ancient “Aryan” forms of iconoclasm, or to pin down the location of the Tower of Babel; to show that the Greeks did believe in their myths, or that the true Greek religion was a secret cult, borrowed from the Egyptians. But something happened to Herodotus in the later eighteenth century, as he began to be enrolled in a nationalist and sometimes racist quest to establish the origins of religious symbols and ideas. Increasingly, the “father of history” was subjected to a barrage of credibility checks –
including philological critiques, and geographical and archaeological investigations – to determine whether or not he could be trusted. While post-Romantic secular historians and classicists generally took a skeptical approach, labeling all history before the Persian Wars “mythological,” orientalists could not do without his first four books, and set out on a series of campaigns to validate Herodotus, or even to deepen the timeframe for the Orient’s religious history. In this paper, I will illustrate and track the debates among orientalists about Herodotus’s reliability between about 1790 and 1890 in an attempt to document the bitterness and complexity of arguments about the relationships between “western” and “eastern” religions and the reliability of Greek testimonies precisely during a period of remarkable discoveries and decipherments and European hyper-imperialism. It has recently been argued that the history of world religions arose in a quasi-apologetic frame, and has been structured and tainted by its being practiced chiefly by western Christians. Although I fully agree that this is the case, I also believe that the study of world religions also generated out of itself – and out of Herodotus (who was, after all, admonished for being a “philo-barbarian” by Plutarch) – the foundations for the very critiques of Eurocentrism with which we operate today. In surveying the Rezeptiongeschichte of Herodotus, I hope to move beyond both the postcolonial and the purely apologetic portrayals of European “orientalism,” a tradition that was neither, in my view, fully yoked to Eurocentrism and imperialism, nor without its own ambitions, blindspots, and axes to grind.

**Historical Sufism**

**Makoto Sawai:** The meaning of Adam in Ibn ‘Arabi’s theory of the Oneness of Existence

In Islamic mysticism called Sufism, Adam, the first man, has played an important role in speculating about the linkage between God and human beings. Adam, on the basis of the divine names, is the medium between God and humans and at the same time, the spiritual source of imagining various ideas. This motif of Adam is originally derived from the Qur’an and Hadith. In the Creation, for example, God bestowed privilege on Adam, because He taught him the names of the things (Q2:31) and made him a caliph on earth (Q2:30). Thus, Adam as an individual, was given the honorable position of caliph. Human beings, called “the sons of Adam” (banu Adam), inherit his various natures. This presentation is to clarify how Ibn ‘Arabi argues the Oneness of Existence (wahdat al-wujud) in relation to Adam.
**Mohamed Ahmed:** Sufism in Tunisia: features of stability and change

This paper represents an anthropological attempt to understand and reveal the features of stability and change within the Sufism phenomenon in Tunisia, and a trial to clarify the reasons for the emergence of Sufi movements in the North African region and to shed light on the public perception of saints and sites. It also shows the purpose of anthropological concern in religious phenomena in this particular time, and the need, more than ever, of the Tunisian citizens for a spiritual dimension in order to achieve their psychological and cultural balance under the influence of globalization and the structural changes known by Arab societies. A great part of this anthropological analysis is to focus on the challenges faced by the institution of the shrine in Tunisia through the contemporary period till the Tunisian revolution in 2011: Tunisia was the first country to be rocked by an Arab Spring uprising.

**Saeed Zarrabi-Zadeh:** Integrationist Sufism in the context of the modern West

As the major mystical trend in Islamic tradition, Sufism has entered the modern Western discourse in three major phases: first, during the Romantic era, when a few Sufi classics were rendered into European languages; second, around the turn of the twentieth century, when some spiritual teachers fascinated by Oriental traditions started to incorporate Sufism into Western esotericism; and third from the 1960s onward, when Sufism participated in the “resacralization” of Western societies and various Sufi orders became active in the West. Such long-lasting Sufi presence witnesses three different, yet overlapping, attitudes of Sufi movements towards their Western surroundings, namely isolationism, rejectionism, and integrationism. This paper offers a typological overview of these three approaches while paying special attention to the latter one, in which the transformation of ideational, practical and institutional aspects of Sufism through its contextualization into the modern Euro-American milieu can well be examined. The paper argues that it is particularly within Sufi movements having such integrationist attitudes that one can investigate the congruity between (Islamic) mysticism and modernity.

**Yuki Nakanishi:** Mystic unified with the first intellect: Ṣamsaddin al-Fanārī’s (d. 1431) anthropocentrism

The unification with the transcendent One has always been the ultimate goal for the mystic. Various attempts made to achieve this goal are also found among the Arabic-speaking Muslims in the Near East who were active in the late medieval and the early modern period. In this presentation, I will deal with the metaphysical anthropology of Ṣamsaddin al-Fanārī (d. 1431), one of the most prominent mystic-scholars in the early Ottoman era. By examining his discussion on the unification of the mystic with the “first intellect” (al-ʿaql al-awwal), as is exhib-
ited in a section of his metaphysical masterpiece Miṣbāḥ al-uns bayna l-maʿqūl wa-l-mašhūd (“lamp of the intimacy between the intellected and the contemplated”), the present study illustrates anthropocentric features of this Ottoman intellectual’s mystico-philosophical theory of human perfection.

History of Religious Studies

Hillary Rodrigues, Chanda Siddoo-Atwal: J. Krishnamurti’s critique of religion and religious studies
This paper will problematize traditional, dualistic, theoretical and methodological categories in the study of religion, such as “insider/outsider” and “emic/etic,” in relationship to the thought of the influential contemporary religious teacher, J. Krishnamurti. It will consist of two parts. The first, delivered by Chanda Siddoo-Atwal, Ph.D., President of the Krishnamurti Educational Centre of Canada (KECC), offers an “insider/emic” perspective on Krishnamurti’s teachings on religion. The second, by Prof. Hillary Rodrigues, will offer an “outsider/etic” perspective. However, it will deconstruct both orientations vis-à-vis Krishnamurti’s approach, which devalues scholarly work and poses a critique of all intellectual categories, including “religion”. As such, the paper will initiate an exploration of the theoretical and methodological challenges posed, for the discipline of religious studies, by a body of teachings on religion that appears paradoxically to undercut not only the value of the scholarly study of religion, but its very object of study.

Johan Strijdom: The senses in religion and religious studies: assessing David Chidester’s use of a critical term
The purpose of this paper is to illustrate and assess Chidester’s use of “the senses” as a critical term in the study of religion. Under “senses” Chidester includes the five ordinary senses, the visions and dreams of the mystic and shaman, and electronic media. Chidester’s analysis of the senses in Medieval and Renaissance European mystic visions on the one hand, and in colonial and post-colonial African religion and imperial religious studies on the other hand will be compared and assessed. Although he does not offer a systematic comparison of these instances, I will argue that his analysis lends itself to an explicit comparison of the senses as material aspects of religion and show how his contextualized and historically sensitive analysis of the senses in religion and religious studies informs a critical study of religion. Since “critical” assumes judgment, values need to be explicated in terms of critical theories, which in my view need further elaboration.
**Satoko Fujiwara:** Why the concept of “world religion” has survived in Japan: on the Japanese reception of Max Weber’s comparative religion

This paper deals with a hitherto unnoticed fact that the concept of “world religion (in the sense of universal religion as opposed to ethnic religion),” which is outdated in many Western countries, is still popular in Japanese academia and the educational field. Rather than simply arguing that Japanese scholars are “behind,” I will attribute the fact to the academic/educational/social roles of comparative religion in Japan, which are different from those in Western countries, with a special focus upon Weberian legacies.

**Homogenizing Hinduism: A Watershed**

**Vasudha Dalmia**

Nineteenth and twentieth century formulations of Hinduism differ in their dealings with pluralities: there seems to be a marked watershed at the turn of the twentieth century. Almost all nineteenth-century articulations of Hinduism feel constrained to deal with pluralities, to engage with them. And they do so from the perspective of belief, philosophical-metaphysical thought and ritual practices, modes that are linked with older ways of engaging with difference. From the early twentieth century on these strategies undergo major changes. They continue to refer to the same originary texts, the Vedas, as the fount from which Hinduism – now seen in the singular – springs, but the emphasis is now on all that is common to the multiple formations that exist on the ground, thereby entirely ignoring their differences. In my presentation I shall deal with the relevant chapter from Satyarth Prakash or the Light of Truth, the central text of the Arya Samaj, the most important social reform/religious formation of late nineteenth century North India. To offset its strategies from twentieth-century reformulation of Hinduism, now seen as a major World Religion, I will turn to a school text, the Sanatana Dharma Catechism of the Theosophical Society of India, which presents Hinduism in a newly homogenizing, integrative mode.

**Human/Civil Rights**

**Joseph Prabhu:** Human rights in interreligious perspective

Human Rights (HR) have become a universal moral language. The fundamental document of HR discourse is still The Universal Declaration of Human Rights (UDHR) of 1948. It, however, deliberately eschewed religion as part of its account of the foundational concepts “human,” and “human dignity,” which underlie it.
This paper revisits that debate in light of later cross-cultural and interreligious discussions, which serve to broaden its universal appeal. What conceptions of “religion” in East and West might help to move beyond the divisiveness often associated with religious affiliation? What might these suggested conceptions add to human rights discourse? This paper lays out a two-part dialogue to resolve these questions: (1) a secular-religious one about HR; and (2) an interreligious dialogue based on HR. The claim is that these discussions would render HR more effective and universal in practice.

**Leonard Taylor:** Catholicism and the structure of international law

The following paper seeks to address the overlapping and diverging concerns of two complimentary but also contradictory bodies of thought found in human rights law and Catholicism. Religions have come to the fore in international human rights debates – exhibiting the fault lines between the secular and religious, the church and state – but it is Catholicism, despite its peripheral status, that has contributed most to the way such debates are negotiated. The legacy of Catholicism’s interaction with the emerging nation state, its political institutions and the structuring of international law, presents an opportunity to inquire about the stances taken by this religion and offers reflection on its relationship to international law. It also provides the potential to enquire if international law and human rights law in particular have inherited a bias towards religions which are inspired by alternative resources than that of Catholicism.

**Yolotl González Torres:** Religion and human rights in Mexico

Mexico is passing through a sad and violent period in its history: social insecurity, murder, kidnapping, corruption, and so on. Much of it is due to drug trafficking and its infiltration in government. The government has not been able to control the violence; on the contrary, the police and the army have been accused of being part of that repression. It has been said that Mexico is a “failed state”. Curiously enough, although the Catholic Church has had an ultra-conservative history, there has lately been a group of priests, nuns and lay Catholics who have been very active against social injustice and have been fighting for human rights, criticizing the incompetence of government for its policies against violence. The attitude of this group of people has become more belligerent every day, to the point they are calling for a Constituent Assembly and a recasting of Mexico on the basis of a new morality.
Iconic Religion in Public Space

Panel Chair: Kim Knott

Within ongoing processes of pluralization across Europe religious icons are becoming increasingly important. Religious icons mediate between religious concepts and objects and materialize religion in the public space. We will consider to what extent such icons, in the form of sacred buildings and sites, clothing, public events etc., generate social imaginaries about different religions and their co-existence. In what ways do they invoke or feed into debates about the place of religion in “secular” public life, and the management of religious diversity? Do they stimulate positive or negative encounters? Examining religious icons in relation to the encounter between different religious traditions and between the religious and the secular, the panel will discuss how “iconicity” is denoted or generated, the extent to which icons express or encapsulate encounter, and how icons may impact on and shape public space. The semiotic contribution of Peirce will be examined in relation to the attribution and generation of the “iconicity” of religious objects. This will be followed by papers which investigate the geography, visibility and contestation of religious icons in diverse urban public spaces, and the discourses, representations and encounters they generate.

Birgit Meyer: Iconic religion: an introduction

In this first paper we introduce the HERA-Cultural Encounters project “Iconic Religion”. We use a broad notion of icon. It serves as a generic term for pictures as material expressions of mental images as well as for any natural or artificial object that is visually perceivable and communicable. Conceived as such, icons impact upon communication and action, and participate in the structuring of urban space, thus requiring an approach that combines material-aesthetic, spatial, and semiotic-communicative theories and methods. Religious icons materialize religions – making the invisible visible – and offer inducements for encounter, between different religious traditions and between the religious and the secular. They stimulate both affirmation and conflict, as case studies on Berlin, Amsterdam and London will amply show. Although there are no religious icons sui generis, iconic religion, in our understanding, crystalizes imaginaries about the world, beliefs, actions, and experiences, and is at the core of personal and collective identities.

Susanne Lanwerd: Investigating Berlin sites

Visibility and invisibility are key elements in the history of the dynamics of religion. What about in contemporary society? This paper will focus on two Berlin case studies. (1) The House of One (“Bet- und Lehrhaus”) will be built in the near future. Led by the Protestant parish of St. Peter and supported by Jewish and Muslim partners, its goal is “a new kind of multi-faith center built not by
a ‘neutral third party’ but rather by the cooperation of religious groups”. (2) The Fatih Camii in Berlin Kreuzberg is both a mosque and Kulturhaus. Outside it, visitors get an impressive view of the neighboring tower of Saint Marien/Liebfrauen, a Catholic church which offers space for Tamils as well as Polish Catholics, and which exists alongside the Protestant Tabor Community. I will analyze how local devotional or associational practices and objects forge transnational connections and support the visibility of religions.

**Daan Beekers:** Material conversions: iconicity and the politics of re-allocated church buildings in Amsterdam

In this paper I argue that the re-allocation of church-buildings in Amsterdam can be understood as an iconic process, in which politicized discourses become linked to concrete materialities. The religious landscape of Amsterdam has been shaped by the decline of operative churches on the one hand and the arrival of new houses of worship on the other. These developments converge in the phenomenon of converted churches: church-buildings that are re-allocated into office space, housing, theaters, “migrant churches” or mosques. Such material conversions are sources of heated controversy concerning the preservation of Christian heritage, the accommodation of diversity and anxieties about Islam. Indeed, converted churches can be seen to make these concerns concrete and palpable. I examine three cases of church conversion in Amsterdam: the conversion of a Reformed church into a Pentecostal “migrant church”, of another Reformed church into a mosque and of a Catholic church into a dance school.

**Steph Berns:** Bring out your dead: the role of burials in the making of iconic sites in London

This paper explores the role of human remains and the ways they mark the urban landscape within inner London. From a prostitute’s graveyard to the Southwark Martyrs, what is it about bodies that makes certain sites iconic? Iconicity is neither inherent nor permanent. It takes an ever-changing assembly of people and “things” to replenish and rescript the pasts, presents and futures of particular sites. Burials lie at the root of many London landmarks, and provide spaces for individuals and communities to memorialize their loved ones. However, they require continuous vigils, offerings, guided tours, signage and legislation to maintain and defend their iconic status. Employing principles from assemblage theory and drawing on original fieldwork, I consider how these dynamic assemblages elicit different forms of encounter. In what ways do these encounters shape the locality and one another? How do these interactions connect and fracture relations between the living and the dead?
Volkhard Krech: Iconic religion: reflections on a monistic approach to religious phenomena

Religion is usually considered a special kind of socio-cultural reality based on certain meaningful concepts. On the other hand, religion always refers to sensual experience and physical matter. The paper argues that these are two sides of the same coin. There is no socially constructed religious meaning without relating to psychic, organic and physical processes. Applying the threefold semiotic approach of Charles Sanders Peirce, it will be suggested that cognitive, content-related, and material approaches find their synthesis in what might be called iconicity. Religious icons mediate between objects and their religiously meaningful representation. Religious meaning materializes in objects and their perception, while at the same time objects as religious ones enter the sphere of socio-cultural reality by being attributed with religious meaning. The paper draws special attention to the two directions of materialization and attribution within religious icons beyond the alternatives of either idealism or materialism.

Hew Wai Weng: Sights and sites of inclusive Islam: Chinese-style mosques in urban Malaysia and Indonesia

Across cities in Malaysia and Indonesia, since 2000, there is a growing trend of building Chinese-style mosques. Viewing such mosques as both “sights” and “sites” of inclusive Islam, this paper discusses how and under what conditions, Chinese Muslim organizations and Islamic authorities aesthetically and spatially promote Islam as an inclusive religion. By “sights”, I refer to the architectural design and aesthetic formation of such mosques (e.g. the use of the Chinese pagoda style). By “sites”, I refer to the social activities and spatial arrangements in the mosques (e.g. Chinese New Year celebrations). Symbolically, such mosques are sights that make Chinese Muslim cultural identity unequivocally “real” and visible. Practically, such mosques are sites where Chinese Muslims practice and perform their identities. By mixing Chinese and Islamic elements, both “sights” and “sites” are often overlapped and interconnected to communicate a message to wider audiences that “there can be a Chinese way of being Muslim”.

Christopher Cotter: Seeing a secular space? Photo elicitation and the discourse on religion in Edinburgh’s Southside

Since October 2012, I have been engaged in doctoral research into the discourses on religion in a particular locality within the City of Edinburgh, Scotland. This research is built on the argument that “non-religion”, “secularity”, and related categories, are best understood discursively, as relational categories implicated in particular societal discourses on “religion”, and that locality is a refreshing and appropriate container for engaging with such discourses. This paper begins by introducing my theoretical framework, my discursive and spatial methodology, and my data sources – including in-depth interviews with individuals from a
variety of religious and non-religious identifications who consider themselves to have strong ties to Edinburgh’s Southside. The paper will then address a photo elicitation exercise conducted during these interviews to illustrate the contested and entangled discourses surrounding visual manifestations of “religion” in this locality, and their implications for conceptualizing religious/secular public/private space.

Irene Stengs: The falling of an icon: the afterlife of the Anne Frank Tree, Amsterdam
This contribution will focus on the iconicity of the so-called “Anne Frank Tree”, the chestnut tree that stood in the garden behind the secret annex where Anne Frank and her family were hiding during WWII. The tree derives its special, “sacred” value from having been “touched by the eye” of Anne Frank, who mentions its comforting presence in her diary. The tree fell in an August storm in 2010. Yet, as an instance of the social memory of the persecutions of Jews in Amsterdam and the Netherlands, and by implication of the Holocaust, doing away with the tree may be equated with doing away with the memory of the suffering of Anne Frank, her family, and all other Jews under the Nazi occupation. The paper discusses how the tree, as a matter of local and international concern and contestation, continues to live on in a multiplicity of forms and places, and constitutes a sacred geography.

Imagining Sacrifice: Secular Politics and the Invention of a Religious Phenomenon
Panel Chair: Martin Mulsov
Sacrifice traditionally has been accorded an important role in the constitution of society. Displays of wealth, and of the power of life and death – of a monopoly over violence – are common attributes of sovereignty. Sacrifice, however, is hardly the static and eternal manifestation of the sacred that some have taken it to be. This panel focuses on a few of the representations of sacrifice from early modernity to the contemporary era, and on how such representations have encoded visions of polity: of normal and abnormal religion; of the ties that bind a community; and of the constitution of sovereign authority. Responding to the IAHR call to examine the “Dynamics of Religion,” this panel shows that ideas of a violent origin for society may not record an actual event in illo tempore, but rather signal the vital and changing role that sacrifice plays, even today, in the social imaginary.
Jonathan Sheehan: Sacrifice and the origins of culture, 1625–1750

In 1744, the Neapolitan scholar Giambattista Vico offered a new science of human social and cultural institutions. At their very foundations lay two institutions: care for the dead and gifts to the gods. The first established basic relations of property, and with the second began the cultivation of land, and eventually the emergence of human civilization. Since the early seventeenth century, the relationship between sacrifice and human institutions – usually religious ones – had become a truism of sorts among European scholarly elites, including greats like Hugo Grotius and John Selden, as well as a host of lesser writers. This paper will explore the theological context for this seventeenth-century discussion, and explain how and why sacrifice would become one of the fundamental markers of human culture, and thus a cornerstone of nascent disciplines of both anthropology and comparative religion.

Yvonne Sherwood: The dynamics of sacrifice

The “dynamics of religion” is an intriguing concept that could only be thought in late modernity. Like “religion”, “dynamics” really only gets going in the nineteenth century. Named from the Greek δύναμις (from dunasthai, to be able) dynamics evokes capability, power, force. But it does so in ways that deliberately conjure the old gods and miracles that used to act so mysteriously and forcefully on human space. Dynamics presents itself as a secularization of dynamos. But it decentralizes the body, or agent, and seems (quite deliberately) not to try and escape from ideas of being acted upon, being overpowered, transcendence and excess. Dynamics is the branch of mechanics concerned with the effects of forces on the motion of a body or system of bodies, “especially of forces that do not originate within the system itself”. In this talk I want to study the dynamics of sacrifice by looking at how theories of sacrifice – often understood as a process of radical transformation – have changed. What fundamental changes have been attributed to the dynamo of sacrifice in ancient texts and modern polities? How have reconfigurations of sacrifice been used to think about, control and “secularize” the powers – political and religious – that we imagine to be acting on “social” space? For example, for many modern and early modern thinkers, such as Kant and the so-called English Deists (such as Chubb and Morgan), human sacrifice became an impossible transgression of natural and political law, akin to miracles. The gods (and sovereigns) who were forced to die were, above all, the gods who demanded blood sacrifice. Modernity and secularity were founded, in part, by the death of the gods who commanded sacrificial death. In this talk I look at how changing understandings of sacrifice helped to redefine spheres of energy and possibility. Which acts and objects and powers and forces were real (and legitimate); which were mere projection, dangerous, or fake?
Robert Yelle: The domestication of sacrifice: from arbitrary command to communal feast

Carl Schmitt famously contended that the rejection of sovereign absolutism and the foundation of the modern Rechtsstaat coordinated with the theological rejection of a sovereign God, one who interrupted natural law through miracles. He pinpointed this transition in the deist period. For many deists, sacrifice, as represented in the Hebrew Bible, was just as problematic as the miracle, as both appeared to signal the arbitrariness of divine command. For this reason, deists such as Matthew Tindal and Thomas Morgan therefore attacked the sacrificial prescriptions and narratives of the Torah, while also denying any sacrificial value to the Crucifixion. Over a century later, biblical scholars such as Julius Wellhausen and William Robertson Smith rehabilitated sacrifice as a spontaneous celebration of community that had become corrupted by Jewish legalism. My talk will consider the different visions of polity that have coordinated with these varying representations of sacrifice in the modern period.

In the Context of Change: Approaching Emotions and Objects of Material Culture

Panel Chair: Barbara Schuler

Every text and every material object – from architecture to food – is directly or indirectly related to emotions, either being shaped by emotions, aiming to evoke emotions, or stimulating emotional memories. All religious emotions (take fear of polluted and polluting things as an example) are to a great extent constructs of societies and cultures, and as such subject to historical change. The panel will explore how emotions and material objects are observed, described, evaluated, assigned roles, and used in strategies of persuasion; and how the “regime”, appraisal, control, and display of emotions changes depending on context, communication strategies, historical period, and “emotional communities” (lay people, clergy, deities, members of specific traditions, elites etc.). Which material objects (iconography, clothing, religious art etc.) evoke which emotions in whom? Which emotions are encouraged (and at times exalted), and which are discouraged? These and similar questions will be asked all against the background of change.

Anne E. Monius: Loving Śiva’s Liṅga: the changing emotional valences of a beloved image in the Tamil-speaking Śaiva tradition

This paper examines the complex ways in which the most celebrated aniconic representation of Śiva – the liṅga – centers and generates an array of emotional experiences in the Tamil-speaking Śaiva tradition, from the earliest seventh-century devotional hymns of the great bhaktas or poet-saints through the twelfth-
century hagiography of those saints, the Periyapurāṇam, and the theological treatises (composed in the twelfth through fourteenth centuries) of the Tamil Śaiva Siddhānta. Particular attention will be paid to the ways in which emotions generated by and attached to Śiva’s liṅga change dramatically in the textual tradition over time. While the earliest devotional poetry focuses upon the liṅga as inspiring the highest degrees of exultant joy, for example, the Periyapurāṇam often infuses such joy with rage and frustration. The Śaiva Siddhānta works, on the other hand, largely ignore the liṅga altogether, focusing instead on the living figure of the guru over the details of temple-based worship.

Irina Glushkova: From constant yearning and casual bliss to hurt sentiments: an emotional shift in the Varkari tradition (India)
Poets from Dnyaneshvar (thirteenth century) to Tukaram (seventeenth century) who had eulogized the Hindu god Vithoba of Pandharpur are known for expression of their own psychological states including such polar emotions as talmal (yearning) and anand (bliss). With more or less intensity these feelings are aimed at/evoked by Vithoba, whose spatial separateness made their urges more acute. Nowadays, the images and temples of Vithoba erected here and there make yearning, however, unnecessary and bliss achievable. It might be this haunting visuality and easy accessibility of the divine object that have turned the flow of devotees’ emotions from the god to the profane world and made them react to what other people think, say and do. This shift has also been substantiated formally by the establishment of such institutions as Varkari Sena, and by the latter’s announcement to protect the “hurt sentiments” of millions of Varkaris.

Kiyokazu Okita: Salvation through colorful emotions: aesthetics, colorimetry, and theology in early modern South Asia
In his article “The Concept of Emotion in Classical Indian Philosophy” in Stanford Encyclopedia of Philosophy, Joerg Tuske argues that classical South Asian religio-philosophical traditions commonly focus on the eradication of emotion. However, there exist in the subcontinent influential traditions that aim at transforming emotions rather than removing them. They might be called the school of devotion or bhakti, to use an emic term. Bhakti advocates argued that binding emotions can become soteriologically effective if they are directed towards God. By the time these ideas reached Bengal in the early modern period, they acquired sophistication through their encounter with cosmopolitan Sanskritic traditions. For example, Rūpa Gosvāmī in the sixteenth century presented an innovative analysis of devotion through the terminology of dramatology and rhetoric. In this paper, I shall examine the way in which Rūpa analyzes various shades of devotional emotions through the lens of color science that was developed in classical Sanskrit dramatology.
Angelika C. Messner: The logic of the concrete in Chinese emotion practices
Sacred sites in Chinese history and the present have been investigated in their multiple identities: as part of imperial ritual (emperors throughout journeyed to sacred mountains in order to perform rituals to legitimate their political power); as part of mysticism; as part of life and fertility performances (women, as part of pilgrimage associations or with their family members, came to pray for baby sons); as part of death and purgatory sites (male villagers came to pray for departed ancestors); as part of Confucian, Buddhist and Daoist sites of worship and ritual; as sites for performing self cultivation and rectification of the mind. With a strong focus on practice and embodiment and by breaking away from a single discipline approach my paper is concerned with the question why people were supposed to achieve the Sacred. Here the idea of “inner pilgrimage” played a crucial role. This idea promoted the perception of a body-self (shen 身), seen as the intrinsic space where the Sacred “is located” and where it can be developed and lived with: this was impossible without a particular focus on the emotions.

Irene Galandra Cooper: Cose di casa: licit and illicit domestic piety in Cinquecento Naples
What did it mean to be a good Catholic in Renaissance Naples? Agnus Dei and rosaries were often recorded amongst the “Cose di Casa” listed in post-mortem inventories at the end of the Cinquecento. Verbs and adjectives that accompany these long-gone religious objects, such as “a corona da dire” or “la cara corona della nostra donna”, evoke the devotional nature of the object and emphasize the deceased’s piety. As practices related to these objects became signposts of new Christian vigor in the battle against heresy during the aftermath of the Council of Trent, these documents and objects tell the stories of devout Christians. However, Inquisition trials found in the Archivio Storico Diocesano of Naples convey another story. Focusing on case-studies, and combining a variety of sources, this paper will explore the licit and illicit use of small devotional objects at the pivotal moment of change following the Council of Trent.

Indigenous Religion(s): Local Grounds, Global Networks

Panel Chairs: Gregory Johnson, Siv Ellen Kraft, Bjørn Ola Tafjord
Globalizing discourses concerning indigenous religion(s) exist today in contexts like academia, the art world, indigenous peoples’ activism, judicial practices, tourism, and the UN. They thrive on a flexible but fairly standardized repertoire of assumed similarities in religions of indigenous peoples: harmony with nature, sacred land, healing and holism, antiquity and spirituality, shamanism and
animism. Scholars like James Clifford (2013) and Ronald Niezen (2012) have referred to the increasing cultural and political importance of such formations. Yet we know little about articulations and implications on local indigenous grounds. Neither do we know well the dynamics and the reach of the networks through which these discourses travel. How are they performed, translated, and mediated? And how do they get related to claims of belonging and struggles for sovereignty? The case studies presented in this panel examine these questions from different geographical, historical, and methodological perspectives. Organizers of the panel are Greg Johnson (Colorado), Siv Ellen Kraft (Tromsø) and Bjørn Ola Tafjord (Tromsø).

**Gregory D. Alles:** Are adivasis indigenous?
During the course of the twentieth and twenty-first centuries, many “tribal” peoples in South Asia have begun to self-identify as adivasi, literally, as “first inhabitants,” and eventually to embrace a global discourse of indigeneity, such as is found in the United Nations’ Declaration on the Rights of Indigenous People. While this self-identification is consistent with many formal accounts of indigeneity, which do not equate the term with autochthon, it is at odds with a common-language usage, according to which various other populations of South Asia claim indigenous status, among them the most privileged strata of the subcontinent. This essay will reflect on the usefulness and difficulties of applying notions of indigeneity in the South Asian context. In particular, it will examine what is to be gained and what is perhaps lost when we describe and analyze adivasi religious thought and practice in terms of a global discourse on indigenous religions.

**Bjørn Ola Tafjord:** Localized indigenous religions vs globalizing indigenist religioning vs globalized primitivist religionism
This paper argues that, for analytical purposes, it might be helpful sometimes to try to make a distinction between (1) localized indigenous religions, (2) globalizing indigenist religioning, and (3) globalized primitivist religionism. I will use examples from Talamanca, Costa Rica, to demonstrate what I mean by each of these categories, but also to show how hard it can be to make such distinctions in practice when confronting the complex, disputed, dynamic, embedded, fragmented, intersecting, multifaceted, real, reflexive matters and actors on the ground. Although the proposed exercise in classification necessarily simplifies and twists things quite brutally, its application on Talamanca materials and contexts still suggests that it might contribute to shedding critical light on things that too often have been confused in the study of religions.
Arkotong Longkumer: Towards a genealogy of the local: a spatial discourse of indigenous religions
This paper will examine the importance of spatial politics and its relation to indigenous religions in the Northeastern parts of India. Using the notion of territoriality (Sacks 1986), as it relates to the organization of space, I will argue that spatial politics are intimately related to the discourse of indigeneity and religion. Underscoring the relationship that exists between belonging and place, I will draw examples from indigenous religions in the region and demonstrate how identity is not only shaped by people’s relationship to their “natural landscapes” but also by the tempestuous and “imagined” geopolitics that increasingly influence people’s allegiances and practices.

Graham Harvey: Indigeneity on display
In international cultural festivals, national metropolitan museums and locally organized dance events, indigeneity is on display. But what is displayed? A range of tropes are variously promoted or contested in such venues, e.g. those of identity and belonging, tradition and entertainment, spirituality and relationality. In this presentation I consider the tensions between the essentialization of indigeneity as a singular phenomenon bearing the burden of ancient authentic spiritual belonging and the strategic deployment of indigeneity as a contemporary creation of fluidity, vitality and sovereignty. Principal examples will be the Sami-organized annual Riddu Riddu festival, the British Museum’s marketing use of an “indigenous” pastiche, and the Conne River “traditional powwow”. I will argue that a similar tension (between essentialization and strategic deployment) is evident in the increasing interest in “indigenous religions” within the academy.

Claire Scheid: Donyi-Polo’s roots and routes: tracing “Sun-Moon” formalization among the Tani groups of Arunachal Pradesh, India
Donyi-Polo (“Sun-Moon”) is the “common but flexible sacred frame” (Mibang & Chaudhuri, 2005) of the varieties of indigenous religion practiced among the Tani groups in Arunachal Pradesh, India (such as the Adi, the Apatani, the Nyishi). Since the mid-1980s, these ethnic communities have been restructuring their faith to fit the model of more mainstream religions via “institutionalization” processes. This paper explores the origins and transmissions of these changes in religious articulation through examining: (1) the participation of Adi community leaders in international “religious freedom” conferences in India and Germany, events that influenced the practical aspects of reformation; (2) the unifying nature of these movements among the Tani groups, encouraged by Adi emphasis on “shared mythological heritage”; and (3) the manner in which this “new religious blueprint” has sparked dialogue with other Northeast Indian indigenous
religious organizations and has led to secular, state-wide expressions of “indigeneity”.

**Greg Johnson:** Kingdom gone or kingdom come? Religious discourse in the Native Hawaiian federal recognition process of 2014

The United States Department of the Interior held fifteen heavily attended, dramatic public meetings on the topic of Native Hawaiian federal recognition during the summer of 2014. Taking these fraught meetings as its focus, this paper will explore the ways different groups of Hawaiians invoked religious idioms and quasi-religious discourses in the process of asserting a range of positions regarding Hawaiian sovereignty. My analysis attends to the rhetoric of the two most prominent and counter-posed camps that emerged in the course of the meetings, with special attention to the juridico-spatial reach of their claims. I will explore the ways some groups appealed to international entities (e.g. the UN and the World Court) as a means to position their claims beyond and against the state even while seeking to expand their localized authority within it. The paper will conclude with an analysis of the surprisingly faith-based rhetoric of some sovereignty activists.

**Cato Christensen:** Indigenous film: storytelling for a global religious identity

Filmmaking has become a vehicle of indigenous identity politics. Variously called “indigenous film”, “native film” or “first nation film”, films by indigenous filmmakers on indigenous themes have become something like a genre of its own, and a global one as such. The growing corpus of films, film festivals, special tracks, and their discourses of reception also seem to outline a specialized language of mediated indigeneity. Film, in this context, is often presented as a continuation of indigenous storytelling traditions, and there is a marked tendency to promote spirituality as a core characteristic of indigenous communities, paired with strong bonds to the land and the past. This article explores the phenomenon of indigenous film with special emphasis on how it draws upon and influences broader discourses of “indigenous religion”. Empirical examples are drawn from Scandinavia, North America and Australia.

**Siv Ellen Kraft:** UN discourses on indigenous religion(s)

The UN publication State of the World’s Indigenous Peoples refers in fact-like manners to “indigenous spirituality” as rooted in people’s relationship to the land, and central to all that they are and strive for: “For indigenous peoples, the land is the core of all spirituality and this relationship to the spirit of the earth is central to all the issues that are important to indigenous peoples today” (2007: 59). Similar claims to assumed religious commonalities and to a spiritual core of indigeneity appear to be widespread in UN texts and contexts. This chapter is an attempt to explore this discourse systematically, on the
basis of (primarily) published documents and official websites, in regard to content, extent, and links to other discourses, and with a focus on implied concepts of “religion” and “indigeneity”. Finally, I will explore the life of these texts among the Norwegian Sami, thereby to provide local examples of how they travel – how they are used, by whom, for which reasons, and whether they are discussed, negotiated and opposed.

Takeshi Kimura: The Ainu religion after assimilation and loss
Today the Ainu people develop their activities in locally different ways and in globally different ways by contesting for their views of their religion in their relationships to Japan and the global community. Due to the assimilation policy and the loss of some traditions since the mid-nineteenth century, the Ainu religious traditions have fallen into disarray. After the New Ainu Law of 1997, which promotes the Ainu culture but does not recognize Ainu sovereignty, the social conditions changed for the Ainu. At different social levels, different Ainu groups began to claim their own version of their religious traditions. With the UN as a backup, some Ainu activists attempt to claim sovereignty based upon their religious notion of the land. Some Ainu became more actively involved in constructing a global animistic connection with other indigenous peoples. A municipal government plans to construct a public Ainu natural park reflecting the Ainu view of nature as a tourist attraction.

Suzanne Owen: Unsettled natives in the Newfoundland imaginary
Wiped out through the impact of colonization, the Beothuk people in Newfoundland are the “absent other” who continue to be remembered and made present through the creative arts. In their book, The Postcolonial Uncanny, Gelder and Jacobs refer to the “unsettled settlers” in Australia in relation to “place” with issues of aboriginal land rights and anxieties linked to a changing environment. Likewise, in Newfoundland there is a postcolonial uneasiness that can disrupt a sense of belonging in a place where once dwelled the Beothuk. However, there are now competing claims to being “native” between people of Mi’kmaq (another indigenous group) and settler descent, affected by global discourses on indigeneity relating to land and heritage. This paper investigates how the theme of “unsettled natives” – referring to both the subject and the object – is depicted in literature and art where the presence of the extinct Beothuk haunts the Newfoundland imaginary.

Jon Henrik Ziegler Remme: Ethnographies returned: truth, completeness and authenticity and the dynamics of Ifugao indigenous religion
One important source for the globalized discourse on indigenous religions is the ethnography produced by academic researchers. By comparative and analytical concepts ethnographies enact similarities and differences between various cultural groups, which eventually gain significant political and cultural purchase
in issues related to identity, belonging and sovereignty. In this paper I examine how ethnographies on Ifugao (the Philippines) animistic religion through the 1900s have influenced the dynamics of Ifugao cultural self-awareness, particularly through the assumptions in these works regarding notions of truth, completeness and authenticity. I discuss how these assumptions have shaped Ifugao self-perceptions regarding ethnohistory, their relations to the Filipino national state, to national and international tourists, as well as inter-village political dynamics and relations between young and old ritual experts. The paper thus examines how ethnographies travel and return to indigenous people themselves and traces particularly the implications of the local reception of these ethnographic works.

Trude Fonneland: The indigenous festival of Isogaisa and religious meaning making in the present
The presentation will focus on the indigenous festival of Isogaisa held in Lavan-gen Northern Norway, which is presented as highlighting the spiritual traditions of an indigenous people. At this festival shamans from Norway, Russia, Greenland, Canada, New Zealand, and South America yearly gather to perform ceremonies and exchange knowledge. Isogaisa is but one of many examples of how shamanism is expressed in contemporary society; still the festival can be described as a major venue for shamanic religion making in the present. It also sheds light on how inter-cultural commonality between indigenous groups has become infused with notions of them as one spiritual community – notions, which it is argued, have increasingly become part of “the common terminology of indigeneity,” for instance in UN fora and international law. Concerned with sense-making on emic grounds, I focus on ways contemporary shamans anchor their practices in ancient indigenous pasts, or what they see and experience as common ancient pasts.

Seth Schermerhorn: Global indigeneity and local Christianity: performing O’odham identity in the present
By the early twenty-first century, both indigeneity and Christianity have gone global. As diverse Christianities are appropriated in indigenous communities, it has perhaps become harder to identify any putatively monolithic characteristics of Christianity. At the same time, as the category of indigeneity becomes more salient, the repertoire of articulations and performances of indigeneity remain somewhat fixed. One prominent example of this is hyperbolic valorization of the relationships between indigenous peoples and their land. However, if scholars of religion must denaturalize “Christianity” as a known quantity, the same must also be done with the category of indigeneity. Among the O’odham, who predominately live along the US–Mexico borderlands, contemporary articulations and performances of O’odham identity range from the folklorization of
indigeneity to the indigenization of Christianity. In particular, I have previously argued that some O’odham have indigenized Christianity by embedding, or emplacing, Christianity into the landscape.

**James L. Cox:** Global intentions and local conflicts: the rise and fall of Ambuya Juliana in Zimbabwe

In the mid-1990s, the Ambuya Juliana movement was hailed by eminent scholars, such as Terence Ranger, as probably the most important new religious movement in Africa. Ambuya Juliana had created a mass movement across southern Zimbabwe calling for a return to traditional patterns of life. At the same time, she had drawn on Christian symbols to convey her message. By 1995, she had extended her mission to Botswana and Mozambique, and reportedly even had a vision of carrying her message of traditional values to the United Kingdom. Almost as suddenly as her influence had spread, it waned and had virtually disappeared by the end of the 1990s. It is likely that Juliana had transgressed local indigenous protocols, primarily by ignoring the traditional authority of chiefs. This case demonstrates the power of the authority of indigenous traditions with respect to global movements, particularly when the global challenge to the local authority is regarded as illegitimate.

**Individualization**

**Anna Haapalainen:** “I have to set them on the right path”: The problem of individualization in a Christian institutionalized religious community

Individuality, spirituality and religious experience are concepts used and transmitted in Christian communities. However, communities as well as members of Christian communities approach these concepts with ambivalence: individual religious experience is encouraged as a resource of “living faith” but in tandem it is seen as a potential danger towards “sound doctrine”. Therefore, in these communities a notable amount of effort is made to control individual spirituality and patchwork religiosity. In this paper, I shall scrutinize how the problem of individualization is framed and dealt with in one Finnish Evangelical Lutheran congregation. I shall approach the question from the point of view of power relations between pastors and laymen, and ask: How is the concept of individualization contextualized in the congregation? What possibilities do laymen have for influencing religious operations and substance? What are the circumstances in which individualization is considered to go too far and when is it acceptable?
Elisa Heinämäki: Proving the inner word: Radical Pietism and the changing semiotic ideologies in Lutheranism

One of the recurrent and often cited characteristics of Radical Pietism is the appeal to the “inner word” and the criticism of Orthodox Lutheran theology and practice as focused on “mere letter”. Yet, the appeal to the inner word is not simply a token of an increased attention to interiority and inner experience: it is often intimately linked to an intense engagement with the Bible, and entails a whole problematics of proving and testifying to the presence of the inner word in the community. This paper analyzes the cultural rupture occasioned by Radical Pietism in orthodox Lutheran, early eighteenth century Sweden-Finland by applying the concept of semiotic ideology, connoting an implicit, culturally specific understanding of how signs are supposed to be able to represent inner states and outside reality. The paper is a contribution to a deepened understanding of the role of and investment in language in Protestantism.

Hermeen Kroesbergen: The dynamics of individual responsibility in religion

This paper argues that a contextual view of religion obscures the individual’s responsibility in bringing about change. Ethicists have distinguished individuals who act applying their convictions, and others who act considering concrete situations (cf. De Villiers 2012). These two ways of acting for change can be accounted for by a contextual approach, investigating the influence of someone’s context of historical events and social processes (cf. Giddens 2009). Yet, the responsibility involved both in acting from conviction and in acting from responsible consideration, paradoxically, results in “irresponsibilization” (Derrida 1996): someone hides behind what everyone in that situation should have done. Individual responsibility in religion, however, goes beyond what either absolute principles or considerate policies would recommend. Luther’s alleged statement “Here I stand, I cannot do otherwise” will be used to illustrate this. Restricting oneself to analyzing the context, it will be argued, leaves out taking personal responsibility within that context.

Frantisek Novotny: Trial of the Templars and the thematization of physical devil-worship in the inquisitional investigations

This paper focuses on how the trial of the Templars contributed to the establishment of the concept of the devil’s physical interaction with the investigated heretics in the inquisitional records. My argument is based upon two statements: First, although the idea of bodily interaction between the devil and his minions emerged during the 1230s’ antitheretical campaign, it was rather a stereotype of the propaganda than a topic appearing in the records during the thirteenth century. Second, although the investigation of the Templars does not frequently concern this idea, it brought forth themes which contributed to the thematization of the devil’s physical action for later trials. The essential ones were the separation
of malpractices from doctrinal heresy, accusations of a physically dangerous conspiracy and the emphasis on idolatry. I will conclude that mainly those factors led to rare talks on the topic during the trial, and laid foundations for its further development.

**John Marshall:** Authority and anxiety: the circle of pseudepigraphy
Pseudepigraphic compositions were widely produced in the early centuries of Christianity. Letters, testaments, apocalypses, and treatises written under false names strove at a self-contradicting task: to invoke the power of tradition to condition change in their present, while simultaneously inventing that tradition in the process of pseudepigraphy, that is to say falsifying the past. In many instances, followers of Jesus in the first, second, and third centuries were painfully aware of this instability in their tradition. This paper examines early Christian expressions of anxiety over the integrity of their tradition, expressed in letters, heresiological treatises, controversies, and other genres. A key response to these anxieties was a discourse of apostolic heritage and apostolic validation. Perversely, this generated further incitements to pseudepigraphic composition. This paper sketches the contours of this tense dynamic of tradition and innovation.

**Wolfgang Spickermann:** Individual choice, Catholic resistance and conversion in Vandal Africa
With the invasion of Roman Africa and the conquest of Carthage (439) the Vandals tried to erect a new Arian kingdom in a well-organized Catholic environment. The first kings Geiserich and Huneric took strong action against the Catholic clergy to undermine the institutional church and to invite greater parts of the provincials to become Arians. But these attempts failed, because many individuals decided to stay Catholic and to be part of a better organized Catholic network. On the other hand we can recognize conversions of Arian individuals to Catholicism. The reasons for this are not so much to be found in a substantive departure from Arianism, but rather in the individual circumstances and the social ties of the converts. Pagan and Donatist groups also played an important role in these religious conflicts. The paper will discuss these religious conflicts from the perspective of network building and individual choice.
Innovation and Tradition in the Field of Entangled Religion and Medicine – Questioning the Differentiation of Religion and Medicine

Panel Chair: Dorothea Lüddeckens, Bettina E. Schmidt, Monika Schrimpf

With the modern development of biomedicine and its scientific institutions, medicine and religion have been differentiated as distinct subsystems. However, religious and medical concepts and therapeutic practices are often intertwined, which indicates a process of de-differentiation. Furthermore, the etic distinction between medicine and religion does not necessarily coincide with emic perceptions, which do not necessarily differentiate between medical and religious “treatment”. With these perspectives in mind, we focus on innovations in religious practice and discourse that resulted from the entanglement of religion and medicine. Different to Europe and North America, the emergence of secular biomedicine in many regions has not led to a similar differentiation of religion and medicine. Often, biomedicine is only one healing system among others, including religious forms of healing. How are medicine and religion interrelated with each other in medical pluralism? Do interaction, competition and conflict between different healing systems lead to innovation? How can this field be approached from an anthropological perspective? In contemporary societies the boundaries between religion and medicine are constantly re-negotiated. Public discourses about health care reflect diverse ways in which therapeutic techniques are labeled by politicians, doctors, “healers”, patients etc. Often, reference is made to “innovation” or “tradition” in order to legitimize authoritative claims. This panel investigates how discourses create new conceptions of religion and medicine, or rather dissolve this distinction altogether. We investigate the growing presence of alternative healing practices and therapies in the health care sector in Europe and North America. Many of these innovative practices are based on religious semantics and concepts but in their offering devoid of their religious context. Do these developments indicate a process of dedifferentiation between religion and medicine? Or do they rather maintain the difference by “secularizing” religious praxis?

Bettina E. Schmidt: Wellbeing and mediumistic healing: the relationship between biomedicine and religious healing in Brazil

Healing is a consistent feature of the practices of many religious groups in Brazil. Mediumistic healing often even develops in dialogue with medical professionals. Therefore, Brazilian psychiatrists, Alexander Moreira de Almeida and Francisco Lotufo-Neto, propose special methodological guidelines for the study of ASC, which include a warning against pathologizing the unusual. They urge us to consider the cultural contexts as well as the cultural meanings of the
terms “normality” and “pathology” and hence to carefully consider the limitations of psychiatric classifications. Some Brazilian scholars even argue that the complementarity between science and faith is embedded in the culture in Brazil where healing is sought in both conventional and non-conventional institutions. This paper will discuss the relationship between medicine and religious healing in Brazil where the boundaries between the dimensions of religion and biomedicine are regularly crossed, thus engendering new therapeutic practices and epistemologies.

**Rebecca Lynch:** Beyond “religion” and “medicine”: Cosmological worldview and everyday practices in a Trinidadian village

The distinction between “religion” and “medicine” is hard to maintain when looking at everyday practices in a Trinidadian village. Concepts of the body, health and illness can be linked to both etic categories: spirits dwell within bodies and are crucial elements in the cause and treatment of illness and in maintaining health. To live a Christian lifestyle guided by, and in communication with, the Holy Spirit is to be healthy; neglecting this can cause devilish interference in the form of illness. Biomedicine, local bush medicine and spiritual healing are used separately and together in treatment, but all are only effective if God wills them to be. Such different medical systems cannot be easily separated from each other, or from “religion”. Drawing on ethnographic data of everyday practices in Trinidad, I suggest that such etic terms restrict analysis. Instead, studying broader cosmological worldviews is more productive in understanding illness and healing.

**Nasima Selim:** Ontologies in Sufi healing: beyond religion and medicine

Sufi healing and other “oriental” practices of “family resemblance” have entered the everyday contemporary “West”. More than twenty Sufi networks inhabit the “multi-cultural” city of Berlin. My doctoral project explores how Sufism is enacted and experienced in urban healing practices, navigating three transnational Sufi networks during twelve months of sensory “praxiography”. This paper mobilizes three case illustrations: Heilritual, the absent healing ritual; Sohbet, spiritual conversation; and Sema, the whirling meditation – to show innovative ways in which these “material practices” assemble body techniques, things, images, discourses, history-place-making processes, and “technologies of the self” towards healing effects or unintended consequences. Beyond restricting healing to the a-priori fields of religion and/or medicine, I argue for an ontological approach in order to discuss what kinds of Sufism are enacted to create healing, as for example in “relation to a highest reality”, or in healing, when it “addresses the particularities of individual episodes of suffering”.

**Abstracts**

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Gabriele Alex: “Whatever the doctor says is medicine, that is medicine”: notions of knowledge and belief in Tamil Nadu, South India
Whereas for states and academic institutions the differentiation into knowledge (science) and belief (religion) is a crucial instrument of classification and legitimization of knowledge, for people who are facing sickness or other kinds of misfortune this divide can be played out in various ways. Based on fieldwork in rural Tamil Nadu the paper presents different sickness episodes focusing on health seeking behavior, in order to analyze how different notions of health (such as individual health versus corporate health, or physical health versus spiritual health), knowledge and belief are negotiated in episodes of sickness, how these notions impact on each other and how these processes give room for innovation in different fields. The paper argues that seemingly secular or religious healing practices, once appropriated into individual sickness episodes, develop their own meaning within the respective contexts.

Nina Rageth: Siddha medicine between medicine and religion: religious communication as a means of authorizing a medical system
With the creation of the Department of Indian Systems of Medicine and Homeopathy in 1995, several so-called “traditional” medical systems like Ayurveda, Unani or Siddha Medicine got integrated in the public health sector in India. This integration meant a high degree of institutionalization and a reworking of their practices and discourses through modern modes of knowledge. This presentation will concentrate on Siddha Medicine, which is mainly practiced in the South Indian state Tamil Nadu. It will show how on the one hand Siddha Medicine recognized as a medical system participates in a medical discourse yet how on the other hand it applies a distinctively religious communication in order to gain and maintain authority in the medical field. This religious communication can be seen in the rhetoric of tradition and the emphasis on the divine origin of the medical knowledge as well as in its concepts of personhood.

Philipp Hetmanczyk: The notion of “qi” in Traditional Chinese Medicine (TCM) in China and the West
The concept of “qi” is connected to Chinese cosmology and several religious traditions, including healing and body practices such as Qi Gong. Practitioners of TCM in Western countries commonly connect their practice to “qi” as “vital energy”, which makes TCM compatible with a market of spirituality and healthcare, where religion and medicine tend to dedifferentiate and “tradition” is often valued as innovative contribution to secularized biomedicine. Authorities in China (PRC) have tried to draw a clear line between religion and medicine to exclude concepts suspected of carrying religious (or “superstitious”) meaning, thus preventing medical innovation and “progress”. By separating “qi” from its cosmological context and defining it as purely somatic functions, Qi Gong became ac-
ceptable to TCM. However, since the conflict between officials and the Falun Gong movement, Qi Gong as well as the very notion of “qi” seem to have turned problematic again for TCM in China.

**Monika Schrimpf:** Buddhist medicine or medical Buddhism? Medical discourses in contemporary Japanese Buddhism

Since the 1990s, Japan has experienced a boom of healing practices in the field of the “New Spirituality Culture”, ranging from meditation and yoga to visiting power spots or Buddhist sculptures. In addition, New Religious Movements offer diverse ways of healing illnesses. This paper, however, focuses on the discourse about medicine and therapeutic practices in contemporary Buddhism. Currently, Buddhist temples, organizations or individuals offer body practices such as yoga, breathing techniques, meditation etc., as well as therapeutic consultations and spiritual care for terminally ill patients. Often, these innovative activities are presented in a way that links allegedly “traditional” knowledge to contemporary concepts of health and wellbeing. I will illustrate how Buddhist and other Asian medical knowledge is labeled into today’s Buddhist discourse by referring to the three semantic fields of medicine, spirituality and Buddhist erudition, and how these discursive strategies result in new concepts of religion and/or medicine.

**Jens Schlieter:** Buddhist insight meditation (vipassanā) in religious settings and Kabat-Zinn’s “mindfulness-based stress reduction”: an example of dedifferentiation of religion and medicine?

Mindfulness meditation attracts growing attention, transgressing the borders of a spiritual practice. Occasionally conceptualized as “mindful turn”, meditation techniques taken especially from Theravāda Buddhism were modernized, unified, and established as therapeutic practice for a wide range of applications: as a coping strategy for stress and anxiety disorders, psychosomatic treatment or addiction therapy, or ADHD treatments. So far, studies were mainly interested in clinical evidence for salutogenetic health effects, or its effects on alertness, or body awareness. In contrast, the presentation will explore the transformation process of the respective techniques. In Buddhism, mindfulness meditation originally serves spiritual goals (e.g. realizing impermanence, dis-identifying with a “self”, or liberation). The presentation will explore how Kabat-Zinn developed his “secular” technique, and how its Buddhist elements were brought into practice in medical environments. The example may provide a more precise description of recent innovative counter-processes of “dedifferentiation” between “religion”/“spirituality” and “medicine” (including somatically oriented psychotherapies).
**Barbara Zeugin:** In between religion and medicine: alternative religiosity at the end of life

Given that religion constitutes a main topic in the context of dying and death, the medical paradigm of palliative care provides a beneficial instance of the changing inter-relation between religion and medicine. In this field terminally ill and dying people frequently revert to alternative religious concepts (such as reincarnation) and practices (such as meditation). Even health care professionals are affected by such forms of religion, not only in their personal religiosity but also in their professional approach. A physiotherapist, for example, pays particular attention to his patients’ feet since he considers them to be the exit spot of the soul after death. It is this sort of actions and the correspondent interpretations of the employees of a hospice that this paper focuses on. They illustrate how the alleged rigid boundaries between religion and medicine are dissolved by the provision of spiritual care that is informed by alternative religiosity.

**Dorothea Lüddeckens:** Complementary and alternative medicine within secular health care: examples of religious innovation and dedifferentiation of religion and medicine?

Due to the process of medicalization, religion in public secular hospitals in Switzerland is officially accepted as chaplaincy, while medicine is only related to scientific and not to religious knowledge and practice. This paper explores how religion enters the medical system through the integration of Complementary and Alternative Medicine (CAM), which sometimes is labelled or perceived as “spiritual”. This process can be described as religious innovation in that religion re-enters an area restricted to science. Compared to biomedicine, the fields of CAM, alternative religion, and “spirituality” are decentralized and weakly institutionalized. By applying Ann Swidler’s theory it will be investigated how and why actors in public healthcare pursue specific strategies of action that refer to the “tool kit” of alternative religion. As there is a growing institutionalization of CAM within public healthcare, it is interesting to further analyze whether those observations point to a growing societal process of dedifferentiation.

**Steven Sutcliffe:** Response

**Inside Out? The (In)Visibility of Religious Communities in Contemporary Societies**

**Kim Knott**

Situated within the broader question of why religion is now so publicly visible within secular societies in recent decades is a more specific one about the motivations and tactics of religious communities in becoming more or less open to
wider scrutiny. What are the drivers that lead religious communities and groups to assert their presence in the built environment and in open public spaces? Why do they invite strangers in, publicize themselves, or engage actively with others in civil society? Are such tactics merely the consequence of effective state strategies of citizenship and diversity management or is there more to it for the religious communities and groups involved? And why do some pursue such tactics whilst others prefer to avoid the public gaze, and to operate beneath the radar? Some of the answers to these questions are highly contextual – historically, geographically and politically – and they are all the more interesting for being so. As Manuel Vásquez and I noted in our 2014 paper, “Three dimensions of religious place making in diaspora”, different spatial regimes “give rise to and regulate distinctions between the religious and the secular, the public and the private, the visible and the invisible, and the native and the stranger.” But religious communities and groups also have agency within the process, with their own theological, social and cultural logic and reasons for adopting particular tactics, however constrained. It is on these I will focus, drawing on examples from recent research projects in global cities.

Integrating the Material, Bodily, and Sensual into the Study of Religion: A Round-Table Discussion of Strategies and Approaches

Panel Chair: Alexandra Grieser
The scholarly neglect of the material, bodily and sensual aspects of religion, which has been widely critiqued in recent years, has initiated a wide range of responses: problematic terms such as “religious experience” have been revised and set in a new context; concepts such as materiality, mediation, and aesthetics have been developed to reach beyond text hermeneutics; modes of bodily and sensory knowledge have been scrutinized; and, instead of opposing text and body, or matter and mind to each other, the interplay between the sensuous and the semiotic has been moved to the centre of the debate. In an interactive round-table session, the speakers take stock of the vibrant activities of the last decade by briefly presenting different approaches in the field. They will explore the common ground, fathom the potential of the differences, and outline open questions to map future challenges.

Participants: Ann Taves, Anne Koch, Birgit Meyer, Robert Yelle
“Intellektuellenreligion” Reconsidered: Systems, Adaptions and Recent Trajectories

Panel Chair: Hidetaka Fukasawa

The concepts of religion or religiosity of intellectuals (Intellektuellenreligion/-religiosität) are still not widely used as analytical tools in the study of religions. However, it is undeniable that the phenomena designated by these terms can be observed extensively in the religious history of modernity in which both the growth of the intellectual class and the prevalence of religious knowledge as cultural resources led to the reinterpretation or new foundation of religions. Furthermore, we can find reciprocal and intrinsic relationships between the formation of religiosity of intellectuals and the rise of modern scholarship of religion. Based on the examples of modern Germany and of Japan today, the four papers in this panel attempt to discuss and clarify the religious imaginations of intellectuals in modernity.

Hidetaka Fukasawa: Georg Simmel and the paradoxes of the religiosity of intellectuals

For the early German sociologists such as Max Weber and Ernst Troeltsch, the problem of the relationship between religion and the intellectual stratum of society was one of the most important themes in their sociological analysis of religion. Unlike Weber and Troeltsch, Simmel was not engaged in the historical study of religions. Nonetheless, his sociological and philosophical analysis of religion, especially his diagnostic writings of the time (Zeitdiagnose) reveal his ideas about the problem of intellectual religiosity and the paradoxical character of his own engagement with the issue. Considering the situation among the intellectual middle class of the urban milieu, he points out the existence of the “wandering” yearning for the religious. Simmel rejects the religious new formations of the intellectuals of his day as vacuous “coquetry” and claims the return to the “metaphysical” character of life (Leben) itself, which paradoxically unveils the nature of his own intellectual religiosity.

Hiroshi Kubota: Intellectuals’ attempts to produce and popularize “Jesus of Nazareth” in modern Germany

In modern history of religions in German-speaking regions in the nineteenth and the first decades of the twentieth century, “Christianity” experienced a new sort of revival, despite its gradual institutional decline, in the form of intellectual imaginations of “Jesus of Nazareth”. Hereby, a wide spectrum of intellectual and imaginary religiosity can be discerned, ranging from quests for “historical Jesus” in the field of New Testament Studies to various esoteric, occult, or racist figurations of “Jesus” – such as “Jesus the mesmerist”, “Jesus the Aryan”, and so on. In this paper the analytical focus shall be directed to the mechanism that
produced and popularized certain religious knowledge, especially concerning “Jesus”, whether in academe or not, so that one can examine possibilities and limitations in conceptualizing these intellectual attempts to represent “Jesus of Nazareth” as manifestations of “Intellektuellenreligion”.

**Jeong-Hwa Choi:** Intellectual religiosity between Angst and optimism as reflected in avant-garde art in German modernity

Modernity with its belief in progress and its threat to existing religious institutions and traditions has been depicted conspicuously in German avant-garde art since the turn of the twentieth century. Expressionist circles like Die Brücke and Der blaue Reiter portrayed humans and their environment in an intellectualized and abstract manner, as some of the artists involved went on personal quests for spiritual meaning through their artistic creations. This presentation examines selected works and writings from German avant-garde art to consider the way in which this search for meaning and a new lifestyle were represented and how it can be linked with the study of religion as practiced at that time. Thereby this presentation aims at opening up a new way of interpreting the Zeitgeist of the scholarly approach to religion – being characterized by an ambiguous sense of anxiety and an optimistic belief in progress – under the catchword Intellektuellenreligiosität.

**Lisette Gebhardt:** Post-Fukushima-religiosity as anti-intellectual agenda

Throughout the 1980s, concepts of the religious were contrived by the Japanese publishing scene of the time, whose representatives were called “spiritual intellectuals” (reiseiteki chishikijin) by Shimazono Susumu. Today, in the post-Fukushima era, the concept of the intellectual and of intellectuality has to be re-evaluated; likewise the nature of religious argumentations in circles of Japanese scholars and artists. As an example for an almost anti-intellectual agenda, I would like to discuss the Fukushima-novel “Sweet Hereafter” (2011) of the well-known author Yoshimoto Banana: while dealing with topics of an older “spirituality boom”, like near-death-experiences and ethno-esoteric excursions, it also conjures up an ideal of a spirituality by conviviality which seems to be aligning with the conservative Zeitgeist after “Fukushima”. How the cosmology or “spirituality” of the conservatives will take shape in future literary representations and on the level of cultural discourses is an enthralling question for cultural sciences relating to Japan.

**Christoph Auffarth:** Response
International Interreligious Dialogue Organisations: New Developments among Contemporary Actors – Aims – Activities

Panel Chair: Patrice Brodeur
This panel aims to present and examine various aspects of both international and transnational recent dimensions of interreligious dialogue activities, with a special focus on organizational dynamics. By bringing together different disciplinary, gender, and worldview perspectives, this panel will showcase the results of up-to-date empirical research endeavors that study new developments among organizational actors in the most recent history of interreligious dialogue activities. In doing so, the proposed panel wants to discuss the following questions:

– What kinds of roles do international interreligious dialogue organizations play today on the global scene? Are they simply INGOs or Transnational Religious Organizations? Is Social Movement Theory useful to make sense of this new development in the global dynamics of religions today?
– Who are its main organizational actors?
– What are their principal aims and how different are they from one another?
– How are these aims translated into action, i.e., a variety of types of activities?

Patrice Brodeur: Towards a New Typology of Interreligious Dialogue
Throughout the last two decades, interreligious dialogue has become an increasingly significant aspect of present-day religious dynamics. While the modern practice of organized interreligious dialogue goes back more than one hundred years, the latest period from around 1990 to the present has witnessed an unprecedented rise in new or expanded interreligious dialogue organizations and networks. For example, there is the establishment of a “Council for a Parliament of the World’s Religions” (1988), the foundation of “United Religions Initiative” (between 1995 and 2000), the latest iteration of the now named “Universal Peace Federation” (2005) or the establishment of the “Order of Universal Interfaith” (2010). At the same time, the notion of “interreligious dialogue” (often synonymous to “interfaith dialogue”) stands increasingly at the centre of much more general global discourses that link religion to conflict prevention and resolution (e.g. in the context of the UN Alliance of Civilizations (2005) or KAICIID – King Abdullah International Centre for Interreligious and Intercultural Dialogue (2012)). These few examples confirm that the field of interreligious dialogue activities is characterized by the emergence of new dynamics, which calls for scientific study both within the interdisciplinary field of Religious Studies as well as from a transdisciplinary perspective. This paper will present a new typol-
ogy to make sense of this new development in global interreligious dynamics and will explore to what extent such new religious phenomena can be explained by a transdisciplinary social movement theory.

**Karsten Lehmann, Jana Vobecka:** Emerging stories from the new KAICIID International Interreligious Dialogue Database

The last three decades saw a dynamic growth of interreligious dialogue initiatives around the world. Against this background, our paper aims to present the first results of empirical research carried out within the KAICIID Peace Mapping Project (PMP) that maps the current landscape of international interreligious dialogue activities and organizations worldwide. The presentation will briefly present the main aims of the PMP project as well as the results of its first stage in a quantitative analysis of more than 300 international interreligious dialogue organizations and their activities. Our preliminary analysis shows that a majority of the international interreligious dialogue organizations focus on peacebuilding activities. Furthermore, a distinction can be made most clearly between those that focus on activities linked to the promotion of democracy and human rights and those that do not (i.e., focusing on a broad variety of other issues).

**Lucy Moore:** Islamic Relief and informal interreligious dialogue: a transnational case study

Discussions of interreligious dialogue can often focus on those organizations and actors that explicitly seek to interact across faiths or religions. However, much “dialogue” also takes place in less formal ways and lies within the practical realm of cooperation, collaboration or even service delivery. Islamic Relief, as an international humanitarian agency, frequently works with other faith-based organisations (FBOs). This presentation discusses the varied nature of this kind of “interreligious dialogue”; frequently informal, “faith” can alternatively represent an identity marker, or a focus for shared values. These different roles for faith can result in varied forms of interaction, opening up different opportunities for dialogue that may not be available to those with specific interreligious mandates. This presentation will draw on practical examples of cooperation between FBOs – including service delivery, shared advocacy initiatives and collaboration for working with religious leaders – to demonstrate these different roles and the implications this has for dialogue.

**Catherine Cornille:** Response

Panel Chair: Moritz Klenk
In the past few years, the scientific study of religions shows a growing interest in Social Systems Theory (SST). Recent translations of several of Luhmann’s books into English further revealed that this interest can be understood as a global fascination for strong theories in the field of the study of religions. Expanding on the results of a conference that will be held in May 2015 in Zurich, this panel reflects on the possible synergy between the scientific study of religions and SST. The papers address both classic receptions and recent developments of the theory, chasing up the most controversial questions of the contentious relationship between SST and the study of religion.

Andrea Rota: Religion as communication: the concepts of communication by Luhmann and Searle and their relevance for the scientific study of religion
Following the reception of the linguistic turn within the scientific study of religion, several authors understand religion as a particular form of communication (Tyrell et al. 1998). Within this framework, this paper explores the potential of John Searle’s philosophy of language and society for this discipline. Searle’s theory of speech acts, meaning and communication provide fundamental insight regarding the role of language in the constitution of social, institutional reality. However, it falls short of a criterion to characterize communication forms defining different social spheres. To solve this difficulty, the paper explores the possibility of combining Searle’s perspective with the social systems theory of Niklas Luhmann, who conceives religious communication in functional terms as a means to cope with the fundamentally contingent nature of communication itself. Drawing on this comparison, the paper discusses epistemological and methodological consequences for the scientific study of religion.

Moritz Klenk: Recent developments in Social Systems Theory (SST) and their possible implications for the study of religion
The recent interest in Social Systems Theory (SST) within the discipline of the study of religion does not conceal the fact that our discipline has long been struggling with such strong theoretical approaches. This has led to a wider ignorance of recent developments of the theory. Today, long-standing pillars of SST are challenged, with far-reaching theoretical implications for further theoretical developments. “Is there still something that could be called society?” (Maren Lehmann) “Do social systems really exist?” (Dirk Baecker) “Are social and psychic systems really that independent when it comes to the medium of meaning?” (Peter Fuchs) It might turn out that not only the ideological suspicion against SST loses ground due to SST’s recent developments, but also that the study of
religion can both profit from and contribute to SST, as it continues to be under “heavy construction”.

**Interreligious Contact in the Roman World and in Colonial Mesoamerica: A Comparative Analysis**

**Panel Chair: Francisco Marco Simón**
This project brings together specialists (historians, anthropologists, archaeologists) in the Ancient World (among them Richard Gordon and Greg Woolf) with others working in the Modern period (such as Félix Báez-Jorge and Celia Fontana). Considering comparison as a starting point for a better understanding of cultural specificity, we aim to analyze: (1) the use of the Classical World by the European colonizers as a model to conceptualize the conquest experience and to build the discourse on the Other according to established categories (barbarism and idolatry, human sacrifice, sorcery and magic); (2) the different responses of the natives in the Roman world and in Colonial Mexico, from violence and rejection, to selective appropriation, with special attention to the role of the Christian rhetoric and the “bricolage” in the religious systems of natives and colonizers. The panel will present specific goals of the project within the next three years.

**Celia Fontana Calvo, Gonzalo Fontana Elboj: The Book of Revelation, a text for the defeated of both hemispheres**
Belonging to the genre started by the Book of Daniel, the Book of Revelation constitutes the most violent and resentful allegation against Roman domination of the whole of ancient literature. It is, therefore, a unique case of what might be denominated “literature of the defeated” in the sphere of the Roman Empire. However, fifteen centuries after its composition, the biblical text was reused in order to understand the tragedy experienced in the New World. The development of the events in the second half of the sixteenth century predicted a mournful and painful end for both the indigenous population and culture and the Franciscans, who had hopefully initiated the process of Christianization. This disastrous atmosphere is essential to understanding the iconography of the paintings in the church of Tecamachalco (state of Puebla), where the depiction of the history of mankind includes abundant apocalyptic visions.

**David Charles Wright-Carr: Persistence of active military iconography among the Otomí in New Spain**
In traditional academic discourse, the military conquest of central Mexico was followed by a “spiritual conquest”, in which millions of Indians were assimilated into the Spanish political, economic, and ideological system. The study of indigenous visual expressions, as well as their alphabetic texts, reveals that the na-
tives, far from being passive subjects in these processes, developed various strategies to preserve their power, dignity, and collective identity. The Otomí, particularly, participated in the armed colonization of the territory of the nomads on the northern frontier of Mesoamerica, as allies of the Spanish troops. Native martial iconography, centered on the solar cult, is clearly manifest in the Huamantla Map, a cartographic-historical manuscript, and in the mural paintings in the former Augustinian convent dedicated to the archangel Michael, in Ixmiquilpan, Hidalgo. Both artworks were painted during the final third of the sixteenth century.

**Silvia Alfayé:** Hybrid images/Imágenes mestizas: ritual and visual dynamics in Celtiberia under Roman colonization

The conquest of Celtiberia by the Romans transformed the religious and visual dynamics of native communities whose reactions facing cultural contact and colonial domination were neither passive nor homogeneous. The Celtiberians had agency to select, reject and reinterpret the conquerors’ cultural codes according to their traditional but changing ways of being-in-the-world, creating hybrid ceremonial forms and religious images (creole art) that were used as active artefacts to show and negotiate identity in a new provincial frame. This paper deals with three aspects of those mestize images: (1) the apparition of an anthropomorphic iconography of Celtiberian gods as result of the contact with Rome, and its impact in native visual theology; (2) the colonization of the imaginary of the Celtiberian animal sacrifice; (3) the use of religious images as celebrations of warrior ideology, supports of individual and collective memories, and expressions of communal survival against the colonial pressure.

**(In)Visible Tantra and Afterlife Worlds: Tantric and Death Iconographies as Visual Religion**

**Panel Chairs:** Gudrun Bühnemann, Xenia Zeiler

It is well known that visual representations of Hindu Tantric deities and descriptions of afterlife/death worlds in South Asia employ dark and at times morbid imagery. While such features do in fact dominate the visualizations prescribed for certain deities and merit a detailed study, this panel highlights a much broader range of visual and iconographic subtleties. As such, for the first time, it opens up a discussion of the theoretical framework of Visual Religion within the setting of South Asian Tantra and afterlife worlds. Accordingly, the individual papers will focus on a range of themes within the field and discuss hidden portraits of Nepali kings on representations of Tantric divinities; the interface of image, imagination, and inner visuality in the Parasurama-Kalpasutra; the visualization of karman as bodily and environmental qualities in Hindu death rituals
and mythology; and the iconographically standardized visualization of dreadful and fearsome aspects of Hindu Tantric goddesses.

**Gudrun Bühnemann:** The king as a god: royal portraits in seventeenth-century Nepal

King Pratāpa Malla of Kathmandu (r. 1641–1674) is among the most important kings of the Malla dynasty of Nepal. He was an initiated Tantric practitioner who supported the arts and composed poetry. Portraits of him have been preserved in sculptures, paintings and line drawings. Especially noteworthy is a statue of him atop a pillar in front of the temple of the Tantric goddess Taleju on Kathmandu’s Darbar Square. This innovative representation was modeled on pillars featuring a statue of the divine bird Garuḍa as a servant in front of Viṣṇu temples. In addition to straightforward portraits of the king, there are hidden ones which show his facial features on representations of Tantric divinities, suggesting an identification of the king and the divinity. This paper examines new developments in the royal portraiture of the late Malla period and shows how they reflect changing concepts of the relationship between king and god.

**Annette Wilke:** Image, imagination, and inner visuality in Tantric ritual, illustrated by the Parasurama-Kalpasutra

Image, in contrast to picture, means both the exterior icon and the mental representation. The connection is performed by imagination. Imagination can be defined as the mental capacity to represent, make the non-present present, convert sensory worlds into worlds of meaning, and worlds of meaning into sensory forms. All these aspects are made profuse use of in Tantric ritual which often applies also deliberate imagination as a powerful technique. The paper illustrates the interface of image, imagination, and inner visuality by the Parasurama-Kalpasutra (c. sixteenth century), an eminent ritual manual of Kaula Srividya. Examples will be the meditation (dhyana) of the iconographic features of the fierce goddess Varahi, the blending of the ritual diagram sricakra and the jewel island in the mental representation of the chief goddess Lalita, and pure inner visuality during the initiation rites – the guru’s use of imagination to transform the disciple into a divine image.

**Johanna Buss:** The visualization of karman as bodily and environmental qualities in Hindu death rituals and mythology

The Pretakalpa of the Garuḍapurāṇa and related texts dealing with Hindu death rituals and the afterlife describe how the deceased is imagined to travel through the underworld during the first year after his or her death and then be reborn or further transferred into one of the numerous heavens or hells. These mythological and ritual texts contain vivid descriptions of the ghostly bodies and of the landscapes the deceased has to cross. The descriptions are linked to the liminal stage of the deceased during the first year after death, but also illustrate his or
her karman as well. In my paper I shall analyze how the notion of good and bad karman is translated into visualizations of bodily and environmental qualities.

**Xenia Zeiler:** Tantric and tantric influenced visual standardization: mainstream iconographies of fierce female deities

Godesses associated with danger, inauspiciousness and fierceness are an essential part of South Asian and especially Tantric pantheons, and despite highly diverse backgrounds they share certain iconographical symbols in their representations. For instance, rather general and visually straightforward death imaginary like cremation grounds or skulls, but also more specific and subtle attributes like the winnowing fan and accompanying animals like the crow are almost exclusively connected to deities with fierce and dark representations. This paper points out how and why certain visual attributes dominate the iconography of fierce goddesses and analyzes their highly symbolic potential. It also argues that they serve as standardized visual markings and as such are established, mainstream visual characteristics for dangerous or fierce goddesses across various textual and historical contexts in South Asia, including Tantric traditions.

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**Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change**

**Panel Chairs:** Omaima Abou-Bakr, Mulki Al-Sharmani

Focusing on the question of gender, this panel tackles the interrelated issues of canonization and change in Islamic interpretive tradition (i.e., exegesis, jurisprudence, science of hadith, etc.). The panel addresses the following questions: How were particular discourses on gender roles and rights formed and made hegemonic in this tradition? What alternative discourses can be identified both historically and in contemporary interpretive knowledge that is being produced by Muslim women scholars who are concerned with the question of gender justice and reform of religious knowledge? What are the hermeneutical principles and methodologies guiding these scholars? What are their contributions? What are their limitations and gaps and how can they be resolved? The overall aim of the panel is to explore how the question of methodological reform in Islamic interpretive tradition can be better tackled through critical analysis of the contributions of contemporary Muslim women scholars producing new interpretive knowledge.

**Nevin Reda:** Tafsir, tradition and methodological contestations: the case of polygamy

The classical Islamic exegetical tradition classifies interpretation into two distinct categories: knowledge-based and opinion-based. While knowledge-based
interpretations are themselves ranked into varying degrees of desirability, opinion-based interpretations are categorically rejected. Islamic feminists, not wishing to have their interpretations fall into the inferior, opinion-based category must therefore tackle the methodological basis of the patriarchal interpretations they challenge. This paper explores Ibn Taymiyya’s classical hermeneutics in conjunction with verse 4:3, which addresses polygamy. It proposes a new interpretation for this verse, showing how some of the methodological principles that Ibn Taymiyya so lauds are absent in traditionalist interpretations and how applying these principles will lead to very different exegetical results.

Yasmin Amin: Historical roots of gender justice: a reading in the Hadith and Asbab al Nuzul
The question of gender justice is not a new construct by Muslim feminists, but has a long tradition and was very much part of the discourse during the Prophet’s time. This paper addresses this discourse that raised questions about certain gender aspects in Islamic jurisprudence, rituals and even the language of the Qur’an as witnessed by various dialogues between Umm Salama and the Prophet. Her own questions, but also those of the Muslim women, through her, were addressed by the Prophet and sometimes even in the Qur’anic revelation. This discourse is partially preserved in the Islamic canon such as in the asbab nuzul al-Qur’an (reasons for revelation) genre, hadith, and jurisprudence. This paper explores some of these questions, showing how some of the concerns of gender justice were dealt with during the Prophet’s time and also in the Islamic exegetical tradition, grounding gender justice concerns in the historical tradition.

Hoda El Saadi: The canonization of Islamic jurisprudence and its implications for the gender question
Is law making based on sacred canons, foundational texts, or legal precedents? What relationship does law bear to social context and values? Comparing Muslim scholars’ debates with historical descriptions of women’s activities and visibility in the market and public space shows how over the centuries juristic arguments have often reacted to, rather than dictated, Muslim women’s behavior. Jurists rarely encouraged women’s activities in the public space and often deprecated them; however, sources of many periods and genres in the pre-modern Arab Islamic world demonstrate that women often had a significant presence in the public space in most regions. In this paper, through juxtaposition of legal and non-legal sources, I intend to explore the relationship between normative discourses and social practice with special attention being paid to the ways in which women’s practices and scholars’ legal constructs mutually influenced and informed each other.
Mulki Al-Sharmani: The ethics of hermeneutics in “Islamic feminism”
Contemporary Muslim feminist engagements with the Qur’an and Islamic interpretive tradition (often referred to as Islamic Feminism) have been criticized for: their hermeneutical approaches towards the Qur’an; their methods of deconstructing patriarchal interpretations and constructing alternative ones; their supposedly tenuous methodological linkages with the classical interpretive tradition; and their use of modern tools of textual analysis. This paper has two aims. First, we address some of the main methodological critiques against Islamic feminism. Second, we use our reflections on these critiques as a starting point for a larger inquiry that explores the relationship between ethics and Islamic feminist hermeneutics. Two broad questions we wish to investigate are: How can Quran-based ethical principles be identified and used to guide the interpretive processes of arriving at new readings and injunctions for egalitarian gender rights? What is the role of context (historically, politically, discursively) in the development of an ethical hermeneutics of Islamic feminism?

Islamisms

Douglas Pratt: Reactive co-radicalization: religious extremism as mutual discontent
An increasing and widespread atmosphere of mutual discontent and antipathy in respect to a religious “other” is arguably found today expressed by, or from within, various religious communities, as well as wider society whether officially secular or not. For instance, Islamic extremism provokes a reactionary extremism from parts, at least, of the non-Muslim world whilst, at the same time, Muslim extremism is frequently advocated in response to the perception of an aggressive and impositional non-Muslim world. A vicious circle of mutual extremism is at play. “Reactive co-radicalization”, I suggest, appropriately names this mutual rejection and exclusionary response that is currently evident in many parts of the globe. In this paper I focus on two European cases – the 2009 Swiss ban on the building of minarets, and the 2011 Norwegian massacre carried out by Anders Breivik – to explore and illustrate reactive co-radicalization as a hermeneutical perspective on religious extremism.

Etin Anwar: Peace education in Indonesia: resisting youth religious radicalism
My paper examines how Muslim and Christian communities, secular and civic organizations and the state deal with youth religious radicalism and how they educate about peace among youth of diverse social, religious, economic and political backgrounds in Indonesia. I will study efforts to resist the religious radi-
The efforts to eradicate youth religious radicalism vary from character building by the Asia Foundation, the promotion of peace in schools by Peacegen, interfaith schools by Interfaith Dialogue Institute, character education by the Maarif Institute, and the youth radicalization by LaKIP. In my paper, I propose to integrate the virtue of co-existence into a wholesome youth worldview and to consider it as a civic, religious and moral duty for youth and individuals to have. The inclusion of coexistence as character will hopefully bridge the transition youth needs to experience in strengthening their roles as peacemakers in Indonesia.

Innocent Oyibo: International fraternity? Interrogating the ideological nexus between adherents of Boko Haram, Salafis and Wahhabis

Is there any rationale to assume any inherent nexus between Boko Haram, Salafi-Jihadists and Wahhabis? This question is at the centre of this research paper. The subject matter of Boko Haram has been discussed variously in many academic publications. Some have argued that Boko Haram is politically motivated; others adduce religious expansionism of Islam, while other scholars suggest socio-political reasons for its emergence. This paper argues that all three factors must be considered holistically when discussing Boko Haram and its impact on Nigeria. However, it strongly supports the view that Boko Haram has a religious agenda, which consists in the Islamization of Nigeria and the establishment of the Islamic umma all over Nigeria or a section of it. This agenda had hitherto been nursed by Othman Dan Fodio. This paper argues therefore that the religious ideology of Boko Haram is strongly aligned with the ideologies of Salafis and Wahhabis, who in their struggle strive for the restoration of puritan Islam and the establishment of an Islamic State. Hence, Boko Haram is part and parcel of an international fraternity. Thus, in order to put an end to this insurgency, the ideology must be identified and tackled; its spread among the youth must be countered by requisite education and concerted effort of all and sundry.

ISSRNC/REDO – When Rocks and Plants are Persons: Ritual Innovation and a Reassessment of “Animism”

Panel Chair: Sarah Pike

This panel is a collaboration between the International Society for the Study of Religion, Nature and Culture and “Reassembling Democracy: Ritual As Cultural Resource,” an international research project. The panel will build on sessions about animism and ritual that Harvey, Seamone, Salomonsen and Pike participated in at the AAR Meeting in 2014 and will include ethnographic research in the United States, Canada, India and Norway. Our cases explore the dynamics
of animistic practices in both innovative and traditional contexts while critically evaluating the meaning of “animism,” a central category in the history of religions. Do pagan environmentalists, for instance, practice animism in different ways than Hindu pilgrims in India? Re-theorization of “animism” has encouraged scholars from many disciplines to reconsider ontological and epistemological issues. The panel will foreground questions of intersubjectivity, relationality and ritualization in the “new animism” debates and will explore their relation to issues of innovation and tradition.

**Sarah Pike:** Animism and biophilia in the rituals of radical environmentalists

The emotions that motivate radical environmentalists often develop through powerful, embodied experiences with non-human beings during childhood. These experiences involve the blurring of boundaries between human and tree bodies and the projection of human emotions onto forests. Various factors shape activists’ rituals, such as embodied memories of childhood, including speaking with and climbing in trees, and contemporary pagan beliefs in nature as sacred and animate, which borrow from traditional indigenous knowledges in the context of a new religious movement. Ritualized actions such as creating sacred space at forest action camps and sitting in trees with nooses around their necks both construct and reinforce earlier emotional and physical relationships with trees as sentient beings. This paper analyzes activists’ constructions of nature as animate and sacred in order to understand the ways in which bodily and emotional experiences of childhood shape adult ritual performances in the spiritually charged context of radical environmentalism.

**Graham Harvey:** Indigenous cultural events in an animate world

Riddu Riddu is an annual indigenous cultural festival organized by a Sami community in arctic Norway, attracting international performers and audiences. It could be conceived of as an aspect of efforts to reassert indigenous sovereignty and pride. Entertainment is an attraction of the festival but education and exploration of alternatives are also evident. The “new animism” provides one lens through which to reflect on aspects of the cultural curriculum of the festival. Based on ongoing fieldwork, this presentation considers expressions of indigenous knowledges that might be labeled “environmental” or “shamanic” but may be better understood as relational interactions between human and other-than-human persons. Examples might include greetings mediated by headline Maori performers between Oceanic mountains and rivers and those of the festival venue; workshops and seminars offered by “shamans” and other ritualists; and responses to wider regional acts (including the violence perpetrated in southern Norway in July 2011).
David L. Haberman: Ritualized means of negotiating the human-nonhuman boundary
I have been researching Hindu worshipful interaction with natural phenomena in India that are considered to be essential forms of divinity: sacred rivers, specifically the Yamuna; trees, specifically the pipal, neem and banyan; and mountains, specifically Mount Govardhan. Although there are distinctive features in the worship of these three phenomena, they also share the following: they employ strategies of personification in negotiating the boundary between these nonhuman phenomena and human worshipers. I am particularly interested in the devotional tendency to intentionally anthropomorphize the nonhuman as a way to cross this boundary to more powerfully honor and establish deeper connections with the nonhuman world. I will focus primarily on the ritual practices of worshipers of Mount Govardhan, who decorate stones from this sacred mountain considered to be living forms of divinity with eyes and other facial features, dress them, and sometimes add arms and legs, thereby creating a humanlike divine appearance.

Donna Seamone: Eco-agri-pilgrimage to the corn maze performance: an exercise of cross-species sociality?
This investigation engages the “New Animism,” a performance approach to ritual – especially efforts to account for active, agentic subjects – and eco-ethnography by focusing on a particular ritualized performance read here as a ritual assembly amongst humans and other-than-human persons. Ethnographic focus is on annual corn maze festivities on a family farm and farm market in Nova Scotia. Emerging as a small-scale effort five years ago, this corn-as-maze now draws hundreds of visitors per day. Farmers invent and perform acts of engagement and self-display. Urban dwellers act as pilgrims/tourists, seeking out rural experience of life-ways and food-ways. Corn, usually regarded as food, for either persons or animals, becomes agent and host to “eco-agri-pilgrims” who make the journey, meet, discover, visit the plants. How do these meetings create new cultural conditions for identity, habitation and community building? Or, what possibilities does this ritualized intersection/assemblage create amongst human and more-than-human persons?

Paul-François Tremlett: Response
J. Krishnamurti’s Apophatic Mysticism: Its Implications for Religion, Creative Insight, Spirituality, and Individuality

Panel Chair: Theodore Kneupper

J. Krishnamurti’s highly publicized break from Theosophy in 1929 inaugurated an influential body of teachings. He is a major exemplar of an individual agent of change. Although he made no claim to being a "scholar," his views raise serious questions and offer important perspectives for academic consideration. Is there anything distinctive about Krishnamurti’s approach? The panel will consider how his apophatic approach entails a “via negativa” (path of negation) to a direct encounter with absolute reality/truth. This is consistent with a number of schools of spirituality in Eastern and Western traditions, particularly that of Advaita Vedanta and Madhyamaka Buddhism. The particular papers will examine how this approach is central to Krishnamurti’s observations regarding the core meaning of apophasis (negation), its relevance to our understanding of religions and creativity, especially the meaning of “individuality” vis-a-vis institutionalized religion, and the relationship of his views to those of neo-Vedanta.

Hillary Rodrigues: Krishnamurti and the Neo-Advaita movement: an inquiry

The modern global spiritual movement termed Neo-Advaita is often critiqued by followers of traditional Advaita (non-duality) Vedanta. Neo-Advaita emphasizes attainment of a pivotal insight that purportedly liberates individuals from isolating notions about the self through the realization of a unified wholeness. Attainment of non-dual realization has a long tradition in Indian religious philosophies from the Upanisadic period, via Madhyamaka and Yogacara Buddhism to classical Vedanta as put forward by Gaudapada and Sankara. Neo-Advaita is distinctive because it typically negates the value of spiritual teachers and organized religiosity, including traditional practices such as devotionalism. While the sage Ramana Maharshi is often identified as its patriarch, in this paper I wish to problematize the neo-Advaita label and shall argue for the significant role played by the Indian-born religious teacher, Jiddu Krishnamurti. Krishnamurti’s unconventional teachings are extremely difficult to classify, leading their influence to be overlooked by scholars of this contemporary spiritual movement.

Theodore Kneupper: J. Krishnamurti’s critique of religion

We consider the three phases of J. Krishnamurti’s critique of (critical inquiry into) religion. Phase I focuses on psychological and social problems central to “actual” (institutionalized) religions, especially their concern with personal identity. This hinders participants from understanding truth and generates the negative consequences of fragmentation. Phase II focuses on what is called “true religion,” centering on recognizing the actuality of the mind’s fragmenta-
tion and its liberation therefrom, particularly a shift from personal/social identity to world/cosmic identity. Phase III fully develops II, focusing on “living meditation,” or the continuous gathering of attention to understand “what is.” This is the essence of “radical revolution,” involving the negation of limiting thought which discloses the sacred, leading to action directed by intelligence expressing creatively through love and ultimately the transformation of society. Finally we offer critical observations about these views, particularly in relation to our understanding of the meaning of “individual” vis-a-vis institutionalized religion.

Gopalakrishna Krishnamurthy: Krishnamurti’s view of attention as negation of thought
This paper will examine the notion of radical negation of the sort implied in the Zen tradition and Nagarjuna’s Madhyamaka Buddhist philosophy. It will begin by briefly sketching traditional philosophical notions of negation, which include the radical questioning of logical formalism, epistemic certitude, metaphysical ontology and ethical theory. However, by drawing substantially from implications within the philosophy of J. Krishnamurti, I will submit that the notions of negation analyzed in the afore-mentioned categories nevertheless remain within the domain of thought. Therefore, attempts to characterize radical negation (and other religious insights) through conventional means are intrinsically flawed, and radical negation eludes final characterization. Instead, radical negation’s value appears to lie in its function as a pointer to a particular notion of attention. And thus, while utterances about radical negation are often revelatory of profound religious insights, paradoxically, they are simultaneously illuminating and misleading.

Alastair Herron: Creative emptiness: absenting Jiddu Krishnamurti?
This paper critically contrasts the influential, contemporary religious teacher J. Krishnamurti’s teachings on “creative emptiness” to other religious and cultural apophatic perspectives. In particular, it shall investigate whether or not there is anything unique about Krishnamurti’s approach, which is centred on personal enquiry underpinned by choiceless awareness. Within traditional religious perspectives, apophasis is implicitly related to concomitant creative artistic expression evident for example in Daoist and Japanese Buddhist visual arts. One certainly can discern such religious apophatic features, related to artistic exploration and expression, in Krishnamurti’s notion and presentation of creative emptiness. However, I will suggest that Krishnamurti’s creative emptiness can move beyond traditional religious features of apophasis in that it encompasses or elicits a profound observational awareness. Creative emptiness presents questions manifest to resisting authority or interpretation, while sustaining a compassionately shared open-ended and potentially insightful enquiry.
Japanese Religions under Globalization

Panel Chair: Ugo Dessì

Despite the growing interest in religion under globalization, attempts to engage the interplay of Japanese religions and globalization have been unexpectedly few. The only monographs to date dealing with this subject are Cristina Rocha’s Zen in Brazil (University of Hawaii Press 2006) and Ugo Dessì’s Japanese Religions and Globalization (Routledge 2013). Most recently, a special issue of the Journal of Religion in Japan (Brill 2014) has been devoted to the same topic, but within the field of religious studies the inclination to reduce the globalization of Japanese religions to their expansion is still apparent, and there is often resistance to the application of contemporary globalization theories to concrete case studies. This panel intends to address these existing gaps with papers on Seichō-no-le in Brazil, the translation of western occultism in Japan, Sōka Gakkai and Zen in Cuba, and a theoretical perspective on Japanese religions and globalization in Japan and overseas.

Ioannis Gaitanidis: Translation and interpretation of Western occultism in contemporary Japan

Translation of religious texts has been a core component of the ways religions choose to react to globalized trends, and most research on this subject has focused on the cultural adaptations that become necessary in this process. However, cultural translations cannot happen overnight and it often takes several editions for core texts to be deemed appropriate by the receiving culture. Revised translations often also seek to renew local popular interest and in that case tend to differ greatly from original texts. This paper looks into two such cases. More precisely, the paper provides an analysis of consecutive Japanese translations of two popular texts of Western occultism that have been published in the last ten years in Japan – Eric Pearl’s The Reconnection (2001) and Stylianos Atteshilis’ Esoteric Teachings (1990) – and explains the degree to which translators seem to have been conscious of the ever changing occultural interests of contemporary Japanese audiences.

Girardo Rodriguez Plasencia: Japanese religions abroad as resources for representing other cultures: reflections on the case of Cuba

This paper explores the potentials of Japanese religions abroad, or elements of these, in providing symbolic resources for the representation of local particularisms in non-Japanese cultures. Focusing on the examples of Soka Gakkai International (SGI) and Zen in Cuba, some glocal forms and functions which these Japanese religious proposals have in the Caribbean island are discussed. Through cultural exchanges, SGI contributes to the incorporation of Cuban culture into global flows. The second instance turns to the work of a Cuban artist.
who introduces elements of Zen and “Oriental” spirituality in his painting, not only for artistic self-expression, but also for representing local natural images and national political symbols. In the multidirectional interactions involved in the globalization process, Japanese religious organizations abroad can cooperate with local institutions in the promotion of particularisms, while Japanese religious elements can be creatively appropriated for individual reinterpretations of local identities.

Cristina Rocha: Response

Japan’s Religious History

Alexandra Curvelo: Dialogues and misunderstandings in the Japanese Catholic Mission in the early modern age

One of the main features of the Catholic Mission in Japan since its very beginning in 1549 was the establishment of direct contacts between the European missionaries, the Japanese military and religious elites and the people, leading to distinct misunderstandings for both sides. These crossed dialogues, misinterpretations and misconstructions are known through factual episodes that had important impact on the way both the European and the Japanese reacted to each other in terms of strategies of power, communication, representations and ceremonials. Focusing on these responses, I aim at analyzing the process and the motifs that led to the expulsion by the Japanese authorities of the Religious Orders from Japan in 1614 and of the Portuguese presence in 1639 after some decades that presaged one of the most fruitful experiences within the scope of action of the Portuguese Patronage of the Orient (“Padroado Português do Oriente”).

Jin Jonghyun: The development of Japanese new religions in South Korea: a case of Tenrikyo

Tenrikyo is the first Japanese new religion that has expanded in South Korea. Due to a deep-rooted anti-Japanese sentiment informed by Japan’s prewar colonial rule, the religious group in this country has faced considerable difficulties in its efforts of propagation. In this paper, I will discuss the development of this religious group in South Korea by paying specific attention to the strategy of propagation it has adopted in this socio-cultural climate as well as the ways in which South Korean followers have sought to negotiate Japanese cultural elements in Tenrikyo in the course of pursuing their faith in the religious teaching.
Sentaro Tomizawa: Non-church movement and Emperor system in Meiji Japan
This paper aims to clarify distinguishing features of Emperor system in Meiji Japan. I focus in particular on the thought of Uchimura Kanzo (1861–1930), who was known as an advocate of the non-church movement which has been referred to as the transformation of Christianity in Japan. Meanwhile, Uchimura can be understood as a Christian who thoroughly devoted himself to the theology of Protestantism. In this sense, the non-church movement inherited from Protestantism a belief not in the Church, but in the Bible alone. In brief, we can recognize a coexistence of ambivalent factors in his thought and can understand them as representative of Christianity and the Emperor system sociologically. This feature can be perceived also in his soteriology. He believed in “predestination” but later this transformed and became akin to “universalism”. Through this change, I clarify the social and cultural influences the Emperor system had under which Uchimura Kanzo and the non-church movement developed.

Vladlena Fedianina: Shinto-Buddhist syncretism: the first work of historical philosophy in Japan
In Medieval Japan historical and political thoughts were developing in the framework of the religious complex today named Shinto-Buddhist syncretism. Authors of historical studies were trying to understand history, appealing to the willpower of supernatural beings that were in the foundations of world order. The historiosophical treatise “Gukanshou” (about 1221), written by Jien, the head of the Tendai school, is exceptional. Jien piloted using a system-rational way of interpreting history on the basis of traditional religious views. We analyze Jien’s concept of Japan’s historical development. The concept was a projection of values created by Japanese religious thinking. Building on works of European and Japanese scientists with our own textual studies of “Gukanshou” we examine how Jien put Japan into the world’s time-space context (Buddhist conception) and how he understood changes in forms of governance (based mostly on indigenous beliefs).

Journal Presentation “Die Zeitschrift für junge Religionswissenschaft” (ZjR)
Organizer: Stefan Schröder
The ZjR is an international academic online-journal in the field of the academic study of religions. The main aim of the journal is to provide a platform for today’s and tomorrow’s young scholars of the discipline as well as to promote challeng-
ing, maybe unorthodox, thought-provoking, new (and therefore: young) theories, methods, perspectives or ideas on religion and religions. It offers the opportunity to publish articles and book reviews to both undergraduates and postgraduates, who thereby become acquainted with the academic publication process. The ZjR is a fully peer reviewed academic journal and all articles are available open access under a Creative Commons license. Since 2006, thereby, the ZjR can be considered as a network and platform for the future of the discipline and its young researchers, ideas, theories and methods. For more information see: http://www.zjr-online.de/ – This open session will be a short presentation of the journal, our mission, as well as the review and editorial processes and provide information for both interested (younger) scholars as well as mentors and teachers, looking for academic platforms for their protégés. Please come and get in touch with us!

Participants: Anne Beutter, Moritz Klenk, Stefan Schröder

Journalism and Religion: Critical Terms in Public Discourse

Panel Chairs: Kerstin Radde-Antweiler, Xenia Zeiler
Academic concepts and terms concerning religion, so-called critical terms, are dynamically applied in public journalistic discussions and contexts. To demonstrate and discuss their public and journalistic use, comprehension, and development, this panel analyzes four case studies. To integrate a broad and comparative perspective, each term will be discussed on three levels, contrasting (1) emic and etic use, (2) different media genres, and (3) European and non-European discourses. After a short presentation of the concept of the panel we analyze the critical terms “authority” and “community”, linking each term to different case studies, before turning to critical terms secular and sacred.

Kerstin Radde-Antweiler: #Tagleforpope. The papal election as a marker for shifting authority constructions
In the last years, the Catholic Church has been increasingly addressed in various journalistic media worldwide. The papal election brought about heated discussions on the possible successor of Pope Benedict XVI. Especially in so-called Third World countries the press discussed the capability and efficiency of a Pope from countries with a growing Catholic population as the new religious authority. An example was the Philippine archbishop Tagle who was considered as an example for a “fresh”, “young” and “authentic” new leading figure. Dichotomies such as the “old European authority structure” with decreasing memberships versus “the authentic and charismatic leadership” in African or Asian countries were stressed – in European as well as in the non-European press cov-
verage. So the question arises: Can we observe a changing authority in the Catholic Church, as press coverage as well as millions of websites, twitter contributions etc. suggested? And who is responsible for such a change: the journalistic media?

Anna Neumaier: Community-building at Christian interactive web pages: strategies, outcomes and the users’ perceptions

Much has been written about online communities, often with a critical or skeptical attitude. In this paper, I will present some empirical findings about the emergence and perception of communities on Christian web pages. Based on research on religious websites from the German-speaking area, two different perspectives and kinds of data are considered: First, the news sections of those websites are explored, asking for possibilities and strategies of community-building in these journalistic works. Second, the users’ perspectives on and perceptions of the online community are taken into account: Drawing from qualitative interviews and a quantitative survey, findings regarding the relevance of religious online communities for Internet use as well as the modes of their realization will be presented. While it can be shown that online contexts have a particular potential for community-building, at the same time quite different kinds of communities take shape, ranging from traditional, parish-like types to the postmodern forms of translocal and fluid communities.

Anja-Maria Bassimir: Evangelical print publications as a forum for community-building in the 1970s

Early accounts of the reemergence of Evangelicalism often portrayed the movement as a monolithic bloc, while newer studies stressed the internal diversity and sometimes focused on one subgroup to the point of divorcing it from the larger movement. Neither approach does justice to the movement as a whole. Evangelicalism, indeed, is a puzzling phenomenon: Evangelicals can be found across a wide spectrum of Protestant denominations, non-denominational congregations, and para-church organizations. And yet, they are regarded as a uniform group and also try to represent themselves as a coherent community. Evangelical scholar George Marsden coined the term “card-carrying evangelicals” for those who choose “evangelical” as their primary identity over denominational lines. How, then, is it possible for diverse people to conceive of themselves as a community? During the 1970s, a vibrant Evangelical book and periodical market existed that was used by religious entrepreneurs as a forum and repository for their community-building activities. I argue that print-publications were one arena where Evangelicals struggled to define and prescribe what it meant to be evangelical.
Judith Stander: The Holy City and the Holy Family: sacred themes in German newsmagazines Stern and Spiegel
In the secular field, as in advertising or mass media, pictures and language referring to “sacredness” can often be found. They produce discourses that address and strongly influence the reader on an emotional level. Thus, this paper focuses on how issues concerning “sacredness” are linguistically and visually transformed in the mass media. For instance, in Germany’s largest magazines Stern and Spiegel the term “sacred” first appeared on the covers during the 2000s, for example in relation to Jerusalem or the Holy Scriptures. Which issues are further referred to as “sacred” and how are they received in the magazines? Based on the theoretical approaches of (image) linguistics, the term “sacred” as used on title pages and in selected articles will at first be described in order to answer the question how “sacred” issues are linguistically and visually presented in the secular media discourse.

Xenia Zeiler: “Displaced Hindu Gods”: press releases on the “trivialization” of Hindu deities in the USA
The understanding of what is “sacred” and needs protection from profaning or trivializing is obviously diverse, and especially in cases of severe dissent it is also negotiated in public journalistic contexts. For instance, Heidi Klum dressing up as the Hindu goddess Kali at a Halloween party or the deity Hanuman being included in a video game may result in press releases criticizing “displaced Hindu gods”. This paper discusses criticism of “trivialization” of Hindu deities in the USA made public through a specific journalistic genre, press releases. For this, it contextualizes and analyzes press releases by the Nevada based Universal Society of Hinduism which refer to the group’s understanding of how Hindu deities should be held sacred, and to their accused profaning in diasporic contexts.

Tim Karis: Secular voices on air? Western debates on religion, secularism and Public Service Broadcasting
Regulatory frameworks of public service broadcasters (PSBs) across Europe are full of references to religions. In Germany, for example, the Catholic and Protestant churches as well as the Jewish communities are legally provided with air time on PSB television and radio. In times of increasing religious diversity as well as growing secularization, criticisms of such regulation is spreading as many consider it to run counter to the principle of separation of state and religion. Others argue that existing privileges for religions should be extended to secular groups who have hitherto often been excluded from direct access to PSBs either by law or by common practice. In this paper, recent examples of such debates from the German, British and Dutch contexts are presented. As it is argued, an analysis of such debates reveals how different and often ambigu-
ous notions of religion, secularity and the public space are competing in Western discourse.

**Johanna Buss:** Debates of secularism in Nepali papers and blogs

Nepal is currently undergoing a substantial political change after it was declared a secular republic. The new Nepali state, which formerly proudly presented itself as the only existing Hindu kingdom, has now to cope with the challenge to act as a secular state and establish regulations. The public debate about secularism focuses mainly on questions of national identity and the inclusion of different ethnic, linguistic and religious groups. Moreover it is strongly influenced by events where old and new understandings of the stately functions and responsibilities collide, such as the curious situation of Maoist ministers replacing the former king in Hindu state rituals. In my paper I will analyze the debate about the concept and restructuring of the Nepali state as secular in the main print media between the two elections of the constituent assembly in 2008 and 2013.

**Karma Tuners: Historical Transformations of Envisioning the Future in Buddhist Traditions**

**Panel Chair: Esther-Maria Guggenmos**

This panel emerged from joint research trajectories at the Research Consortium in Erlangen (Germany) that deal with “Fate, Freedom, and Prognostication” (see: www.ikgf.uni-erlangen.de). Chinese, Tibetan, as well as Theravada Buddhist traditions explored and established distinct ways of coping with personal and shared futures. We intend to shed light on single historical transformations and innovations across Buddhist traditions. Caring for one’s karma through sūtra recitation and, in consequence, bettering one’s outlook upon future liberation is discussed in the context of Tibetan Buddhism (Scheuermann). The Chinese Buddhist tradition developed concepts of time in which future Buddhist liberation is endangered by the age of the degenerate dharma, in which divinatory tools receive legitimation as appropriate for freeing adherents from dwelling in “the web of doubts” (Guggenmos). At the end of the nineteenth century, this perception of future decline is met by Burmese Buddhist reformatory efforts through a new focus on meditation techniques (Nehring). The last contribution leads us to the popular Buddhist tradition of Zhaijiao (“Vegetarian Sects”) in late imperial China and discusses how sectarianors envisioned alternative readings of Buddhist practice that, in many respects, anticipate the so-called “modern Buddhisms” (Broy).
**Rolf Scheuermann:** Purifying Karma by reciting sūtras? A Tibetan perspective

The Tibetan Buddhist tradition is particularly rich in practices dedicated to purifying one’s karma, that aim at both bettering this and future lifetimes as well as improving one’s development towards Buddhahood. A popular one from among these methods is the recitation of sūtras. This paper questions whether it is sufficient merely to recite texts in order to make these practices successful or if there are further aspects that need to be incorporated, thereby aiming at producing a better understanding of the underlying mechanisms and concepts. The study focuses on a hitherto little-researched section of the 'Phags pa rtogs pa chen po yongs su rgyas pa'i mdo, which only partially survived in its Tibetan translation within the Tibetan canon, and seems to have been instrumentalized by the influential Indian master, Atiśa Dipaṃkāra Śrijñāna (980 – 1054), to propagate the Bodhisattva-conduct in Tibet.

**Esther-Maria Guggenmos:** Tracing the concept of “dispelling the web of doubts” in the Chinese Buddhist tradition

This paper takes its start from the observation that the argument to “dispel the web of doubts” (jueyi) is repeatedly occurring as a legitimatory argument to justify divinatory practices in the Chinese Buddhist tradition. Firstly, the term is located in its cultural context and traced back to classical Chinese sources such as the passage from the oft-quoted Zuozhuan: “One is divining in order to dispel doubts. If one has no doubts, why should one divine?” (Zuozhuan, Huangong, eleventh year). Secondly, the term is identified in the context of Chinese Buddhist sources and analyzed in the context of time concepts that envision the future as the age of the degenerate dharma. Thirdly, it is shown how the idea of “dispelling one’s doubts” functions as a legitimatory bridge to connect divinatory interests with Buddhist concepts of future and respective practices.

**Andreas Nehring:** Prognoses of decline – coping with the future: reforms in nineteenth century Theravada Buddhism in Myanmar

Since the early twentieth century, mindfulness has become gradually accepted as a philosophical concept or meditation exercise in the west to such an extent that, without any exaggeration, it can now be called the most popular buzzword when it comes to the education of consciousness. How this modern phenomenon occurred is, however, only explored to a certain extent. This paper analyzes how Vipassanā-meditation first spread among laypeople in Myanmar. In Burma, Buddhist modernization, associated with the introduction of the meditation of laypeople, is to be considered as a collective expression of a new awareness of the “fear of influence” and of new strategies for coping with contingencies. Predictions that Buddhism would decline, which had become virulent under colonialism, facilitated the establishment of meditation practice as a mass movement.
in Myanmar which was then transferred to other countries of South Asia and finally to the west at the beginning of the twentieth century.

**Nikolas Broy:** Modern Buddhism without Modernity: the case of Zhaijiao (“Vegetarian Sects”) in late imperial China
This paper takes up the evolution of religious practice among the popular Buddhist tradition of Zhaijiao (“Vegetarian Sects”) in late imperial China. It will discuss how and why sectarians in sixteenth and seventeenth-century southern China envisioned an alternative to the conventional readings offered by monastic Buddhism. Their iconoclastic and ritual-critical program helped to create a consequent inner-worldly “religious conduct of life” (Weber) that rejected traditional practices of coping with one’s future. Furthermore, this interpretation is characterized by the rejection of various other popular habits, such as the consumption of meat, smoking, or gambling. Only by observing this rigid “inner-worldly asceticism” prescribed by the sect can salvation be attained. I will show that this “fundamentalist” approach to Buddhism, which came into being well before the arrival of Western modernity, may very well be considered an original Asian contribution to what has been variously labeled “modern”, “Protestant”, or “Humanistic Buddhism”.

**Kingship and Religion in the Modern World**

**Panel Chair: Michiaki Okuyama**
Studies of king, kingship, and kingdom tend to be seen as part of history or anthropology, rather than contemporary religious studies, especially when one takes for granted the secularization of modern society. Some modern democratic countries, however, have maintained the status of king or queen under their own particular conditions, as illustrated by Northern or Western Europe or by Asian countries, and in some cases the relations between kingship and religion have provoked debate. The notion of king, kingship, and kingdom can therefore be looked at from the contemporary perspective of religious studies. This panel will present four case studies, taking up the historical or contemporary situations of Japan, Thailand, Russia, and Norway, to consider in comparison the relationship between kingship and religion, and to rethink the relationship between religion, state, and politics in the so-called post-secular modern society.

**Michiaki Okuyama:** Religious dimensions of the Japanese imperial system in the post-secular society
A Japanese version of kingship, usually called the imperial system, has sometimes been characterized as lineally hereditary from time immemorial. The system contains the architectural space and ritual performance of the emperor,
which were both manufactured anew in the late nineteenth century. This newly constructed imperial system functioned at the core of the modern Japanese religious polity until Japan's defeat in WWII. After the war, the imperial system changed into a so-called symbolic polity, under a newly introduced democratic regime. The public side of the contemporary imperial system has functioned in a secularized way under the postwar Japanese constitution that prescribes the separation of religion and the state. The private side of the imperial system, however, has maintained and possibly strengthened its ritual connotation. A question addressed in this paper is what the religious meaning of the Japanese emperor has been, particularly in the postwar secularized society.

Hidetake Yano: The religious nature of the king in modern Thailand
Since the Thai kingdom's rise in the early thirteenth century, the Kingship of Thailand has established a close relationship with religion, especially with Theravada Buddhism. The King has supported the Sangha organization and the dissemination of Dharma. Furthermore, the King has been obligated, during this time, to govern the Thai Kingdom based on the ethical codes of Dharma to ensure social order and give his reign legitimacy. Sometimes, the King has been worshipped as a preeminent sacred person related to Hindu deities. In modernizing Thailand, since the mid-nineteenth century, Thai Buddhism has adjusted its teachings and organization, and the word “religion” has been conceptualized as a result of this transformation. In 1932, the monarch's rule changed from absolute to constitutional. This paper addresses transition in the religious nature of the King within the transformation of Thai society in terms of morality and social order.

Anne Stensvold, Erik Thorstensen: How to make sense of a constitutional monarchy
During the memorial service held in Oslo cathedral after the massacre at Utøya on July 22, 2011, the Norwegian king had no ceremonial role to play, but sat crying silently amongst the crowd. Evidently, the Norwegian monarchy is secularized – like the rest of society. Present-day constitutional monarchy in Norway has evolved from absolute monarchy (1660) with the king as sole head of church and state. Interestingly, there is one constant: “The king’s person is holy.” Even the constitutional reform of 2012 which removed the king as head of the national church, kept the formulation unchanged. The present king, however, insisted on adding a clause which dictates that the ruling monarch shall be a member of the Norwegian church, thereby redefining what used to be a formal relationship by turning it into a personal one. But even if the monarchy has been stripped of its religious role, does it mean that it has lost its religious function? But what is the meaning of a king who is like everybody else? This paper attempts to address these questions.
Leaving, Losing and Switching Religion: Disruptive Dynamics of Past and Present

Panel Chair: Teemu T. Mantsinen
This panel addresses questions about apostasy and processes of leaving, losing and switching religion and religious faith in both past and present times. People construct their identities from the wide range of alternatives now available. This is partly due to an increased global migration and a new mediatization of religion that has changed the landscapes of religion globally. In our research projects we analyze how people construct new religious, non-religious, and ethnic identities by leaving or switching religion. Also we focus on dogmatic texts that could be related to the challenge of deconversion. Followers of a religion might question social stories and individual identities in new circumstances, time and locations. The aim of this panel is: (1) to examine theoretical perspectives on the dynamics and processes of leaving and switching religion; (2) to pose questions about the causes, processes, and the social responses to apostasy, to the disruption of past and present.

Teemu T. Mantsinen: Leaving family religion: apostasy from Pentecostalism in Finland
In this paper I will present my research on Finnish Pentecostals leaving their family tradition, and analyze the social aspect of this deconversion. I will approach the subject from the theoretical perspectives of social and psychological contract and embodied cognition. My interviewees all share an experience of disruption between social story and personal experience. This disruption may be a feeling of hypocrisy, unwanted control, loss of plausibility, or other experiences of interference in the balance between traditional and personal life. If there are no sufficient compensating aspects in their religion and social life to balance the negative experiences, the contract is broken. The aim of this paper is to present a theoretical explanation why socialized members of a religious community leave their tradition, Pentecostalism. Furthermore I will discuss if the explanatory model can be applied to the other religions addressed in this panel.

Daniel Enstedt: Leaving Islam in contemporary Sweden
This paper will address issues concerning religious apostasy, deconversion and disaffiliation in present-day Sweden in relation to Islam. The aim is to outline new theoretical perspectives that enable a better understanding of the religious change that leaving religion is, or can be, a part of. My critique of the dominant trends in the contemporary research on leaving religion shares some of Linda Woodhead’s sociologically informed discussion of the shortcomings of the prevailing concepts of religiosity in religious studies. Instead of understanding religion as a mind-set, cognitive script or a world-view, that many previous studies
have done, Woodhead highlights other concepts of religion (i.e., religion as culture, identity, relationship, practice, and power). I will take these aspects into account when discussing leaving Islam in present-day Sweden. Besides theoretical evaluations and considerations on apostasy, deconversion and disaffiliation this paper will also discuss empirical material in relation to Muslim communities in contemporary Sweden.

Göran Larsson: “They turned apostate as renegades after you left”: the problem of apostasy in the hadith-literature

The first aim of my paper is to give an overview to how the problems of apostasy, apostates and renegades are discussed and addressed in the hadith-literature: to be more specific, in the collection of Bukhari. The overview will give a picture of the frequency of how often the question of apostasy and people leaving Islam is in focus in Bukhari’s collection. Which Arabic terms are used, and in which contexts are apostasy, apostates and renegades discussed? The second aim is to tentatively discuss and analyze why the question of apostasy is of such an importance in the hadith-literature. Even though this paper is focused on historical aspects and classical texts it is clear that the question of apostasy is still a relevant topic in Muslim discourses.

David Belfon: Leavetaking among Toronto’s Hasidic Jews: the role of narratively constituted identity change

My project examines leavetakers from Hasidic Judaism in Toronto, persons who have ceased altogether or substantially lessened the degree to which they perform the normative modes of religiosity expected of them. Many exiters leave alone, and experience various social and practical difficulties adjusting to the non-Hasidic world, facing a complex system of adjustment during their transition to new lifestyles among the general population and apart from that which had been familiar. A new leavetaker generally has limited exposure to mainstream Canadian culture and possesses a consequently narrow social and secular educational toolkit. Questions of identity and narrative are central, as readily available scripts with which leavetakers may tell their stories are scarcely available. I explore the narration of loss of faith, and how one negotiates self-expression and identity formation as a leavetaker, especially regarding leavetakers’ self-perception (and their communication to others) of their religious identities before, during and after leaving.
Lived Ancient Religion

Panel Chair: Jörg Rüpke

The concept of “lived religion” had been developed in a book published in 2008 by Meredith McGuire, in order to describe and analyze contemporary religion, even if the term has been coined earlier, in particular in the context of practical theology. It is the attempt of the panel to employ this concept within the field of ancient religion. “Lived religion” does not ask how individuals replicate a set of religious practices and beliefs preconfigured by an institutionalized official religion within their biography – or, conversely, opt out of adhering to a tradition. Instead, “lived religion” focuses on the actual everyday experience, on practices, expressions, and interactions that could be related to “religion”. Such “religion” is understood as a spectrum of experiences, actions, and beliefs and communications hinging on human communication with super-human or even transcendent agent(s), for the ancient Mediterranean usually conceptualized as “gods”. Ritualization and elaborate forms of representation are called upon for the success of communication with these addressees, a communication which, at the same time, implies the forging or – at times – rejection of human alliances.

Rubina Raja: Lived ancient religion and archaeology

Studying religion through an approach taking a “lived ancient religion” perspective, where focus is on the lived experience of the individual, has taken center stage within archaeological research projects connected with the Lived Ancient Religion project based at Erfurt University. Within this framework among other things the study of priestly representations in the Roman Near East has been a focus. Such representations are known from a variety of media, including public and private monuments, as well as the funerary sphere, which in many cases was a sphere bordering the public as well as the private sphere. Through a study of such representations within their societal, hereunder also local religious, contexts, we might learn about the individual priest who was represented and through a comparison of the material across these spheres it becomes clear that imagery and depictions were adjusted according to the situation and the presumed viewer; priests in action performing rituals in visual representations are more common in the public sphere, depicted on public monuments and showing the experience of lived religion, whereas in the funerary sphere emphasis was put on depictions of the priestly office itself. This paper will discuss examples of such representations within a lived ancient religion framework.

Jörg Rüpke: Lived religion and the history of the Roman Empire

This paper presents a program of research on ancient religion that draws on the concept of “lived religion”. For antiquity, we use the term to denote an approach which focuses on the individual appropriation of traditions and embodiment, re-
religious experiences and communication on religion in different social spaces and the interaction of different levels facilitated by religious specialists. Combining the starting point of individual religious agency with research on religion and empire, that is the largest aggregate of the period, such an approach offers a basis for a review of the history of religion in the Roman imperial period. The paper offers a series of hypotheses, which might guide further research.

Christopher Smith: Lived ancient religion and archaic religious practice
This paper will reflect on the relationship between ideas of “lived ancient religion” and archaic practice as we see it in archaeology. What new insights does LAR bring to the practice of prehistorians, and how might this affect our understanding of the evolution of Roman religion? How do we fit politics into this conception of ritual activity? The paper will focus on some relatively new material from the city of Rome and central Italy.

Looking at Change: Perspectives on Mapping and Measuring Religion in Local, Regional and National Settings

Panel Chair: Marie Vejrup Nielsen, Marianne Qvortrup Fibiger
The session will include papers from members of the international CARD-network (Critical Analysis of Religious Diversity) and representatives of the Danish Pluralism Study-research group. The panel will in two sessions examine the issue of how we study change and continuity in contemporary religion through projects that map religion through quantitative and/or qualitative approaches in relation to a specific city, region or nation. What is the role of understanding religion and/or religions when we examine change? How does Hinduism change in a Northern European context? How does Christianity transform in response to modern, western consumer society? And what are the challenges to our concepts of religion when boundaries between religion and wellness-cultures become blurred? How can we examine the question of religious diversity from a scholarly perspective? We are interested in perspectives on both theoretical and methodological dimensions of mapping projects.

Andrew Dawson: Religious diversity and the shifting sands of political prioritization: reflections on the UK context
This paper examines religious diversity in the UK by relating organizational developments on the ground with overarching changes in political prioritization. The paper identifies four key components which influence typically late-modern socio-political engagements with religious diversity. Two of these components, societal diversification and universal rights, form a general backdrop to such engagements; while the other two are specific state emphases respectively compris-
Marie Vejrup Nielsen: Mapping motivations: new activities and old churches
This paper examines one case of a historical church responding to societal changes and thereby focuses on how historical church religion is changing in a contemporary setting. The paper will present a study of the motivations of the participants in new church activities in light of current theories of individualization, patterns of consumption of religious activities, and religious socialization. This will enable a discussion of the motivations of both the organizers and the participants in the activity in light of questions of how institutional religion is being transformed in this context. Through the last ten years new initiatives have emerged in the Evangelical Lutheran Church in Denmark (Folkekirken), such as baby hymn singing. The paper will present the development of this specific initiative in a process from a bottom-up activity in the hands of music professionals to a top-down activity in the hands of pastors or other church professionals.

Lene Kühle: CARD: A critical analysis of religious diversity
The use of the concept of religious diversity is booming. Yet, the potential and consequences of this new interest in religious diversity remain under-considered and under-developed. In 2012, the Danish Council for Independent Research provided funding for the Critical Analysis of Religious Diversity Network (CARD network). The goal of the network was to bring together scholars with expertise within specific areas to develop new approaches for studying the emerging field of religious diversity. The aim of this paper is to present the work which has taken place within this network with particular emphasis on how to map, critically analyze, and constructively improve the currently disparate scholarly field.

Kimmo Ketola: Mapping religious communities: what can local studies of organizational change tell us about contemporary religiosity?
In most Western countries, the religious field has diversified considerably in recent decades due to immigration and also due to new forms of spirituality. The nature and impact of this change is nevertheless not so easy to characterize in
clear and unambiguous terms, as different forms of measurement often yield quite different results. The measures that can be used include (1) formal adherence to religious organizations, (2) participation rates in religious activities, (3) quantity and nature of religious organizations, (4) quantity and nature of religious places of worship/gathering, and (5) survey measures of religious self-identification and beliefs. This paper will focus especially on the picture that emerges from mapping religious organizations and places of gathering in a particular locality and it examines how such studies can complement other indicators concerning contemporary religious change.

Marianne Qvortrup Fibiger: What are we actually mapping and measuring when looking at religion in a contemporary context?
In our quest for mapping and measuring religion in contemporary time, we are – once again – confronted with the basic problem within religious studies: What are we actually looking for? Are we using the right point of departure when categorizing and measuring? Are we using the right etymology? Do we address the right questions both to ourselves and to the ones we are categorizing? How much religion, and according to whom, is needed before being taken into account?
With examples from our experiences of mapping religion and spirituality in the municipality of Aarhus, Denmark – in 2003 and again in 2013 – and also with a critical analysis of the questions asked in the on-going European value survey, this paper invites discussion of how to measure religion in contemporary time.

Lars Ahlin: Religion or “feel good”?
A precondition for studying religious change/continuity in any religious mapping project is the validity of the investigations. The essential question is therefore whether we actually study what we are supposed to be studying? Do we study religions and adherents to religions? Today it is possible to find techniques on offer almost everywhere with their origins either in Buddhism or in Hinduism, e.g. meditation, yoga and mindfulness. Are all the providers of these techniques to be considered religious groups and all attending the offered courses considered to be members of a religious group, either Buddhist or Hindu? Or are other needs than religious at stake when attending such a course? This issue will primarily be discussed on the basis of experiences from investigations made in Aarhus, Denmark.
Looking Back into Religious Futures: Dynamics of Resilience and Mutation in African Religionscapes

Panel Chair: Afe Adogame
The historical and cultural significance of African religious traditions can be partly discerned in their dynamism, plurality and multivocality in Africa and the African diaspora. Religious vitality and revitalization are very pronounced, just as African religiosities negotiate resilience, transformation and change in a quickly globalizing era. The internationalization of African religions and spiritualities therefore opens new challenges about their nature, scope and identity: issues of terminology, originality, and authenticity; but also renewed contestations of resilience, continuity and change between local/global contexts. This panel interrogates how the sustained mutual encounter, influence and interaction between indigenous and exogenous religions including Christianity, Islam, eastern and western-related spiritualities that characterize Africa's religious landscape, continue to (re)produce old and new religious constellations. The panel will also explore how and to what extent the global dimension of African religions and spiritualities, introduced to new geo-cultural contexts through migration and media technologies, is manifesting in varied forms.

Ignatius Swart: Making a contribution? Africa and African scholarship in the new debate on religion and development
In the broad field of development studies, new conceptual spaces are opening to advance a sociological debate about the potential and actual significance of religion and religious actors in realizing the ideals of development. Against the backdrop of this identification and my own interest in exploring the theoretical and conceptual relevance of the newly flourishing scholarly debate on religion and development for my own South African and African context, in this paper my aim will be to more closely examine how and to what extent a focus pertinent to the African continent and its multiple societies features in and is making a contribution to the larger debate. In particular, through an exploration of the existing literature and in view of my overall aim I will address questions about: (1) actual authorship (in the light of the current domination of the overall debate by scholarship from the global North); (2) pertinent themes, concerns and approaches that are emerging from the African contribution to the debate; (3) the way and extent to which such themes, concerns and approaches are related to key issues and themes in the broader religion and development debate; and (4) the way in which such themes, concerns and approaches are in turn acknowledged in selected key contributions in the broader debate.
Danoye Oguntola Laguda: Interrogating the dynamic nature of African religion in the age of globalization
The pristine African traditional religion seems to have witnessed various evolutionary trends due to globalization. In this paper we seek to argue that the pristine African traditional religion that was handed down from one generation to the next is no longer “visible” on the continent and even in African diasporas in this era of globalization wherein adherents as well as the leadership of the religion are now more interested in economic gains at the expense of the spiritualities that are the basic focus of the pristine African traditional religion. Further we seek to demonstrate, using both historical and analytic methods, that globalization as well as the influx of “foreign” religions into the African continent are twin factors that destroyed the pristine fabric of the religion.

Bettina E. Schmidt: African religionscape in Brazil: A discussion of the dynamics of resilience and mutation of Africa in Brazil
Religious vitality and resilience are clearly recognizable when looking at the Brazilian religious landscape. However, the question who represents Africa in Brazil highlights a complex and dynamic situation. On one side we have a range of religious traditions such as Candomblé, Xangó and Tambor da Minha that are often combined under labels such as the African Matrix. For a long time they were portrayed as the true African heritage in Brazil. But this view overlooks that Brazilians of non-African descent have been involved in these religions for at least a century. The globalization of African spirituality has only accelerated this development. On the other side we find a growing number of Evangelical churches which recruit mainly in socially deprived areas and claim to represent the black voice in Brazil, the Afro-Brazilian population today. In this paper I look at the challenges that arise from this complex landscape. I argue that Candomblé and the other religious traditions offer the ritualistic continuity to Africa. They embody in their rituals Africa’s past, present and future. However, these rituals are not limited to a racial group, but open to Brazilians of all colors while Evangelical churches become indeed the new voice of Afro-Brazilian people.

Babatunde Adedibu: Can a leopard change its skin? Space contestation, creativity and ritualization of African Pentecostal-led churches in London
The emergence and proliferation of African Pentecostalism in the urban cities across Britain and North America attest to the role of religion in migration. In spite of their religious subscriptions, African Pentecostals also travel with their socio-cultural values to the West. This has resulted in the emergence of Christianities that are reflective of African cosmologies. In light of the migration experiences of members of these churches, a great deal of space contestation, creativity and repackaging of religious ideals have evolved in the diaspora. However, the fluidity of religious practices amongst these churches in diaspora
has generated questions on the extent of the contextualization of their religious creativity and ritualization in a new cultural frontier. This paper aims to make use of ethnographical research methodology to explore issues of space contestation amongst African Pentecostal-led churches in London, and their creativity and ritualization when introduced to new cultural frontiers through migration and media technologies, manifesting in various expressions.

Corey Williams: Interreligious encounter as innovation: the case of the Ogbonoso Society of Chrislam
Nigeria is among a handful of countries in which no single religious tradition commands a dominant majority. Its unique multi-religious composition includes not only the largest Muslim and largest Christian population among African countries, but also an important substructure of African Indigenous religions that, while routinely obscured in quantitative surveys, continues to play a disproportionate role in Nigerian culture and society. Within this milieu, sustained interreligious encounters are inevitable and although not without tension, often reveal the heterogeneous quality and mutability of religious communities and traditions – at times even resulting in innovative forms and movements. This paper will consider this latter phenomenon with an exploration of a new group in Nigeria known as the Ogbonoso Society of Chrislam (OSC). Born out of a dynamic appropriation, conflation, and reinterpretation of Christian, Muslim, and indigenous Yorùbá traditions, OSC’s existence confronts the essentializing of religious traditions and the limitations of discrete religious typologies.

Ngozi Emeka-Nwobia: Religious rhetoric in Nigerian presidential discourses: a study of two Presidential inaugural speeches
This work examines how Nigerian presidents Goodluck Jonathan (incumbent) and Shehu (Aliyu Usman) Shagari utilized religious rhetoric in their presidential inaugural speeches. Working within the framework of critical stylistic and critical discourse analysis the work seeks to address the following questions: In what way does language function in the performance/expression of religious rhetoric? To what extent does religious belief influence one’s acceptance in the society? In what ways did President Goodluck Jonathan (a Christian) and Shehu Shagari (a Muslim) utilize religious rhetoric to achieve their political goals? The data were purposively selected from selected newspapers and internet sources and were analyzed descriptively. The study situates language as a tool for expression and performance of religious acts, and also a veritable tool used by politicians as well as other religious fundamentalists to manipulate the minds of the adherents into taking a similar stand with them.
**Benson Igboin:** Aid and corruption in gay discourse: the resilience of African culture in a globalized world

The tensions created by the pressure from the West on African governments and the resistance from the latter to anti-gay law across Africa except in South Africa provide a serious philosophical discourse on African culture. The positions are clear: while the West conceives homosexuality as a human phenomenon which is not peculiar to them alone, Africa posits that it is not part of its cultural phenomenon. Thus, African nations outlaw it, an action that brings forth threats of withdrawal or denial of aid. This political strategy has been suggested to be an attempt to corrupt African culture, which has largely been unsuccessful. This cultural resistance/resilience challenges the omnibus conception that globalization has conquered every other culture, and even religion, other than the West’s. This staunch display of resilience, it is argued, should be viewed as a challenge to, and further basis for, the reconstruction of globalization.

**Grace Adasi:** Redefining gender roles in the Presbyterian Church of Ghana

Among Ghanaian communities roles are assigned based on gender disparities and decision making positions are centered on socio-cultural considerations. The under-representation of women who are playing contemporary roles has created a gender gap that exists not only in the PCG but in many areas of the workplaces in Ghana. In the PCG, women were fully ordained in 1979 after resistance against their ordination; yet, they were not assigned to congregations as leaders. The very issues raised against their ordination have become roadblocks to their role performance. It is discovered in the field that women do not get access to some of the top hierarchical positions at the PCG like the clerk and the moderator of the General Assembly. The paper argues for a re-examination of criteria for assigning roles in our contemporary institutions rather than limiting to gender differences.

**Making Sense out of Individual Crisis: Votive Offerings and Narratives**

**Panel Chair: Antón Alvar Nuño**

This panel will focus on the importance of social and institutional mediation in the transfer of individual experience (i.e., a concrete personal event that needs an account) to a collective narrative that is shared and fixed through pre-established cultural codes. The study case for this panel will be the use of votive offerings in the Mediterranean Basin from the Graeco-Roman period to modern times. Institutional behavior guarantees coherence when individuals have to cope with the infinite variety of personal daily events. Individual experience
that may seem extraordinary, unexpected or unusual can be translated and classified into collectively shared narratives. Social pressure plays a determinant rôle in the negotiation of such narratives that make sense out of individual experience, especially in crisis situations, and stimulates the personal choice of institutionalized dispositives such as votive offerings. In order to encourage comparative methodology, the participants will present as study cases: (1) a new analysis of the so-called orphic tablets; (2) the change of collective patterns of behavior regarding votive offerings in the Sanctuary of Athena in Roman Athens; and (3) fresh ethnographic evidence with regard to votive offerings in the modern sanctuary of Saint Matthew in Gargano (Apulia, Italy).

**Paolo Scarpi:** From the expectation of beatitude to the research of immortality: reflections on the so-called “Orphic Tablets”

A limited number of thin, gold-leaf tablets from Ancient Greek tombs of Crete and Thessaly have long been ascribed to the Orphic tradition – they are the so-called Orphic gold leaves or Orphic gold tablets. These documents have a funerary character and come from all areas on the fringes of the Greek world, almost defining its borders. The tablets are engraved with formulas – sometimes instructions – guiding the deceased on the journey to the underworld. The texts are not consistent with each other in that in some groups we report the expectation for a destiny of beatitude in the afterlife; in others the overcoming of death through “rebirth”; yet in others, the promise of deification or the deification itself.

**Elena Muñiz Grijalvo:** Votive offerings as a way to approach religious change

Based on the central idea of the panel – that personal experience is socially mediated, both when being experienced and when put into words –, this paper will focus on votives in ancient Greece. To make sense out of personal experience, one needs to assume that it partly deals with common human feelings, but also partly with the general framework of meaning in which that personal experience was embedded. My aim will be to study Greek votives from a historical perspective, in an attempt to show how changes in votives (in their frequency, in the type of gods who received them etc.) may be related to changes in the more general religious framework. Within the panel, this study will try to provide a case study against the all too frequent definition of religious feelings as universal.

**Chiara Cremonesi:** Crisis, narratives and sacred spaces: the votive tablets of Saint Matthew’s Sanctuary (Gargano, Apulia) as a case study

During the twentieth century the reflection on the sacred and on sacred space has been in many ways a reflection on: being human; what it took in certain historical moments to make some places denser than others; making those places
capable of tying lives back together; proposing new beginnings or on the contrary destroying them; questioning and challenging relational systems. The sanctuaries of Gargano constitute an extraordinary example of a sacred network as the possible horizon for building relational systems producing individual and collective identities. Here, we focus especially on Saint Matthew’s sanctuary and its collection of votive tablets (nineteenth to twentieth centuries) as a case study from an historical-religious perspective. Indeed, they provide exceptional glimpses into the lives of individuals and communities, showing the role of religious dispositives in tempering the impact force of the crises that the individual periodically experiences, as an entity taking decisions and making choices.

Laura Carnevale: Pilgrims, sanctuaries, objects: the case-study of St. Matthew’s sanctuary
A sanctuary is a sacred place where the memory of a persistent past is celebrated, often linked with specific objects of veneration, such as relics. This memory, as an identity feature of the sanctuary, is preserved, narrated, sometimes reshaped – in a word, mediated – by the pilgrims. Travelling to/from a single sanctuary, in fact, pilgrims carry not only “material” luggage but also “ideal” luggage: they mediate cultural, historical, social and economical stimuli. A dynamic relationship can be thus established between pilgrims’ itineraries (territory), narratives (hagiographical legends, accounts of pilgrimage), sacred objects and the history of the sanctuaries. Many of the above-mentioned patterns are recognizable in the case-study of the famous St. Matthew’s sanctuary in Gargano (Apulia), a former Benedictine abbey located on the Southern branch of the Via Francigena where, since the sixteenth century, “St. Matthew’s molar tooth” has been worshipped by pilgrims.

Mapping Islamic Proselytism (Da’wah) in National and Transnational Perspectives

Panel Chair: Jamal Malik
Research on the global phenomenon of resurgent Islam has focused so far on Islamic states and movements that strive to establish an ideal Islamic state. However, emphasis has been put on the militant, jihādī, aspect of Islamism, which has led to considerably biased representations of the phenomenon and, correspondingly, biased policies. In contrast, this project aims at taking a complementary perspective by examining the discourses and practices of Islamic resurgence, centred on the concept of da’wah, mission, for it is rather da’wah (invitation) than jihād (struggle), we argue, that forms the backbone of the modern Islamic state and collective action. Hypothesizing that religion is being reas-
serted in the post-modern secular world, we consider the various discourses, practices and organisations of da’wah to be epitomes of the transformation of Islam that takes place in the face of Western and missionary challenges and puts it on the secular age’s cultural market. Thus, this project will shed light on redefinitions of the Islamic Self and Other, on the reformation of gender relations and youth culture, and on the interaction of Islamist political theology with the modern notions of civil rights, democracy and social justice.

Thomas Gugler: Da’wat-e Islami and Sufism: practice & politics of preaching in Pakistan

Being the only Islamic state founded as a refuge for Muslims, Pakistan has the world’s largest numbers of Islamic missionary movements. Like Israel, its Muslim twin is an ideological state, claiming to defend the rights of coreligionist non-citizens beyond its borders. Under Zia ul-Haq Islamization became the main political project of Pakistan. The dynamics of Islamization focused increasingly on questions of conformity and external observance: how to dress, how to practice gender segregation, Islamic ways of eating, fasting and speech etc. The Dawat-e Islami was founded in 1981 as the Barelwi counterpart of the Tablighi Jamaat and has become by now Pakistan’s largest and by far most visible organization for the propagation of Quran and Sunnah in the country. Revolving around piety and self-improvement it promises a revitalization of Muslim solidarity. It runs its own chain of madrasas and jamiats, Islamic shops, Mufti hotlines, Dar al-Ifta offices and airs its own TV-channel “Madani Channel”. Due to the transnational character of the movement, with centres in about a hundred countries, young Muslims in Pakistan consider Dawat-e Islami a specifically modern and cosmopolitan way to practice Islam. With the attitude of “learning Islam by preaching”, its lay preachers are requested to regularly participate in missionary qafilas (caravans) – one evening each week through the neighborhood, once a month for three days to a different city and once a year for 30 days preferably to a foreign country. All members have to fill in daily a monthly madani card to mark their progress in their individual implementation of the Sunnat al-Nabi in their everyday life. This card is a set of 72 questions or achievements for Islamic brothers, called “Medina rewards,” paradise points. There are 63 of them for Islamic sisters, 92 for male madrasa students, 83 for female madrasa students, 52 for prisoners in jails, 40 for children, and so on. Following this program on a daily basis enables one to experience the result of discipline – and the pleasures of minor victories leading to larger triumphs against one’s nafs.
**Nina Wiedl:** Da'wa and Islamic law in minority contexts: On the interrelation between Salafi Da'wa and Salafi legal opinions in Germany

This paper examines how Islamic law and religious verdicts (fatāwā) by ‘ulamā’ from Saudi Arabia may shape and restrict da'wa, and how Salafi preachers in Germany react to these constraints. It aims to demonstrate that Salafis are able to act rationally and strategically and adapt to minority contexts. Drawing on an analysis of fatāwā and publications on religious law and jurisprudence, the Salafi approach to Islamic law related to da’wa is investigated through an analysis of four areas of regulations that are central to da’wa in Germany: interactions with non-Muslims, interactions between males and females, methods of da’wa, and the process of conversion. The results reveal that the challenges of effectively practicing da’wa to non-Muslims prompted some preachers to develop new and more pragmatic interpretations of Islamic law for the German context and to adjust fatāwā by Saudi ‘ulamā’ without transgressing the scope of the orthodox methodology of legal reasoning.

**Jamal Malik:** Fiqh al-da’wa or the juridification of Islamic mission in the context of globalization

Globalization is made responsible for different sorts of (re)invented traditions: from hyper-culture to individualization. Probably this is right, but the fact of the matter is that there is a marked trend towards a new religious foundation in and of societies. Some call this the deprivatization of religion; others describe it as the return of the gods. Obviously, religion has become an important factor in politics and society. Law and proselytism seem to play a major role in negotiating this complex situation. With Islamic proselytism (dawah) having gone global the invoking of empowerment has also pluralized, and religious authority disenchanted. It may look like religious resistance when piety-minded Muslims instigate homogenizing dawah activities and endow them with legal superstructure. The entanglement of proliferation of law and the process of legal framing may be traced in what is called fiqh al-dawah, the legal reasoning on Islamic proselytism. The paper will reconstruct the genealogy of this rather new genre, its social constructiveness, its ideational grounding and its normative potential. It is argued that though juridification of dawah is not yet complete, some of its aspirations and promises are visible in the context of the global reassertion of religion in the public sphere, its ability to compete with other systems in the secular market, and the grasping of hegemony and agency.
Mapping the Civic Engagement of Immigrant Religious Groups

Panel Chair: Martin Baumann
This panel is based on research conducted by the Religion, Immigration, and Civil Society Project in Chicago, one of seven Gateway Cities projects funded by the Pew Charitable Trusts. The Chicago project analyzed civic engagement patterns of selected immigrant congregations across several religious traditions, focusing on the impact of three moral order variables: the locus of the moral authority of the group (on a continuum from individualist to collectivist), the moral projects of the group (again on a continuum from individualist to collectivist), and the sectarian tensions with other groups and the larger society. The panel will present this new approach for studying immigrant religious groups and patterns of civic engagement. The first paper (sociology of religion) will introduce the approach and the second (history of religions) will apply it to selected immigrant religious groups in America, while the last presentation (study of religions) will discuss the applicability to the European context.

Fred Kniss: Moral order variables and civic engagement: moral authority, moral projects, and sectarianism
This presentation will discuss three variables that are important components of any religio-political moral order: locus of moral authority, primary moral project, and degree of sectarianism. Considering a group’s location with regard to the first two variables suggests a heuristic “map” identifying key distinctions between immigrant religious groups. Adding a consideration of sectarianism enables the analyst to generate hypotheses about the nature and direction of an immigrant group’s potential civic engagement. This conceptual model suggests when and how the content of religious beliefs and practices can be causal factors in civic engagement, and not simply consequences of a group’s social location.

Paul D. Numrich: Mapping the civic engagement of selected immigrant religious groups in America
This presentation will examine how the moral order variables (moral authority, moral projects, sectarianism) and other factors help to explain the civic engagement patterns of selected immigrant congregations in Chicago. Special attention will be given to educational programs, especially parochial schools that offer an alternative to the public school system. Historical comparisons of Buddhist, Catholic, Hindu, Jewish, Lutheran, and Muslim immigrant groups will be included, leading to the following hypothesis: A substantial parochial school movement will emerge only within those immigrant religious groups for whom tensions with the larger society reach a critical level; for whom the moral project
has a primarily collectivist goal; and for those who can muster the requisite material resources.

Martin Baumann: Applying the civic engagement map to selected immigrant religious groups in Europe

Immigration has led to the establishment of sizeable religious minorities since the 1950s in western European countries. With their longer stay, immigrants changed provisional sites of religious worship to larger premises, at times constructing new sacred buildings. In the course of this establishment for longevity, the second generation grew up, socialized both in the ordinary school system and the cultural-religious traditions of their parents’ country of origin. Will the young people continue their parents’ religions or will they change religious practices, ideas and hierarchies? Also, which forms of civic engagement have emerged? The paper discusses these issues by examples of different immigrant groups in Switzerland, making use of the moral order map developed by Kniss and Numrich. The paper aims to both transfer this approach to the European context and employ it to highlight shifts and changes taking place from the first to the second immigrant generation.

Mapping the Dynamics of Religion in Exhibitions of European Museums for the History of Religion: Theories and Practice

Panel Chair: Marianna Shakhnovich

Recently we have found ourselves in an era of visual culture, where film, video and art practices have great social value. In the museums of the world there are a great number of artifacts associated with different religious traditions. What is the significance of these artifacts in contemporary cultural space? What impact do they have on the modern society? How do the exposition principles and methods of demonstrating change under the influence of new paradigms in anthropology and the history of religion, or in various political contexts? What distinguishes the exhibitions of objects related to religion, in church museums, art museums, or museums specialized in the history of religion? What are the methodological approaches and principles of using such artifacts in modern museum exhibitions? What are the perspectives for the objects of religious culture stored in museums in the formation of tolerance, dialogue and understanding? These questions are raised in the agenda of the Congress of the IAHR for the first time, but they are of great interest to historians of religion, anthropologists, museum curators, teachers of religious education and the general public.
Marianna Shakhnovich: Theoretical approaches in the Study of Religion and its representation in museum exhibitions in Europe and Soviet Russia in the 1930s

The aim of the paper is to study the influence of the most important theories in the Study of Religion on the formation of exhibitions of religion at museums in Europe and Soviet Russia in the 1930s. The author examines the impact of anthropology of religion in creating exhibitions on the evolution of religious beliefs and practices and shaping the image of “other” religions by museum means. Particular attention is given to the influence of historical methodology in museum displays, coupled with the development of the tradition of Religionsgeschichte, the spreading of Marxist sociology and the emergence of a new interdisciplinary approach of total history.

Ekaterina Teryukova: Visual representation of religion in museums (The State Museum of the History of Religion's case)

The paper features the history of the Museum of the History of Religion and its permanent exhibition. Founded in 1932, the Museum of the History of Religion intends to make a comparative typological exposure of ritual and sacred objects of various peoples. Its goal is to present religious phenomena as they are. But what is the best way to do it? The Museum’s collection of photos, showing temporary and permanent exhibits of the past, and current permanent exhibits, reveals that the museum dedicated to religion has at its disposal exceptional authentic material objects and documents, such as important instruments, models and maquettes that allow visitors to visualize the evolution of religious beliefs in cultural, historical and social contexts.

Konstanze Runge: Religious objects in the service of their collectors, curators and researchers: some observations from the Religionskundliche Sammlung Marburg

What can religious objects and their museum presentation tell us about the understanding of the religion(s) of their collectors, curators and researchers? How is the change of the notion of religion(s) presented in the world’s oldest university-based Museum of Religions? The scholarly understanding of the phenomenon of religion has profoundly changed since 1927, when the Religionskundliche Sammlung was set up by the theologian and philosopher of religion Rudolf Otto. Today Otto’s heritage is critically cherished and employed by the academic staff of the Department of the Study of Religions of Marburg University who run the museum. This paper will deliver some insights into 88 years of studying religions through and with the help of their material representations at the Religionskundliche Sammlung Marburg – from a theological to a study-of-religions-approach – and will illustrate this with selected examples of religious objects.
Crispin Paine: Religion in secular museums: is a revolution starting?
Museums are booming all over the world, and many of those museums are full of objects that were once “religious”. Now they have become art objects, or historical artifacts, or scientific specimens. But for many people, they are still “religious objects”, sometimes even sacred. Even secular museums are beginning to recognize this, and some are finding ways of helping their visitors understand those objects’ religious meanings, as well as their scientific, historical or artistic roles. Moreover, some museums are starting to use their objects to help visitors to better understand religion. Secular museums are public spaces where people of any religion or none can meet on neutral ground. This short paper will examine this phenomenon, and will ask: is this just a passing fashion, or can it be the start of a new role for museums, and a real contribution to public understanding of religion?

Marginality, Media, and Transformations of Religious Authority

Organizer: Laura Feldt
This session addresses the role of marginality in transformations of religious authority from a media-theoretical perspective. The discussion will centre on how socially or religiously marginal persons, in different historical periods, interact with, challenge, and change religious authority by means of the use of particular media. We focus on the ways in which media are used to (re-)produce religion – from literary forms, rituals, askeis, to visual and material objects, etc. The field of religion and media tends to focus on religion and modern mass media, but the discussion here will address how more comparative and historical approaches to religion and media can be developed and refined, connecting to the fields of “material religion” as well as “aesthetics of religion”, as related to our theme. The open discussion is kick-started by a short presentation by each participant, of a case in which the relations between marginality and religious authority are transformed by means of the use of particular media. The cases relate to a larger project and involve literary forms, technologies of the body, ritual prayers, and oral tradition in diverse contexts ranging from antiquity to the contemporary era. Our explicit aim is to have a comparative and trans-historical open discussion.

Participants: Jan N. Bremmer, Laura Feldt, Dirk Johannsen
Martyrdom Disputed: Christianity, Islam, and Buddhism

Panel Chair: Hans G. Kippenberg, Katharina Waldner

Along with the spread of religious violence since the 1970s the figure of the martyr arose again. Though it seemed to be a completely outdated concept, it proved to be most topical. While dying for God or his community is earning special reputation, the martyr is regarded by others as heretic, godless, or terrorist. This Janus face characterizes Christian and Muslim concepts in the past as in the present and can be found even in contemporary Buddhism. In two panels we will explore these complex entanglements of ancient traditions and contemporary issues by concentrating especially on the history of Christian martyrdom as narrative genre in European history compared to the mediatization of martyrdom in national and transnational contemporary discourses (especially Islamic jihad, but also US anti-abortion activism and conflicts about Buddhist self-immolators in contemporary Tibet). All cases show that “martyrdom” is a discourse, which is performed in different media and enables individuals and groups not only to legitimize violence but also to “prove” the truth and universality of their religious vision and universalist claims (concerning gender, religious enemies, “the Islam” etc.).

Katharina Waldner: The invention of Christian martyrdom as a narrative structure in the Roman Empire

In “The Myth of Persecution” (2013) Candida Moss provokes by the statement that early Christians invented “a story of martyrdom.” But to historians of religion this is no news at all, as some reviewers remarked. Instead of focusing on the content of the martyrdom discourse (Christianity as a persecuted religion), my analysis will concentrate on the procedures of representation. Not persecution was invented – the violence of the Roman Empire was a political fact –, but a certain way to transform imperial violence into a new genre of stories, which ensured religious identity not only for a group but also for individuals. Paradoxically, the authors used strategies that were invented by Hellenistic rulers and brought to perfection by the Roman Empire: the use of violence (real, imagined, staged, performed) to create order (“autotelic” violence according to Jan Reemtsma), and the power of administrative documents to represent “truth” as facts that really happened.

Benedikt Kranemann: The death of a believer as martyrdom? Sermon and prayer in WWI

In Germany, WWI was a theme of pastoral practice and theology in the Christian churches and also in the Jewish synagogues. This lecture focuses on the special situation of Catholics in German society during WWI. These Catholics saw the war as a moment to prove themselves as “good Germans”. At the same time,
priests tried to comfort soldiers in battles and military hospitals. Some theologians were open to religious interpretations of the war. Starting from these facts, the paper will explore the following questions: is there any explanation of the death of Catholic soldiers as martyrdom in sermons and prayers in the soldiers’ prayer books? Can we see any theological discussions about WWI and a national or religious martyrdom of the soldiers? Was martyrdom in this time a controversial issue in the Catholic Church in Germany? Was it really a theme in church and theology?

**Julie Ingersoll:** Making of a martyr: Paul Hill and abortion-related violence in the US

In 2003 abortion activist Paul Hill was executed for the 1994 murders of Dr. John Britton and James Barrett as supporters and opponents held a vigil. The skies grew dark and a menacing Florida thunderstorm rolled through as lightning bolts stretched from the heavens all the way to the ground putting the “fear of God” into the unbelievers and the most devout alike. Hill’s supporters read this as evidence of God’s wrath at the injustice of the execution. In their view Hill was not a murderer but a defender of the unborn: a martyr who made himself a willing sacrifice to stop abortions. This paper draws on statements by compatriots, an interview given by Hill, devotional websites, field notes from the vigil on the day of the execution and Hill’s own writings, each examined to show how the production of martyrs is crucial to religious movements advocating and justifying violence.

**Pieter G.T. Nanninga:** The culture of jihadist martyrdom operations: al-Qaeda and Jabhat al-Nusra

This paper explores the dynamics of the culture of jihadist martyrdom operations. For this purpose, it studies martyrdom videos that have been released by al-Qaeda (central) in the 2000s and by its Syrian affiliate Jabhat al-Nusra since 2012. The paper argues that the meanings attributed to martyrdom operations in both cases show many resemblances. Several themes can be identified that are frequently associated with violence, prominent among which are world rejection, honor, dignity, sacrifice and purity. In the meantime, the paper shows that the meanings of martyrdom are reconstructed in their specific contexts, i.e., al-Qaeda’s global jihad and the more localized struggles of Jabhat al-Nusra. Hence, it concludes, the meanings of jihadist martyrdom operations for the actors involved are produced by global, virtual and local contexts. It is this flexibility of the concept of martyrdom that makes martyrs powerful symbols for jihadists in different regions of the world.
John Soboslai: Performing “Tibet”: the martyrdom of Tibetan self-immolators
In their last testaments before incinerating themselves, many Tibetan self-immolators dedicated their act to the Tibetan people, Buddhadharma, and the Dalai Lama. Condemned as rebels or suicides by the People’s Republic of China, they are celebrated in Tibetan circles as pawo (W: dpa’bo), a term connoting heroism or courage. Many interpreters translate pawo as “martyr” due to their connection with a sacred community, while others condemn such translations as imposing non-indigenous theological categories. This paper takes this dispute as an opportunity to probe the religious and political attributes implicated in discourses of martyrdom. Interrogating the links between Tibetan self-sacrificial traditions and Buddhist doctrine in the twenty-first century context of the self-immolations, I argue that these acts are framed as “witnessing” in ways comparable to the martyrdom traditions of Christianity and Islam. These self-immolations, I contend, “prove” an existential truth through the spectacle of the body’s voluntary submission and destruction.

Material Culture as Agent in In-Between-Spaces of Religion and Gender

Panel Chairs: Bärbel Beinhauer-Köhler, Edith Franke

Our panel looks at the material representations shaping or dissolving the categories of religion and gender. In analyzing the use or active role of material media (e.g. “objects”, architecture, pictorial representations) we explore changing constructions of gender as part of fluid religions. This goes beyond the simple reconstruction of interdependencies of religion and gender (e.g. gender patterns and social orders in narrations and textual discourses) since our understanding of both categories focuses on flexible aspects: gender-patterns shift in encounters between religions and cultures, religions are not fixed entities. Moreover we want to contribute to debates about material culture. Therefore we will look at how materiality – in contrast to first hand impressions – does not play a mere static role as a passive medium of ideas but is a dynamic part of religious cultural systems and their development: material religion forms, leads, emotionalizes and realizes – in this case – gender patterns.

Birgit Heller: Images of god/dess and transgender in Hindu traditions
From ancient times the imagery and mythology of the most important Hindu gods Vishnu and Shiva – who are personified as males – comprise the well-known and popular representations of transgender phenomena. For special purposes Vishnu takes on a female form called Mohini, whereas the androgynous
manifestation of Shiva as Ardhanārīśvara unites the male god with his female counterpart. The significance of these images does not remain the same throughout history. The varying interpretations change according to different cultural contexts, developments, discourses and interests. Regarding Vishnu Mohini, she may represent the classical pattern of the temptress, but can also be considered as a transsexual. Pictorial representations act as powerful symbols which legitimize traditional patterns of sex and gender, as well as their dynamic transformations.

**Bärbel Beinhauer-Köhler:** Wealthy women marking public urban spaces in Cairo around 1200 CE: reconstructing their material traces
Inscriptions on buildings marked quarters as well as spaces of interest and power by engraved statements of their founders that could be seen by everyone (I. Bierman 1998). The founders of these buildings of c. 1200 CE were not only important political figures, such as Sultans and Wazirs. The Ayyubid dynasty in Syria after 1200 CE is increasingly being identified with the female sponsors of religious architecture. Earlier traces of this tradition can be found in Fatimid Cairo and moreover among different religious groups. It seems that wealthy women showed their agency in society by marking urban spaces with architecture: they underlined their identities, their economic abilities as well as their piety. Recognizing this material leads to further discussions about patterns of “the Islamic city”, in-between-discourses of their pluralistic inhabitants as well as the stereotype of women as passive and unseen.

**Anna-Katharina Höpflinger:** Gendered death? Roman-Catholic ossuary-chapels as in-between-spaces
In European Roman-Catholic regions, bones of the deceased have been collected in ossuary-chapels. Their main function was a normative one: the exposed mortal remains reminded the living of death, and demanded of them a virtuous life. To explain the interrelation between such normative demands and the material representation of death, a gender-based perspective can be applied: the memento-mori-semantics imply gender-concepts, because a good life depends on gender-specific regulations. Ossuaries offer, in their material representation, gendered ideas of death: e.g. wall paintings of male and female reapers. However ossuaries also represent a non-gendered equality in death: girls, boys, women, and men, are nothing more than bones, arranged side by side. I shall elaborate upon these gender aspects of ossuary-chapels with examples from Switzerland and argue that ossuaries can be understood as in-between-spaces for gender concepts: they support a gendered society, but at the same time they also negate gender differences.
Edith Franke: Popular/ized images of sacredness as spaces between normative systems of belief

Religious objects and images are more than static or passive materializations of concepts and expressions of normative religious teachings. Material religion, such as objects of everyday religious praxis and popular religious culture, form, lead, emotionalize and realize patterns of religious praxis and gender-roles. Complementing those objects and images that comply to religious dogma, they reflect or enable non-conforming beliefs and religious practices.

This paper is focused on a selection of religious objects held in the collection of the Philipps-University Marburg's Museum of Religions. A look at the origin and meaning of the Christian “volto santo” motif, the so-called “Heilige Kümmernis”, as well as the Javanese wayang figure “Semar” will show their relevance in the transformation of religious practice and gender roles.

Me, My God and I: The Individual as Recipient of Divine Epiphanies

Panel Chairs: Georgia Petridou, Susanne Turner

Epiphany is of cardinal importance for both modern and ancient religious systems. On the one hand, it provides important information about the nature and the form of the deity/deities and their relationship to the world of mortals, while on the other hand, it informs us of the worshippers’ hopes and expectations in regard to their deity/deities. Moreover, the advent of the god into the mortal sphere tells us just as much about the preoccupations and the assumptions of the culture involved. This panel engages closely with the individual as the central agent of religious communication and his or her personal encounters with the divine. The main focus of our panel is to ascertain, on the one hand, the impact and transformative effect these meetings with the divine have had for the chosen few and their respective communities. On the other hand, these much-prized close encounters with the divine often function as authorization tools which invest their recipients with the authority to contest pre-established power structures and proceed with more or less radical actions or political or religious revisionism. What is an epiphany and how (if at all) does it differ from a theophany? Are these transcategorical concepts or are they to be observed with greater frequency in specific situational and generic contexts, media, or religious traditions? How often do we find an epiphany or a theophany at the heart of a pilgrimage destination? What kind of religious expertise is essential to decipher the divine presence and to expatiate on it? To what extent do these individual encounters with the divine follow a single scenario and to what degree are
they shaped by the religious traditions within which the individuals operate? How often do they become embedded in personal agendas of religious innovation and/or reformation and what are their socio-political and/or economic ramifications?

**Greg Woolf:** Authorizing epiphany in classical antiquity

Cognitive science strongly suggests that the experience of epiphany is linked to particular mental states. Some progress has been made in examining means by which such states have been and may be induced, for example through certain kinds of sensory deprivation, by changes in diet or the ingestion of particular psychotropic substances. But the product of these stimuli were often unpredictable and sometimes deemed socially unacceptable, as were visions and revelations claimed by individuals who had not undergone socially sanctioned preparation. This paper looks at the mechanisms through which ancient religious authorities accepted or rejected individual revelations, or imposed their own interpretation on them. Examples will be drawn from the healing sanctuary of Asclepius at Epidauros, from the oracle at Claros, from the history of portents at Rome, and from early Christian attitudes to divine epiphany. In each case it will be argued that alongside institutional mechanisms for authorizing and rejecting epiphanies, religious authorities also invested in preventative means through which individuals were “taught” in advance the kind of epiphanies to expect. For religious entrepreneurs, on the other hand, exceeding expectations and introducing new elements were means of retaining some of the authority conveyed by epiphanies. This dynamic can be inserted into the long dialectical relationship between charismatic and institutional power over the content of religious belief and the conduct of ritual.

**Faiza Hussain:** From Lan tarānī (“You Shall Not See Me”) to Fa aḥbabtu an u’raf (“I Longed to Be Known”): Sufi contribution to Islamic theological discourse on the vision of God

According to the Quranic narrative of Moses’ encounter with God on Mount Sinai, the prophet’s request for visiting God was answered by the divine words, “You shall not see me.” The Quranic verse (7:143) referring to this incident has carried long-lasting theological and mystical debate over the capability of humankind in meeting God in Islamic tradition, itself inducing a variety of other questions such as: How and through what human faculty is visiting God possible? Is such vision peculiar to specific individuals or can anybody as humankind attain it? Resorting to a renowned Hadith in which God states, “I was a hidden treasure, then I longed to be known,” Sufis (Muslim mystics) related this discussion to two concepts of creation and mystical knowledge. Accordingly, a pivotal Sufi discourse on encountering God in the sense of visiting, hearing, conversing with, and being annihilated in Him is formed. Dealing with the
basic Sufi theories pertaining to the issue of theophany, this paper discusses the Sufi participation in the interpretation of Moses’ meeting with the Divine from the Islamic viewpoint.

**Aditya Malik:** God’s Little Horses: Justice and Ritual Embodiment in the Central Himalayas

Kumaon is a mountainous region in the Indian Himalayas bordering on Nepal in the east and Tibet in the north. Together with the province of Garhwal, Kumaon forms one of the most recently established states of India, Uttarakhand. Several powerful gods and goddesses reside here along the banks of sacred rivers and on the snow-covered mountain peaks. These gods are also present in hillside shrines in villages and through rituals of embodiment in which they enter and speak through the bodies of sensitive “dancers” (nacnevala) during intense “awakening” sessions (jagar). The most powerful of all the deities is Goludev who is known as the “God of Justice” (nyay kā devta). Goludev’s advice on matters of justice is, among other means, also sought through rituals of embodiment in which the god speaks through a “dancer” to his devotees. The dancers (nacnevala), who are also referred to as the deity’s “horse” or “beast of burden” (ghoda or dangariya) are transformed or “awakened” through the words and music of an “awakener” (jagariya) who tells the story of Goludev which is essentially about the injustices experienced by the deity in his own life. Who are the dancers and how do they become the deity’s “little horses”? Moreover, what does it mean, in this context to “awaken” God and to embody him? What does it mean to dance God? Why does God dance? Dance primarily is a mode of doing with the body, but it is also a mode of knowing by doing through the body. It constitutes knowledge that arises somatically within and through the body. Dance is a mode of movement that results in self-knowledge and consequently justice even for God and for those who observe and participate in his dance. In this paper I explore the possibility of a hermeneutics of dance, divine presence, ritual embodiment and justice in the context of the religious cult of Goludev.

**Georgia Petridou:** Emplotting the divine: epiphany as status-elevating and agency-enhancing mechanism

One of the main points of departure of the Lived Ancient Religion (LAR) approach is that it looks at narratives not as mythological constructs and reflections of religious beliefs, but as means of investing the individual religious actors with skills and competences to develop evaluations and contextualize social experiences, thus enhancing their agency. Within the wider methodological framework of LAR, narratives are thought of as the literary “emplotment” of events, and as fundamental in the dialogical, the interpersonal constitution of “agency” and collective identity. This paper examines the emplotment of the “epiphanic schema” in two inscriptions, which feature two goddesses manifesting them-
selves to a rather limited number of people – who, unsurprisingly enough, happen to be identical to the members of the socio-political and/or religious elite of the respective communities. The divine epiphanies featured here enhance the agency of a very small minority consisting of a handful of privileged individuals (especially members of the priestly personnel) and invest them with power, prestige and authority, and often with power to deliver the whole community out of imminent danger. Epiphany provides a minority of privileged individuals with the essential god-sent prestige and validity to resolve certain crises and essentially becomes an effective mechanism of perpetuating or, alternatively, challenging current socio-political formations and power-structures. In that sense, epiphany nuances the formation of both basic societal values and socio-economic stratification in Graeco-Roman antiquity. The paper closes by examining the effectiveness of epiphany in enhancing the individual’s socio-political status and religious agency cross-culturally.

Markus Vinzent: Epiphany: the aitiology of Christianity

The beginnings of Christianity are usually narrated in the form of an historical account, based on what is distilled as historical information from the New Testament and the few historiographical data excerpted from non-Christian sources. Especially what is found in Paul’s letters and the canonical Gospels provides the basis for this scholarly narrative with the result that Christ’s resurrection is advanced as the starting point and the beginning of Christianity. Yet, as I have shown in past attempts, this does not match the findings in our ancient sources where epiphany or incarnation typologies prevail. The paper will question the “historical” nature of both the sources and the scholarly account, highlight the importance of epiphany for the earliest narrations of the beginnings of Christianity, and outline an alternative scholarly story of the aitiology of Christianity, based not on the resurrection of Christ, but on epiphany, stressing the figurative or metaphoric nature of our sources critical of a historical foundation.

Julia Kindt: What’s the stuff of divinity? Oracular narratives as epiphanic tales

This paper takes Pausanias’ account of Theagenes’ multiple entanglements with oracles and statues (Paus. 6.11.2–9) as its point of departure to reflect on the way in which oracle stories serve as epiphanic tales. In particular, the paper illustrates that the status of these stories qua stories is indeed central to the kind of theological questions these tales are able to flag. Overall I argue that the story of Theagenes serves as an aetiological story, which is based on a problematic concept of causation, which raises more questions about the nature of divinity, than it is ultimately prepared to answer.
Valentino Gasparini: Listening stones: Isiac carved auricles as signifiers activating human-divine communication
In a recent article (“Isis’ Footprints. The Petrosomatoglyphs as Spacial Indicators of Human-Divine Encounters”) published in a volume edited by the organizers of this panel, I suggested that dedications of carved footprints should be interpreted as polysemic visual operators of human-divine communication. I would now like to focus on apparently similar petrosomatoglyphs representing other body parts, namely ears. After carefully examining the whole available documentation (around twenty items) and – where possible – its precise archaeological context, I aim to display how these signifiers differed from other dedications – the dedication of footprints is an open process with a much wider operational value than the one of ears – and explore the common capacity of feet- and ear-shaped dedications to activate the communication between gods (as epēkooi) and humans. Never accompanied by elaborated inscriptions, both these types of carvings (usually placed at the entrance of the temple, in particular at the foot of its staircase) magnified – through anthropomorphic representations – what Vernant would call the “puissance divine”, proclaimed the divine epiphanic presence and willingness to hear the devotees’ prayers, and offered to individuals different options in constructing a scenario for their encounters with the gods.

Annette Weissenrieder: Paradise interpreted
In the midst of a self-defense against his opponents in Corinth, the apostle Paul alludes to his epiphany he had experienced fourteen years prior, in which he was caught up to the third heaven into paradise (2 Cor 12:1–8). There in paradise, he heard and saw things “no mortal is permitted to repeat.” If we consider that each epiphany occurs at what Fritz Graf terms a “crisis situation,” then the context of the epiphany is interesting: Paul demonstrates a clear connection between rhetoric and illness, though with his own emphasis. Here, illness is the subject of boasting, for it is here that Christ particularly reveals himself and makes God’s attending to Paul, the hearing of his prayer, clear. However, rhetoric, emotional engagement and communications about illness are not mutually exclusive here – on the contrary. The polished rhetoric, using the ancient topos of the tearful letter, is an expression of this same emotionality. The power of the rhetoric with which Paul draws on the topoi of the tearful letter, and the physical presence of the read word, open up the emotionality of his statements.
Media of Religious Communication

Anna Neumaier: Religiosity between offline & online: about the exodus of (some) Christians from churches to online boards
The internet has often been viewed as a new medium with uniquely attractive qualities, and therefore being able to explain religious internet use on its own terms. The paper presented here argues that, on the contrary, essential reasons for Christian internet use can be found in clearly nameable deficiencies of traditional churches and parishes. What is more, while the respective internet users experience a destabilization of their religiosity in offline contexts, internet use can be understood as an autonomous attempt to restabilize one’s beliefs. The findings presented are drawn from a PhD thesis on Christian, German-language online boards, where especially the relations and interdependencies of religious internet use and the corresponding offline engagement became an important matter. Results come from an empirical study, including online analyses, qualitative interviews and a quantitative survey.

Gábor Ittzés: Luther’s reform of the Ars Moriendi: A Sermon on Preparing to Die and the Medieval tradition
The art of good death was a mainstay of the European religious landscape for at least half a millennium between 1400 and 1900. It developed in the wake of the Black Death, spread virtually over the whole continent, and survived, both in Catholic and Protestant lands, until the twentieth century. Luther’s Sermon on Preparing to Die (1519) is a landmark in that history. It is deeply rooted in the late medieval tradition, which it nevertheless renewed significantly and with lasting effects. This paper will explore how the Sermon helped transform the practice of preparation for death, paying attention not only to continuities and discontinuities between the reformer and his fifteenth-century predecessors but also interpreting the changes in the context of Luther’s own work and that of the developing sixteenth-century Reformation. The analysis pays special attention to the questions of images and word, faith and sacrament, rhetorical strategy and performative character.

Media, Religious Communities, and Society: Adaptation and Transformation

Panel Chair: Andrea Rota
The question of the adaptation of religious communities to changing social contexts draws attention to the development of new forms of religious communalization. In this respect, the production, distribution, and use of different print
and electronic media by the leaders and the members of religious communities represent an important source of potential innovation, extending the limits of the group beyond face-to-face interaction and redefining the common sociological understanding of the congregation (e.g. Chaves 2004). However, the actual impact and scope of these practices cannot be simply deduced from some universal logic of the media, but instead they represent a field of empirical investigation (Hepp and Krotz 2012). Drawing on the recent research of different religious communities in various geographical and cultural contexts, the panel explores the dynamic interplay of direct and mediated communication in reshaping the “subjective feeling of the parties [...] that they belong together” (Weber 1978 [1921]).

Oliver Krüger: The mediatization of religion: a critical consideration of a new paradigm
Recently, the concept of mediatization was presented as a new approach in studying the relationship between the media and religion. Stig Hjarvard sees media as strong agents of social and cultural change, so that “society to an increasing degree is submitted to, or becomes dependent on, the media and their logic.” This approach has been largely received in the Scandinavian and German study of religion. I intend to ask for the new perspectives and the epistemological consequences of the mediatization paradigm. This partly deterministic understanding of the media as agents is evidently challenged by the empirical approaches that seek the general perception and actual use of certain media, and the production and reception of media contents in a cross-media perspective.

Fabian Huber: Local and translocal Christian communities: media profile and media use among Jehovah’s Witnesses and Vineyard Churches
Despite the crisis of the traditional church, several Christian communities are able to thrive in the contemporary European religious landscape and on a global scale. This is the case with Jehovah’s Witnesses and the evangelical Association of Vineyard Churches. However, on the organizational level, these communities are quite dissimilar. The Watch Tower Society is an example of a centralized institution aiming at theological and social uniformity. In contrast, despite a regional coordination, the Association of Vineyard Churches allows for a great internal diversity among the affiliated churches. Both of the communities present a diversified media profile while displaying diverging attitudes regarding the use of media. This contribution discusses the preliminary results of an ongoing research project on the production, interpretation, and use of different media within these two communities in Central Europe with relation to their local and translocal forms of communalization.
Frank Neubert: Belonging to a “billion strong global religion”: Hinduism today, Hindu communities and conversion to Hinduism in the Śaiva Siddhānta Church

The Śaiva Siddhānta Church (ŚSC), based in Kauai, Hawaii, USA, has been holding rites of conversion to Hinduism since the 1960s. These rites include studying one’s “former” religion, officially declaring severance from it in the presence of a minister or mentor, choosing and officially adopting a new Hindu name, and aligning with “the Hindu community”. Starting from here, this paper will address the question of community with respect to (1) the meanings of the term, (2) the idea of Hinduism as “a global religion” upheld by numerous “communities” worldwide, and (3) the relevance of “community” in the conversion process. For doing so, I will draw on source material published by the Himalayan Academy, a branch of the ŚSC, in the global magazine Hinduism Today, in book publications and on their various websites.

Martin Ackermann: Approximating the guru: how devotees of Amma overcome distance through mediatization

The Indian guru Amma (Mātā Amrīṭānandamayī) has devotees all around the globe. Her fellowship has continuously grown through her extensive travels since 1987. With the exception of die-hard devotees who make arrangements to be with Amma wherever she is, most of her followers are apart from her for most of the year. This study will show how being apart from Amma is overcome by different forms of mediatization. For instance, internet services, such as Twitter, Facebook and YouTube, keep followers up to date on the latest events with Amma. Devi-Bhāva events are even streamed to different ashrams, where devotees join in the chanting and sometimes get the chance to shortly interact with their guru. In addition, some devotees use media, such as pictures or dolls, to communicate with Amma, or they altogether turn to their “inner Amma” and become a medium themselves.

“Mediatized Catholicism.” Communicative Figurations of Religious Authority in Recent German Catholicism

Panel Chair: Kerstin Radde-Antweiler

The papers of this panel are looking for mediatization processes of religious authorities in recent Catholicism. Religious authority serves as a fundamental concept in religion, and in mediatized cultures and societies such apparently non-negotiable patterns become increasingly debated within and beyond religions. Thus, we can observe the struggle for symbolic capital between the traditional religious experts and new parties, as well as the so-called laity, which leads to
different authority structures. The initial hypothesis of the project is that traditional religious authority has not been completely changed by mediatization, or even dissolved, but that different transformation patterns in different communicative figurations within the field can be observed. This involves the question of the extent to which authority structure has changed with the increasing variety of communication media, and the question to what extent we find different patterns of transformation concerning these authority-creating communicative figurations.

**Marta Kolodziejska:** Establishing religious authority on Catholic online forums: a case study

In this paper three leading Catholic internet forums will be examined in order to determine how the online forums change authority building, as analyzed by Campbell (2007) in the form of structures, hierarchy, ideology and texts. It was established that there is an ongoing tension between expressive individualism and church religiosity, which manifests itself in several ways: texts, ideology and hierarchy are discussed and often contested. So are structures (understood after Campbell as community structures and patterns of practice), with the exception of religious practice reserved for offline settings. Generally, authority among participants is established within a particular thread or theme: it is not assumed due to religious affiliation (believers and non-believers participate in the forums with equal status) or due to any role in offline communities. This study shows that while the forums are not “centres of defiance” against institutional authority per se, they establish their own rules when it comes to religious communication communities.

**Hannah Grünenthal:** Struggling for a place: the CE in the Catholic Field

The Charismatic Renewal in the Catholic Church (“Charismatische Erneuerung – CE”) was founded in the 1960s, at the same time as Charismatic movements in other Christian denominations. What they have in common is the emphasis on the role of the Holy Spirit and the Charisms, as well as non-traditional forms of liturgy. Members of the CE are spread all over Germany and they are mostly organized in small prayer-groups. Contrary to the organization of the Catholic Church, translocal structures seem to be of minor importance. Even though charismatic practices evoke criticism in the Catholic field, the members of the CE insist on being part of the Catholic Church. In my paper, I will examine the position of the CE in the German Catholic field, and outline which mechanisms and structures are used in the attempt to raise or lower their status. Furthermore, I will explore which media are used by members of the CE, both for the purpose of information and communication, regarding online as well as offline media.
Sina Gogolok: The Youth Catechism of the Catholic church as a non-hierarchical branding instrument

The YOUCAT (YOUth CATechism) belongs to the current phenomena of the Catholic Church in line with the so-called New Evangelization, an emic concept of internal catholic renewal. The initiators refer to an elaborated marketing concept, which marks a new change in advertising Catholic doctrine. The questions of this paper are, first, to what extent the YOUCAT can be understood as a brand, and second, in what way the argument to be a new catechism “from below” is a unique feature of this assumed brand. To consolidate this state of being a “bottom-to-top-catechism” social media are used as a platform for discussions. This paper will exemplarily analyze YOUCAT-Facebook groups to show how this platform is used and how the administrators interfering respectively are involved. Which role do media play by advertising YOUCAT, and how do they transport the idea of being a non-hierarchical catechism?

Mediatized Religion in Asia

Panel Chairs: Kerstin Radde-Antweiler, Xenia Zeiler

Religion, in Asia as well as in the “West”, by today is extensively media-saturated. For instance, religious institutions, groups and individual actors increasingly use media to discuss and negotiate religious authority and identity. Mediatization describes a metaprocess which shapes modern societies, on par with various socio-cultural processes such as globalization or individualization. Mediatization research focuses on the individual actors in their mediatized worlds; consequently research on mediatized religion is no longer a media-centered but an actor-centered research. The theoretical and methodical approach of mediatization by today is established in Europe and has primarily been researched in “Western” contexts. The panel goes one step further and discusses different aspects of mediatized religion in Asia. The individual papers present different case studies from various regions in Asia and discuss the data in the light of the current mediatization theory.

Xenia Zeiler: Mediatized Hindu festivals: transformed organizations of Durgapuja committees in India influencing religious identity and authority negotiations

Durgapuja celebrations involving complex organization developed since the sixteenth century from being status markers for patronizing landlords to popular mass events by the nineteenth century. The community involvement underwent still another transformation in the twentieth century, with emerging mediatization processes. Today, all aspects of Durgapuja are highly mediatized. Durgapuja
is a common theme in modern mass media, and the festival is increasingly organized, participated in and negotiated via and in a variety of media. This paper highlights transformations in Durgapujas’ organizational structures and the implicit identity and authority negotiations which are explicitly brought about by mediatization processes. For this, it analyzes the mediatized activities of local “Durgapuja Committees” which today strongly compete and massively communicate, organize and negotiate via cell phones, emails, Facebook groups etc. in order to create outstanding festivals, which then serve as identity markers for their respective communities and support both the committees’ and the community’s religious authority.

Christoph Günther: When a caliphate also emerges on the internet: mediatization and the establishment of the “Islamic State” in Iraq and Syria

This group, inspired by Islamic tradition and driven by a social-revolutionary agenda, had long ago begun to employ different kinds of media to disseminate its messages into the public sphere. But it was only in 2013 that IS(IS) would start to produce audio-visual publications of notable quality and aesthetic mirroring the regard of communicative measures as equally important as military means. Against the background of immense social and cultural changes sparked by IS, mediatization as a theoretical concept in this paper can help to analyze the group’s use of digital media. Within IS’s attempts to both establish state-like structures in Iraq and Syria and spread its influence into other regions, digital media is considered a means to interact symbolically as well as frame and construct reality, history and religious identities in a way favorable to a group with particular interests.

Kerstin Radde-Antweiler: Mediatized self-crucifixion on the Philippines: transformations and negotiations of cultural heritage

Religious groups and actors increasingly use new forms of media which are part of diverse construction processes of religious identity as well as religious action and behavior. An example for this is the discussion of a popular ritual on Good Friday in the Philippines, namely the self-crucifixion. This ritual was invented in 1962 and originates from the concept of self-flagellation in the sixteenth and seventeenth centuries when Spanish missionaries brought Passion plays to the Philippines and introduced the Iberian “Calvary Catholicism”. Public self-crucifixion became very popular and is performed in parts of the Northern Philippines. Nowadays, this ritual is highly mediatized: the Word Wide Web is full of pictures and videos of self-crucifixions which evoke heated discussions. It is also shown and presented on television as a prominent event and part of cultural heritage. Therefore it is not surprising that certain villages have become famous tourist spots – a fact that is highly criticized by the Catholic clergy.
**Meditation and Spiritual Poverty**

**Dhammananda Thammannawe:** Reception of the Theravāda mindfulness (Sati) meditation practice in German-Buddhist centres and Theravāda religiousness of Sri Lankan migrants in Germany

The purpose of this paper is to illustrate a twofold methodical perspective on the reception of the Theravāda mindfulness practice in German Buddhist centres on the one hand and the religious practices of Sri Lankan migrant Buddhists in Germany. The reason why I have chosen these two Theravāda complexes, German Buddhists and Sri Lankan migrants, is because they offer the possibility of a comparative approach. In both cases the point of reference in creating sacred time and space are the Theravāda traditions. In my paper, I will focus solely on the above mentioned two Theravāda groups and analyze their practices and performances. This may demonstrate how religious concepts and practices are comprehended, transformed and performed in a new environment. Religious and cultural interactions are of highest importance while practices are transformed, acclimatized and adapted in reaction to other cultural standards and create new home-grown religious complexes.

**Grzegorz Polak:** The bodhisatta’s practice of breath retention: self-mortification or an advanced meditative technique?

The Buddha was supposed to practice the most severe forms of self-mortification prior to his awakening. In this paper I would like to focus in particular on the description of the practice of breath retention and its drastic side effects, which may be found in the Majjhima Nikāya. Johannes Bronkhorst has stated in his seminal work “The Two Traditions of Meditation in Ancient India”, that this account does not belong to the earliest stratum of Buddhist literature and the description of the side effects is most likely unauthentic, as it appears to be copied from different places in the Suttapiṭaka. By making detailed comparisons of the descriptions contained in suttas with modern accounts of advanced prāṇāyāma practices and their side effects, I show that the canonic description appears to be strikingly authentic, and seems to be the first such detailed description of this type of practice in Indian literature.

**Roxanne Ibalobor:** Perceptions of spiritual poverty: a survey of De La Salle-College of Saint Benilde’s administrators, faculty, and staff

The current research on spiritual poverty was originally conceptualized as a two-part study. This is study one, an exploratory study that aims to unearth spiritual poverty from the lens of De La Salle-College of Saint Benilde administrators’, faculty’s, and staff’s personal and spiritual experiences. It seeks to identify indicators and causes of spiritual poverty. It also explores how a Catholic institution like De La Salle-College of Saint Benilde alleviates spiritual poverty among its
human capital or human resource. It is a qualitative research that employed
focus group discussion and key informant interviews in the data gathering.
Data gathered from a total of 13 respondents were content analyzed by the re-
search team. Open codes, categories, and clusters are presented based on the
content analysis. Implications of the research findings are discussed. Future re-
search directions are presented, including the plans for the second study.

Tarig Mohamed: Aspects of the monastic system in Islamic mysticism: Mus-
lim Sufism and its interaction with Christianity
This paper discusses a group of most important concepts. The vision of Sufism in
Islam depends on asceticism. This concept has evolved gradually, overlapping
with a variety of faith and spiritual values, As a consequence, we can observe
the occurrence of the concept of divine love, which is an expression of asceticism
in life. We also observe a profound controversy between the researchers about
the descent of asceticism in Islamic mysticism, particularly concerning whether
Greek philosophy and the Bible had a greater impact on the evolution of ideas
and perceptions of Sufism than did Islam. Groups of Muslim scholars mightily
denied this perspective, but we realize that between the folds of Sufism there
is strong evidence about the significant impact of Christian monks on Muslim
monks in the thought and perceptions of Sufi practice. This paper will examine
the nature of the relationship, in the context of mysticism, between Christianity
and Islam.

Members Only: Creating Commitment in the Context of
Religiously Diverse Societies in Africa

Panel Chair: Eva Spies
In religiously diverse contexts, individuals tend to move between different reli-
gious communities and seek support from different religious experts. These indi-
viduals do not feel the need to affiliate with one group or another; they may ad-
here to several. The religious groups on the other hand need a solid body of
adherents to survive as communities, and the religious leaders need followers
to be recognized as such. This panel explores the different ways of how religious
communities in Africa try to commit individuals to their group and establish a
more or less solid membership in contexts of religious mobility and competition.
The panel assembles papers dealing with different religious communities in Af-
rica (Christian, “traditional”) to discuss how they define religious belonging,
generate loyalty and deference or create commitment to their religious tradition:
Whereas some groups emphasize the importance of collective rituals, others may
restrict access to religious knowledge or material advantages.
Serawit Bekele: How loyal are members? The Ethiopian Orthodox Church and indigenous religions
In general, the Ethiopian Orthodox Church defines indigenous religions as evil while depicting itself as holy. It also asserts that all Christians should abandon indigenous religions and become faithful to the Church. However, some members of the Church undermine this dichotomy by subscribing to both religious traditions. Notwithstanding their characterization as agents of malevolent spirits, these members succeed in reconciling both traditions. Referring to Bourdieu’s theory of field and Bhabha’s concept of hybridity the paper argues that in the religious field, the double allegiance of members has resulted in religious identities that challenge the church’s self-representation of uniformity and expectation of unadulterated loyalty. This again has led to aggressive moves by the church to dissociate its members from the “evil religion” and to fight for the symbolic/social capital of membership. The contribution is based on data gathered in 2008 and 2012 in North Shewa Zone of Oromia regional state.

Justice Anquandah Arthur: “Loyalty and disloyalty”: building a church through membership drive
The multiplicity of religions in Ghana engenders a competitive religious landscape, where religious leaders go to great lengths to keep group membership. Dag Heward-Mills, the founder of the Lighthouse Chapel International (LCI), is a pastor noted for his teachings on loyalty and disloyalty, which many observers believe has been a major tool for membership drive in this charismatic church. Conversely, some of his opponents accuse him of using these ideas to build a cult. Nevertheless, the enormous growth of membership that has been achieved within two decades of its existence calls for the need to find out how the church generates commitment among its members. The paper explores the question how LCI maintains and increases its membership in the face of fierce religious competition. The theory of community of practice and the religious markets theory will be employed in analyzing data generated from the fieldwork conducted in Ghana in 2013.

Magnus Echtler: Thief of women, friend of chiefs: membership dynamics in the Nazareth Baptist Church, South Africa
When Isaiah Shembe founded the Nazareth Baptist Church in 1910, he tended to the marginalized people in Natal, South Africa. Representatives of both the colonial and pre-colonial authorities regarded him as a threat to the social order and charged him with the stealing of women from fathers, husbands, and missionaries. Twenty years later, his relation to the wider society had changed significantly. He supported the patriarchal authority of Zulu chiefs and lineage heads, who in turn joined his church and acknowledged his spiritual leadership. As a consequence, representatives of the emerging apartheid state considered
Afe Adogame: Response

**Method and Theory in Religious Studies**

*Henryk Hoffmann, Katarina Novikova:* The question of the term “Religious Studies” (Religionswissenschaft) in the context of its development and new challenges

The science of world religion has a 140 year-old tradition. However, during this period the question of religious studies' terminology was differently understood. It was reviewed many times in individual countries and on the international level. From the very beginning of religious studies it was important to define clear demarcation lines between religious studies and other spheres of sciences, for which religion is the main research object. First of all, this concerns theology and the philosophy of religion. The problem is that in the second half of the nineteenth century, religious studies developed from the theology and Religionsphilosophie of that time, which was understood as speculative science. We should remember that most supporters of the separation of religion from theology were theologians. In the process of its development, religious studies were influenced by modern philosophical trends.

*Indrek Peedu:* What game are we playing? A new look at the identity and beginning of the study of religion

The history of the discipline itself has become a common topic in the study of religion. On the one hand, there exists an understanding that the discipline began around the 1870s with Müller and Tiele, yet other scholars have searched for the beginning of the discipline in the intellectual developments of the seventeenth and eighteenth century. In my paper I plan to argue that the disagreements between the different approaches have more to do with how the identity of the discipline is understood than with matters of historical development. To make some sense of these problems I intend to draw upon the ideas of Andrew Cunningham, who very succinctly pointed out that scientific activity can be viewed as a game of specific rules and guidelines. Based on that I am going to discuss how an analogous approach can also help us analyze the history of the study of religion.
Liam Sutherland: Tylor and neo-Tylorian approaches to the Study of Religion
In this paper I will argue that Sir E.B. Tylor, the father of Social Anthropology, continues to be of vital importance for theoretical debates in the field. While Tylor’s seminal 1871 “Primitive Culture” carries with it strong historical biases, it has a lasting influence on the ways in which “religion” is defined, modelled and approached. Tylor moved the study of indigenous religions from the fringes of the field to its heart, coining the term “animism” – the utility of which is still being hotly debated. His modelling of religion as an ingrained explanatory framework, especially one which centres on human-like agents, continues to influence many cognitive approaches. Furthermore I will argue that his use of a minimal, etic definition of religion wedded to a vision of a comparative science, can still provide a useful, cross-cultural yet restricted means of delimiting our area of study.

Renat Bekkin: The Islamic Studies Department of Petrograd State University (1918 – 1919)
The paper is devoted to the history of the Department of Islamic Studies at the Petrograd University in November 1918. The author considers the scientific and organizational activities of A.E. Schmidt in the Central Asian State University (CASU).

Christopher Driscoll, Monica Miller: Identity as method, or method as identity? The contemporary battle over method in the North American academic study of religion
What Jean-Francois Bayart has referred to as the “battle for identity” – that we acknowledge identities as culturally constructed but that they remain as politically potent as ever – has become a defining trend in the NA study of religion. One of these “identities” belongs to scholars of religion that maintain some form of confessionality and allow their methods to be shaped by assumptions held and claims made by the adherents they study. Another “identity” belongs to those labeled “critical” scholars who deconstruct and abhor reliance on self-evident claims. This “critical scholar” attempts to apply a single methodology applicable across all domains of inquiry. This paper outlines features of this “battle” waged between academic “identities” as a new iteration of a long-standing struggle between historicizing and transhistoricizing, understanding both as “operational acts of identification,” and characterizes this “battle” as a question of our method as an identity, or our identities as methods.

Donald Wiebe: An old Methodenstreit made new: advancing a “science-lite” study of religion
The “conflict of method” I have in mind is that between the ancient Greek cosmologists who sought knowledge for the sake of knowledge alone in a critically
rational and empirical way and the Socratic-Platonic objective of achieving knowledge of the “Good” by way of “right reason.” The conflict was renewed in the nineteenth-century Romantic reaction against religion’s subjection to critical rational reflection and empirical study. The twentieth-century conflict between Popper’s “critical rationalism”, and its rejection by the Frankfurt School, and contemporary “critical theorists” in favor of “practical reason” in pursuit of the “Good” expands the conflict in “religious studies” in the context of the modern research university. Substituting the pursuit of the “Good” for the scientific quest for knowledge about religion, I will argue here, creates, at best, a “science-lite” study of religion if not, indeed, a pseudo-science of religion.

**Maciej Potz:** Religious succession procedures as factors of stability and change: a political science analysis

Religious groups have used various succession procedures, ranging from designating a successor by a charismatic founder, acclamation, co-optation, to election. Their principle function has been to legitimize a new leader by infusing them with divine sanction, thus preventing the potential crisis the leadership change may cause in any political system. Furthermore, while no succession procedure can determine the fate of the community, they may display certain potential: innovative or conservative, disruptive or stabilizing. Examples from various religious traditions will be analyzed – such as a pope’s election by “selectorate” of cardinals, providing a degree of flexibility for an autocratic system; the “finding” of a new Dalai Lama, leading to protracted interregna and thus structural instability; Shaker gender-balanced co-optation and Mormon succession by precedence in the apostolic quorum, both allowing for the institutionalization of the early charismatic leadership etc. – to demonstrate the socio-political consequences of various types of succession procedures in religious organizations.

**Neil George:** Capitalizing science and religion: the rhetoric of the status quo and the creation of a late-nineteenth-century trope

Despite the taken-for-granted legitimacy conferred upon inquires into the relationship between science and religion, such questions lack inherent meaning. Suggesting that talk about science and religion is historically recent and culturally specific, I investigate why such language ever became popular and trace some of the shifts in sociocultural capital interconnected with the popularization of this novel discourse. Although frequently conceptualized as a boiling over of tensions between science and religion dating back at least as far as Galileo, such histories are both revisionist and prescriptive. The increased usage of the language of science and religion in the late nineteenth century, its period of popularization, was a uniquely Victorian contribution to discourse, born out of contemporary sociopolitical concerns. In doing so, a rhetoric of the status quo
was constructed that allowed any behaviors not deemed agreeable within the context of a modern capitalist nation state to be censured.

**Bernhard Lange:** Mapping the complex dynamics of religious communities

Modelling the complex process of adaptation and change in religious communities can neither be done by linear nor by monocausal approaches. I propose to adapt the theory of complex adaptive systems, long prevalent in the natural sciences, to map the dynamic forces involved. By the example of Jewish communities in Zurich and Manchester, analyzing both emic and etic historiography, and applying what I call causal dynamics, I can show that a map of relevant influences emerges. This map can be read in various perspectives, offering additional explanations for the data on hand, or cautiously suggesting possible tendencies of development. By abstracting the findings from its sociohistorical context the model can be generalized and applied to various cultural and historical settings, as I will attempt to demonstrate.

**Shawn Arthur:** Lay religions in China and what they tell us about scholarship on “religion”

During recent ethnographic research about contemporary religions in China, I have come to radically reinterpret my understanding of “religion,” because I encountered a wide array of ways that lay persons spoke about their practice of religion – especially in terms of respect, relationships, mutual obligations, and gift-giving. Not only did this run counter to “official” expectations and teachings, the root of these practices seemed to be an echo of Confucian teachings about harmonious social interactions and relationships. Additionally, I find that lay religion in China has the hallmark characteristics of Graham Harvey’s New Animism theory, which I find to be an insightful tool for thinking about China’s large-scale popular religion. As a result, I argue that scholarly understandings of “religion” could be completely re-envisioned if we focused on the practices and goals of the majority of religious adherents (i.e., the laity) rather than the idealized perspectives of the few elite clergy.

**Alexander Tokranov:** Phenomenology of religion as a methodological reflection on the science of religion

The paper deals with the problem of the crisis and possible perspectives of the phenomenology of religion. Regarding itself in the beginning of its history as a core discipline in the field of religious studies, the phenomenology of religion failed nevertheless to create a description of the objective system of basic structures of meanings of religious consciousness. The paper analyzes the sources of the above-mentioned crisis and proposes to regard it as a result of the fact that the epistemological status of the phenomenological methods in the study of religions remained unclear. It is argued that at present, the function of the phenomenology of religion within the structure of the study of religion can be under-
stood rather as an epistemological reflection on the method of the science of religion, than as an attempt to form the ultimate knowledge about the essence of religion.

**Håkon Naasen Tandberg:** Scholars, too, are agents of (religious) change
This paper discusses the different ways scholars of religion become agents of change in the very phenomena they supposedly only register or narrate, but focuses especially on how the influence of scholarly presence can act as a catalyst for change at the individual level. The roles of scholars in such processes, together with its implications for scholarship, is often noted but rarely investigated – possibly because examples of the phenomena are, without the right methodology, difficult to identify. Because it challenges the traditional notion that scholars are merely observers, it demands more attention. I analyze material from two field trips (2012–2013) among contemporary Zoroastrians in Mumbai, where I had repeated interviews with a group of respondents in and across both trips. This methodological approach enabled me to register both short- and long-term religious change, and investigate how the same changes were, in some cases, the result of that same methodology.

**Jonathan Tuckett:** Disputing “Phenomenology” in the study of religion
“Phenomenology of religion” is a title that applies to a broad and diffuse range of scholars engaged in the study of religion. Despite there being widespread inconsistencies regarding who should or should not belong under the rubric, many scholars – both proponents and opponents – refer to the phenomenology of religion as if it were a single monolithic tradition. But to treat the phenomenology of religion in such monolithic terms involves a reification that ignores that many of the scholars covered by the title studied religion from many different, if not contradictory, perspectives. It is the aim of this paper to deconstruct the phenomenology of religion as a singular tradition and suggest that phrase picks out four separate traditions: phenomenology-of-religion, typological phenomenology, phenomenological history-of-religion, and the Phenomenological Movement. In treating these traditions on their own terms we will be better placed to respond to them as proponents or opponents.

**Petra Klug:** The implicit emic perspective in the study of religion: a call for a change in our understanding of religion
Our definitions of religion – no matter if functional, substantive, or working with dimensions – usually define the subject exclusively or primarily through its meaning for adherents. What religion might mean for the nonreligious – or for the “rest” of society – is not considered. Even scholars who work with etic definitions (as opposed to the emic definitions practitioners themselves carry) still define religion through the lens of the believer. I refer to this as an “implicit emic” perspective – which means that it is an etic attempt to define what religion
is on the emic level of its followers, instead of defining religion in terms of its role in society and culture. As this creates a bias in the broader study of the field and a lack of clarity about what religion is for all members of society – especially when it comes to conflicts – I will propose a new definition of religion.

**Methodological Innovation in the Study of Religions: The Promise of Big Data**

**Panel Chairs: Brenton Sullivan, Frederick Tappenden**

This panel introduces the Database of Religious History (DRH), the flagship initiative of the Cultural Evolution of Religion Research Consortium. The DRH aims to bring together, in a systematic and open-access format, data on religious groups from across the globe and throughout history (c. the earliest archeological records to approximately 1,500 CE). By utilizing robust, open-source technologies and best-practice software principles, the DRH constitutes a novel and innovative approach to historical and cultural studies. As a contribution to the scientific study of religion, the DRH offers data amenable to statistical analyses, thus providing tools for assessing diachronic religious innovation and adaptation, the testing of grand narrative theories of religious change, and for enriching and revitalizing traditional fields such as comparative religions, history of religion(s), and anthropology of religion. In addition to highlighting the DRH’s methodological potential, the proposed panel provides a summary of the overall project, in-depth discussions of the database initiative, an overview of the project’s suite of digital tools, and presentation of representative results-to-date.

**Brenton Sullivan:** The religious group: demarcating the unit of analysis in the Database of Religious History

The unit of analysis for the Database of Religious History (DRH) is the “religious group.” Examples include churches, monasteries, religious communes, intellectual communities of authors of religious texts, sects and so on. The burden of defining a “religion” is lessened by asking the scholar contributing to the database to identify the target group and to isolate that group in space and time. The primary advantage of this approach is that the name(s) given to the religious group are secondary to the group’s attributes, which are also provided by the contributing scholar. What defines a religion, then, is not the name(s) scholars give it or even the name(s) adherents give themselves but rather the preponderance of or surprising lack of particular characteristics. The DRH, moreover, provides a program for identifying and analyzing the “polythetic, multi-factorial” definitions of religions described by Benson Saler (1993).
Frederick Tappenden: Digitizing historical religions: Latium as a case study
The Database of Religious History (DRH) constitutes a major undertaking that will collect information on religious groups that span space and time, cultures and histories. In this paper I explore the challenges and potentialities of constructing the DRH within a specific geo-spatial region – namely, Latium. From the amphictyonic religion of Iron-Age Latium through the vicissitudinous polis-religion of Republican Rome to the medieval cradle of western Christendom, Latium is marked historically by strong religious differences and intriguing continuities. Specific attention will be given to the problem of capturing long- and short-term variety and variation. In addition to detailing the conceptual and methodological challenges faced in digitally quantifying religious expressions that are known only through historically conditioned sources, this paper will also offer critical reflection on how digital humanities tools can supplement and complement traditional approaches in the humanities, particularly in the burgeoning field of comparative antique religions.

Carson Logan, Michael Muthukrishna: Studying religion in the digital age: technical challenges and solutions in constructing the Database of Religious History
There are many challenges to designing a statistically-analyzable and human-readable database of knowledge that intends to grow over many decades. From a technical perspective, such a system needs to be able to handle hundreds of variables, millions of data points and potentially millions of users. From a user perspective, it needs to be (1) easy to enter data for experts from history, anthropology, and archeology, and (2) easy to search, manipulate and analyze the data for analysts from these fields, psychology, evolutionary biology, and other interested fields. The Database of Religious History (DRH) was designed with such challenges in mind. This paper explores the digital humanities dimension of the DRH. We provide a live demonstration of the DRH, demonstrate a case study for using it to study culture within an evolutionary framework, and show visualizations of the results-to-date. We also discuss the technical and human hurdles in creating the system.

Edward Slingerland: Bringing religion into the age of Big Data: a massive database approach to cultural evolution
Functionalist theories of religion have a long history, being identified most prominently with early pioneers such as B. Malinowski or E. Durkheim. Traditionally, one of the main weaknesses of such theories has been the nature of the data used to support them, typically anecdotal and cherry-picked, and very much lacking in both geographical breadth and historical depth. In the broader field of cultural history, functionalist accounts of the relationship between socioeco-
nomic factors and cultural change have always been plagued by a similar problem: lack of standardized, accurate and comprehensive data concerning human cultural forms. In contrast to existing anthropological databases (e.g. HRAF, SCCS), which are dominated by stateless or minimal-state societies and consist largely of single (and typically recent) data-points, the Database of Religious History enables the testing of such functionalist theories against the historical record. The historical depth of the database will – unlike static databases – allow the discernment of dynamic patterns of sociocultural evolution of time.

**Methodology in Religious Education**

**Ahmad Yousif:** Research methodology: a critical analysis of Muslim scholarship in Southeast Asia: past and present

In Southeast Asia, as well as other parts of the Muslim world, academic institutions often ignore the importance of research methodology as an instrument for determining solutions to particular problems. This is especially evident in the field of Islamic Studies. Many institutions of higher learning in Southeast Asia conduct research in the Islamic disciplines using traditional approaches and techniques. Although such approaches do have some merits, they have a number of disadvantages. Consequently, scholars and students in the Islamic disciplines often face challenges when conducting research due to the use of methodologies which lack innovativeness, efficiency and over-all effectiveness. In an effort to reduce some of the deficiencies of the traditional approach to research, some scholars prefer to completely reject such methods in favor of Western research methodology. This paper will examine the importance of research methodology within an Islamic framework of knowledge, and propose various recommendations for overcoming the limitations of the two approaches.

**Anna Lúcia Collyer Adamovicz:** Religion and education in the First Brazilian Republic: Baptist Press perspectives, 1901–1930

The present paper intends to focus on the way the Baptist Press developed an extensive journalistic production in Brazil between 1901 and 1930, which was committed to reporting on the progress made by the Protestant Movement of the time, giving prominence to the overview of formal and religious education nationwide. The research employs the theoretical-methodological instrumental of New Cultural History, utilizes the Baptist Journal as primary source and objective of investigation, and it aims to discuss different issues relating to the historical development of Protestantism in Brazil. It approaches the denominational press as a channel for wider dissemination of missionaries’ religious precepts and cultural values, functioning as an important instrument for evangelization,
religious training and instruction of new converts. One of the research’s main goals is to examine how this journal of national scope promoted the growth of Baptist missionary and educational work established in Brazil since 1882.

**Karin Kittelmann Flensner:** Religious education in Sweden

The paper discuss the scope of neutrality in the context of non-confessional integrative RE in the Swedish pluralistic classroom practice. In the classrooms, individuals who identify with diverse religious and non-religious outlooks of life, with different understandings of what religion and being religious might mean, meet. How does this influence the construction of RE? What discourses of religion become hegemonic in the classrooms? The paper is based on findings from participant observation of RE lessons at upper secondary schools. Discourse analysis is used as the theoretical and analytic approach. The findings indicate a hegemonic secular discourse in the classrooms, which influenced the classroom practice and the talk of religion, specific religious traditions and believers of different faiths. Simultaneously there were a spiritual and a national discourse of religion that in some respects challenged the hegemonic discourse, but also enforced it.

**Melanie Prideaux:** Place-based pedagogy and reciprocal research relations in the undergraduate study of religions

In the undergraduate religious studies classroom at Leeds University we introduce students to the complexity of religion in locality. One of the most engaging ways to do this is through a place-based pedagogy utilizing independent fieldwork as part of the learning process. However undergraduates, like seasoned researchers, must learn to balance and understand the way insider representations influence academic interpretations, and the way their academic interpretations and representations can lead to change in the community being studied. Engaging with “reciprocal research relations” as a way to navigate this terrain introduces students to the human impacts of their research and develops their self-awareness as researchers and “religion” specialists. This paper will draw on experience and practice, including commentary from students and local community members, to build an understanding of the interaction between place-based pedagogy and reciprocal research relations which informs both teaching and research in the study of religion.

**Oddrun M. H. Bråten:** A methodology for comparative studies in Religious Education

I will discuss problematic sides of doing comparative studies in the diverse field of Religious Education (RE), and use perspectives from a suggested methodology for such studies to argue for the usefulness of comparative efforts. Since many challenges to Religious Education are the same across national borders, I argue that comparative studies should focus on the impact of supranational in-
fluences on national contexts, while at the same time taking the depth of the national imaginaries seriously. More attention to international and comparative perspectives has potential to enhance the understanding of what is happening in RE domestically. The methodology combines two ideas, firstly that in comparative studies one should consider supranational, national and subnational processes, and secondly that in order to capture the depth of the national cases one should consider four levels of curriculum. In my argument, I will make use of examples from recent publications (Bråten 2013, 2014a, 2014b).

**Military Pilgrimage: Practices and Discourses**

**Panel Chairs: John Eade, Mario Katić**

Although pilgrimage places have always been connected to nationalism, politics and the military from the Middle Ages (crusaders) to contemporary practices (e.g. Australian pilgrimage to Gallipoli or Western visitors to memorials of WWI and WWII), this connection has not been extensively investigated. Discussions have been largely framed within debates concerning “secular pilgrimage”, heritage and the relationship between pilgrimage and tourism. In this panel we want to broaden the theoretical and substantive focus. We have gathered scholars and case studies from around the world to analyze practices and discourses connected to Christian and non-Christian military pilgrimage in local and global contexts at national and trans-national levels. We want to observe military pilgrimage in both synchronic and diachronic perspectives and in relationship to politics and nationalism, as well as to individual pilgrims and/or different (secular and religious) agents connected with the establishment and organization of different military pilgrimages.

**Akira Nishimura:** Double-layered pilgrimage: commemorating fallen soldiers on the occasion of visiting Buddhist holy sites

Quite a number of the remains of Japanese soldiers have not been repatriated as a result of the devastating suicidal battles in the latter stages of the Pacific War. However, some Buddhist priests had chances to participate in the international Buddhist conference and to visit Buddhist heritages, in India and Southeast Asian countries, and seized the moment to hold commemorative ceremonies for the war dead around there. These early stage pilgrimages, in a sense, prepared the military pilgrimage movements in postwar Japan. In this paper, I would like to deal with their pilgrimages with a twofold significance. In other words, I will focus upon the double-layered structure of the pilgrim tours both as commemoration of the fallen soldiers and as pilgrimage to the Buddhist sacred sites. Besides, I will mention some other cases in which people regard
the military pilgrimage as a religious practice. Through these case studies, I will be able to discuss the religious aspect of healing the wounds of war.

**Michael Peterson:** “Maple Leaf Up”: patriotic, historical, and spiritual aspects of Canadian Armed Forces participation in the Nijmegen March

While the historic Four Days March or Nijmegen March predates both World Wars and originates in the decidedly secular spirit of physical fitness, for members of the Canadian military, Nijmegen has taken on the hallmarks and character of pilgrimage. Each year members of the Canadian Armed Forces (CAF) combine the march with visits to sites sacred to Canada’s military and national memory. By staging events at the Vimy Ridge Memorial in France and at the Canadian war cemetery at Grosebeek, Holland, CAF marchers connect their present-day military service with touchstones of Canada’s military heritage. Wearing Canadian uniform, they traverse a route that Canadian soldiers covered during the Liberation of Holland in 1944–45, which inspired lasting affection between Dutch and Canadians alike. Thus, while primarily a test of physical endurance, for CAF members the Nijmegen March has a rich overlay of historical memory, national and military pride, and even spiritual significance.

**Biljana Sikimić:** KFOR soldiers as pilgrims in Kosovo: Black Madonna in Letnica

This paper tries to trace the transformations of pilgrimage to the Roman Catholic shrine in Letnica (Kosovo) on the Day of Assumption from an anthropological linguistics perspective during the last century. Considering the volume of news items posted on the Internet, it emerges that by the end of the first decade of the twenty-first century, Letnica had become a place of mass pilgrimage, visited every year by KFOR soldiers and pilgrims from other countries in the region. A comparatively local Marian cult at Letnica assumes a universal dimension with its recent transformation into the cult of the Black Madonna, strongly supported by the current cult of Mother Theresa, whose picture is found today on the wall of the Letnica church to the right of the altar.

**Kamila Baraniecka-Olszewska:** Sanctified history: on pilgrimage to memorial sites with Polish re-enactors

2014 is a year of the 70th anniversary of many important battles of WWII, in which Polish soldiers took part. Historical re-enactors who recreate history of military units fighting in WWII battlefields organized in 2014 several pilgrimages to memorial sites significant for Polish history. In the paper, I focus on pilgrimages of groups enacting Polish Armed Forces in the West and on travels of some of their members to Monte Cassino in Italy (May 2014) and Arnhem/Oosterbreek/Driel in Holland (September 2014). Although they are not WWII soldiers, re-enactors experience certain connection to heroes from the past: they honor them and try to recognize the past through their “microhistories”. Their pilgrimage
route reflects the combat trail of Polish Armed Forces in the West and is marked – “sanctified” to use the re-enactors’ term – by the blood of Polish soldiers. Human history becomes sacral, is perceived as such by pilgrimage participants and finally can be also analyzed in terms of religion. It also becomes an element of constructing personal and national identities.

**Anna Fedele:** About Templar Knights and warriors of light: military imagery in alternative pilgrimages to Catholic shrines
This paper is based on fieldwork among pilgrims with a Christian background who have embraced contemporary spirituality (often described as New Age) and visit Catholic shrines in France related to Mary Magdalene and to dark Madonna statues. They do so to tap into the healing energies they believe to be present there. In this paper I will analyze the pilgrims’ strategies to test the efficacy of “spiritual” military figures as positive masculine models in their efforts towards a more spiritual, peaceful and sustainable society based on the equality of men and women. Analyzing the parallels my interlocutors drew between the spiritual warrior and the pilgrim, I will also reflect on the influence that the stereotype of the medieval male Christian pilgrim still has even on these spiritual travelers that are so self-consciously fighting against patriarchy. In this context the Templar Knights provided a positive model of masculinity because they appeared as the exponents of a secret “medieval esoteric chivalry” and an “underground Church” promoting equality between men and women.

**John Eade, Mario Katić:** Theoretical and substantive approaches to the study of military pilgrimage
This paper will review the development of research concerning military pilgrimage around the world and draw out the key theoretical perspectives and substantive themes. It will suggest new directions which research may follow based on the other papers presented in the panel. It will also relate these suggestions to the authors’ knowledge of two European pilgrimage centres – the international Marian shrine at Lourdes and more local shrines in Croatia and Bosnia and Herzegovina.

**Missions**

**Geoffrey Troughton:** Samuel Marsden and the peace dimension in early nineteenth-century Protestant missions
From 1814, Protestant missionaries to New Zealand cast their primary task as disseminating a “gospel of peace”. Their emphasis upon peace and peacemaking was a striking feature of nineteenth-century New Zealand. Surprisingly, while scholarly discussions have explored the conflicts, tensions and imperialist di-
dimensions of early missionary expansion, this peace emphasis has never been systematically examined. This paper analyzes the origins of the peace emphasis within the first Christian mission to New Zealand, that of the Church Missionary Society (CMS). In particular, it focuses on the role of peaceable ideas and activism in the thinking and strategy of the Revd Samuel Marsden, the founder of the New Zealand CMS mission. Understanding Marsden's thinking, and the place of peace ideologies in the CMS, provides crucial insights into the character of early mission in the region, and its adaptation to local circumstances.

Giulia Nardini: Ňāna Upatēcam (1656) by Roberto Nobili SJ: adaptation and transformation of catechism in Madurai Mission (Tamil Nadu-India)

My paper presents a case of negotiating religious processes which occurred between Jesuit missionaries and Tamil Brahmins of the seventeenth century in the South-Indian context. My focus is on Ňāna Upatēcam, a document of Tamil catechism written by Roberto Nobili (Rome 1577 – Madras 1656), a Jesuit missionary in Tamil Nadu (India), in order to transfer the Catholic doctrine to the Tamil neophytes. This case study explores the transcultural dimensions of Christianity in the well known method of “accommodation” (in lat. accommodatio): a new model of catechesis, including forms of worship, religious practices and theological texts. Ňāna Upatēcam is not only a translation of Catholic dogma but a creation of new genre, with an added attention to the cultural aspect of the local hierarchical society, thus rendering the catechism accessible to the Tamil converts. This huge magnum opus comprises five volumes and remains till today only in its Tamil version.

Michael Riber Jørgensen: The Home Mission: a movement on the move

The Danish Home Mission (Indre Mission) is a Christian revival movement, founded in 1861 to conduct missionary work at home, as opposed to the “outer mission” in Africa, Asia etc. During its heyday in the 1950s, the movement experienced great success, dominating the Lutheran state church as well as exercising a real influence on secular politics in large parts of the country. Since then, however, the Home Mission has been on the decline, and in recent years seen itself become more and more marginalized within the state church. Has the church as a whole changed its theological foundations – or has the Home Mission? How does a religious organization with relatively conservative values react to changes in the surrounding society by (re-)constructing or adapting its own collective identity? The paper will raise these questions – and attempt to answer them.

Gabriel Luna: Visita Iglesia: a Filipino lenten practice in Cagayan Valley, Region 02, Philippines

Religious landmarks in Cagayan Valley Region 02 do not only serve as tourist attractions but also as places of worship during lenten season, specifically during
Visita Iglesia. The researcher utilizes participant observation, and in-depth interview. Thirty-five Church workers and forty-two religious devotees were interviewed. Findings reveal that a majority of the respondents who observed the cultural practice of Visita Iglesia belonged to the age bracket ranging from 40–65 years old, were female, professional, and with high income. The reasons why devotees observed Visita Iglesia ranked accordingly as follows: to ask for favor, forgiveness of sins, to follow family tradition, to express gratitude, to comply with someone’s request, and to atone for a misdeed. Clearly, the reasons are more personal than cultural, but the devotion itself is enhanced and sustained by the culture. The customary practices in relation to a religious devotion serve more as social functions rather than as theologically motivated practices.

**Jana Valtrová:** Medieval Christian missions to Asia: shifting strategies and goals

The paper presents major shifts in the development of medieval Christian missionary efforts which were made during the thirteenth and fourteenth centuries in Asia by Franciscan and Dominican friars. Reports of such missionaries as William of Rubruck, John of Plano Carpini, John of Montecorvino, Jordan of Catala and others are used as sources for this analysis. The main aim of the paper is to show the transformation of missionary strategies as a process of more or less successful adaptation of particular missionaries in new cultural and religious environments: their flexibility and ability to focus on a prospective group of converts. In connection to this process not only the missionaries’ strategies changed, but also their original goals were redefined. Representation of these goals, original and new ones, within the context of missionary reports and their desired effect on European audiences is also discussed.


Mill Hill Missionaries (MHM) is a congregation of priests based in Mill Hill, London, United Kingdom that arrived in the Philippines in 1906 to counter the rising influence of Protestantism. The objectives of the study are the following: to trace the history of MHM as an institution since it was founded by Herbert Vaughan in Mill Hill, London in 1868 until they arrived in the Philippines in 1906; to assess the achievements of the congregation within a hundred years of service in the Philippines; and to show the challenges encountered by the missionaries and their role in nation building in the twentieth century Philippines.
Mithraism and Roman Society

Panel Chair: Attilio Mastrocinque

The panel is aimed at discussing some topics of Mithraism and at focussing on its interrelationship with Roman society. Mithraic congregations appear to the contemporary scholarship quite integrated with the local communities (for example, cities, military camps) and with Roman traditions. Some insights are thus possible in order to focus better on some cases, namely those of Mithraic and non-Mithraic eating of meat; interaction between Mithraea and both legio-nary units and provincial governors in Spain; beliefs concerning Eros and salva-tion of human souls both within the Mithraea and in common religious traditions; and relationships between some Roman late-antique senators and the latest Mithraea in Rome.

Giovanna Bastianelli: Late antique Mithraism in Rome

At the middle of the fourth century only the Roman aristocracy is the custodian of the Mithraic cult. Some viri clarissimi restored and built mithraea mostly at Rome and in other places where they had their estates. This late revival, however, did not last long, no more than thirty years, and was followed by a new and final abandonment. Only in a few cases was a pious closure provided to some small family mithraea, which were preserved having their entrances walled, while usually the devastation of these holy places was inevitable: statues of gods were deprived of their heads and arms, and altars, furniture, and frescoes were destroyed. The famous praefectus urbi Gracchus, to deserve his baptism, tore into pieces an entire mithraeum of Rome, as St. Jerome and Prudentius report.

Jaan Lahe: Hat der römische Mithraskult etwas mit dem Iran zu tun? Über-legungen zu den Beziehungen zwischen dem römischen Mithras-Kult und der iranischen religiösen Überlieferung

Massimiliano David: A new mithraeum of the multicolored marbles from ancient Ostia

In 2014, during the archaeological investigations conducted by the University of Bologna (Department of History and Civilizations – Sect. Archaeology), in collaboration with the Soprintendenza Speciale per i Beni Archeologici di Roma, within the Ostia Marina Project, in the suburban neighborhood out of porta Marina (block IV, IX), a new building was found with outstanding mithraic features. It has a major cultic niche, a single bench, a ritual well and a flowerbed for a sacred plant. The building, for the special features of the marble floor, has been conventionally called mithraeum “of the multicolored marbles”. It differs clearly both in form and size from the typical planimetric patterns of the mithraea discovered in ancient Ostia until now. The excavation is not yet finished, but – on the basis of the currently available data – the building can be dated within the advanced fourth century CE. It is abutting some rooms which originally belonged to a “caupona” of the second half of the third century CE.

Valentina Ramanzini: Animal bones from mithraea

A presentation of the hitherto known discoveries of animal bones will allow to underscore some peculiarities of the Mithraic diet, which was usually different from the common diet of Roman people. Also regional peculiarities are documented, which could depend either upon local breeding and farming or on religious choices, or even on both. The analysis of these meal remains reveals a preference for the consumption of adult domestic fowls, piglets and lambs or goats. Nevertheless evidence shows that the animal which is expected to be found on the Mithraic table for its central role in the liturgy does not seem to be the favorite meat of the Mithraists. The analysis of animal remains could reveal more specific information about the moment of ritual meal, in addition to that already provided by studies in iconography and pottery.

Attilio Mastrocinque: Eros according to Mithraism and Graeco-Roman paganism

Not every feature of Mithraism was secret and peculiar to mysteries. Many elements can be understood thanks to comparisons with other religious and iconographical fields because they were shared. The case of Eros will be studied here. This god appears on Mithraic reliefs as guiding both Sol and Luna during their heavenly journeys, and guiding Psyche as well towards the correct path and possibly to a happy afterlife. In imperial times Erotes were often depicted on sarcophagi. Both Mithraism and current Roman religion supposed, following Platonic teaching, that the soul was enabled by Eros to reach the heavenly realms. However, on a Mithraic inscription from Santa Prisca another kind of salvation is mentioned, which involved the Roman society in a more collective form.

Valentino Gasparini: Response
Modeling and Simulating Past Minds and Networks: Dynamics of Religious Beliefs and Practices in the Graeco-Roman World

Panel Chair: Esther Eidinow

Although recent scholarship in the social and cognitive sciences provides theoretical perspectives concerning the transmission of religious beliefs and practices across a population, these hypotheses have yet to be integrated. For instance, while epidemiology of representations is undoubtedly correct to stress the importance for a successful representation to be fitting to the human cognitive architecture, our understanding is incomplete without considering the nature of social links. Such links can be analyzed using novel approaches in network theory. Both epidemiological and network based approaches have been adopted within the study of ancient Graeco-Roman religions: it represents an ideal environment to integrate their respective implementations. In order to proceed with such an integration, historians must enrich their methodological arsenal. This panel introduces case studies offering ways to utilize and combine epidemiological and social network approaches to historical materials, while stressing the limits of particular tools, with particular reference to the scarce evidence available.

Justin Lane: Multi-agent AI as a tool for understanding historical data: Modeling the formation of Early Christianity

This presentation offers an example of how theory, history, and multi-agent artificial intelligence (MAAI) can create an interdisciplinary approach to the study of historical religions, using Early Christianity as a case study. It presents a novel MAAI model, which utilizes the theory of divergent modes of religiosity or DMR (Whitehouse, 1995, 2000, 2004), that relies on empirical evidence to revise earlier attempts at modeling the theory (McCorkle & Lane, 2012; Whitehouse, Kahn, Hochberg, & Bryson, 2012). The model tests the theory’s generalizability and validity using historical data, namely the case of Early Christianity. By testing the model in conjunction with biblical, historical, and archaeological sources, we can begin to create a clearer picture of the possible dynamics within Early Christian religious groups. Specifically it utilizes social network approximation techniques drawing from cognitive and social approaches to the rise of Christianity (Stark, 1996). This incorporates estimations of population sizes (Grove, Pearce, & Dunbar, 2012; Hill & Dunbar, 2003), limits on social network clusters (Dunbar, Duncan, & Nettle, 1995; Gonçalves, Perra, & Vespignani, 2011; Mcpherson, Smith-Lovin & Cook, 2001; Roberts, Wilson, Fedurek & Dunbar, 2008), and the complexity of early Christian beliefs (Lane, 2013). This presentation concludes by addressing the methodological and theoretical issues inherent in the use of
computer modeling of historical data as well as its ability to apply novel theories to historical data.

**Vojtěch Kaše:** Modelling ritual dynamics against the data: Early Christian meal practices as a test case

Any invention, modification and selection of a ritual practice in a group and its stabilization over time or transmission of it from one group to another depends on a lot of factors. The method of agent-based modelling enables us to consider the relative influence of those factors in an explicit way and to “re-grow” particular processes of interest in an artificial computational environment. Despite its artificialness, a comparison of simulation results with real world data can help to demonstrate the probability of some suggested historical trajectories and, in that respect, to test particular hypotheses. Drawing on recent experimental evidence concerning intuitive evaluation of ritual efficacy, this paper takes into consideration the relative influence of the so-called cognitive attraction of a ritual behavior. One agent-based simulation is discussed and compared to the data derived from literary sources concerning early Christian meal practices in the first four centuries CE.

**Dalibor Papoušek:** Pro-Jewish and counter-Jewish trends in the spread of Early Christianity: construction of network models

This paper reconsiders the influence of the Jewish heritage in the spread of early Christianity throughout the Graeco-Roman Mediterranean. Following the new dating of Lukan writings up to the first half of the second century (Pervo 2006), Marcionite Christianity is assumed to be a contemporaneous Christian trend using other networks for its spreading than those of Luke. Despite weak evidence, it is obvious that these two trends maintained different attitudes to the Jewish background. This paper tries to design models using Jewish diaspora networks (Collar 2013) for Lukan Christianity, which remained open to the Jewish tradition, and trade and maritime networks for Marcionite Christianity, which might have used the infrastructure provided by its founder’s shipping company. Critical evaluation of these models can help solve the question to what extent the spread of Christianity was influenced by the Jewish diaspora networks and how other networks may have been employed in this process.

**István Czachesz:** Cognitive science and network theory in the study of Early Christian origins

This presentation offers a case study of the application of network theory to the analysis of historical texts. I will speak about the generation and analysis of word co-occurrence networks in the Greek text of the New Testament, using examples from past and ongoing studies, and pay particular attention to the historical and psychological validity of such models. Whereas word co-occurrence networks can be thought of as statistical models of (large) textual corpora, at this
place I will outline an approach working with smaller textual units, based on
reading-theory and memory studies. As I have shown in previous publications,
node and link centrality measures in word co-occurrence networks of biblical
passages yield interesting observations about central thematic and compositional
features of such passages (that go beyond the insights gained from traditional
methods based on word frequency and concordances) as well as open up ways to
reconsider how familiarity with certain texts influences the reading of other texts
(offering new, quantitative perspectives on intertextuality). In terms of the psy-
chological validity of the models, the cultural context of the first-century Medi-
terranean has to be taken into account. This implies that the underlying psycho-
logical model of textual reception needs to be informed by insights from orality
studies. Previous cognitive psychological work on memory in oral transmission
is especially helpful in building culturally informed models that do justice to the
ways contemporary audiences typically processed the text of the Gospels. Fur-
ther, research on working memory, including empirical results on working mem-
ory span in sentence processing, can be integrated into the model in order to in-
crease its cognitive psychological validity. Finally, I will consider how the
syntactic features of Koine Greek (the dialect of the New Testament) can be
taken into consideration to fine-tune the creation of networks. The textual exam-
pies are selected from well-known passages of the synoptic Gospels, such as the
Based on these examples, the relationship between network models, on the
one hand, and traditional philological approaches, on the other hand, will be ad-
dressed.

“Monasticism Without Walls”: Addressing the Dynamics of Inter-Contextual Transfers

Panel Chair: Timon Reichl
This panel explores inter-contextual transfers between monastic and non-mo-
nastic discourses in a context of modern religion. Inter-contextual transfers con-
tinue to be a vital element in the enormously productive and multifaceted history
of Buddhist, Christian and Hindu monastic thought and practice, both within
and beyond monastic boundaries: While the history of monastic renewal and
adaptation often relied on the creative application of non-monastic resources,
monastic perspectives and resources have also served as reference in the context
of wider socio-religious issues. The theoretical framework is thus capable of ex-
 panding the outlook of monastic studies. Instead of establishing unsurpassable
boundaries, monastic traditions convey a readiness to engage in creative interac-
tions. Two presentations will address the recent monastic engagement with the issues of religious diversity and modern spirituality, encouraging inter-monastic encounters and monastic renewal. Two further papers will focus on the interactions with secular society, based on field research in Europe and Asia.

**Isabelle Jonveaux:** The “secular ascetic”: transfers of monastic techniques to secular society

Monastic life and especially asceticism constitute a set of techniques which all theoretically seek to improve religious life and assist the “search of God”. According to Max Weber this form of asceticism is reserved for religious virtuosi elected by God. Today Catholic monasticism in Western Europe is undergoing a crisis of vocations as fewer and fewer young people are inclined to enter the monastic life. On the other hand, as a model and source for alternative ways of life, monasticism is increasingly attracting interest in secular society. Based on field inquiries in Catholic monasteries and fasting retreats offered in secular contexts, this paper seeks to explore transfers occurring between monasteries and secular society. In this regard, the emergence of secular forms of asceticism represents an interesting field for studying such transfers, in which the techniques and rhetoric derived from an institutional religion are applied in novel forms of holistic spirituality.

**Henry Zimmermann:** The Chogye Order of Korean Buddhism: beholding itself and presenting itself at the conjunction of cultural preservation and organizational modernization

Buddhism in contemporary South Korea is primarily represented by the “Chogye Order of Korean Buddhism”, which was established in its present form in 1962 and is heir to the Buddhist tradition of the late Chosŏn dynasty and successor to the Chogye Order of the colonial era. While this large Buddhist organization identifies itself as the principal preserver of Korea’s Sŏn (Zen) orthodoxy, its institutional and legal structures are the product of distinctly modern developments. Interestingly, there have recently been various efforts on the part of the Chogye Order to present not only its religious ideas and practices to the public, but also the inner structure, rules, programs and agenda it officially and ideally adheres to in its capacity as a religious organization. This paper discusses the Chogye Order’s attempts at a favourable and convincing self-presentation in the context of contemporary South Korea’s highly competitive and largely un-regulated religious landscape.

**Timon Reichl:** The “monk as mystic”: on the application of “universal mysticism” in Catholic monasticism

This presentation will address some of the inter-contextual dynamics involved in the participation of Catholic monastics in the modern discourse on “mysticism” and “mystical experience”. Apart from contributing to the rapidly growing
amount of scholarly and popular literature addressing the issue of mysticism in a comparative and/or interreligious perspective, monastics also applied some of the new paradigms emerging in this intercultural and interdisciplinary discourse. This partly stemmed from their efforts to meet a number of challenges that Catholic monasticism was at the time encountering (monastic renewal/crisis, monastic mission/dialogue in Asia). In the course of this development, the new understanding of mysticism as universal and as compatible beyond religious and cultural borders – a prominent feature within the modern discourse on mysticism since the early twentieth century (James, Underhill, Stace) – served as the theoretical framework for redefining monastic identity and practice as universal and as applicable beyond cultural and religion specific manifestations.

Alexandra Mann: Monasticism as a bridge between religions
The Weltkloster Radolfzell, a former Capuchin monastery, provides a neutral space for encounters between different religions. The dialogue meetings are based on the shared practice and discussion of the respective meditative and contemplative techniques. For some days or even weeks, monks, nuns and clergy of all religious traditions are invited to form a community in which the everyday schedule includes elements from various monastic traditions. This approach is influenced by the tradition of Christian ashrams in India, which combines contemplative community life with a dialogue of spiritualities. The adopted approach is seen as a dialogue among equals and follows a pluralist outlook. Accordingly dialogue and identity are not seen as contradictory but as interdependent: The complete acceptance of diversity is the foundation for a willingness to experiment. Religious identities emerging from such interreligious contexts might then prove to be more sustainable, exchanging static constructs with openness towards external influences.

Mormonism’s Engagement with Other Religions

Panel Chair: Roger Minert
This panel will explore the history, theology, and current state of Latter-day Saint efforts to engage in interfaith dialogue, and joint cooperative movements on social, moral, and political issues. In recent years, a renewed emphasis emerged out of initiatives taken by The Church of Jesus Christ of Latter-day Saints to improve relations with Christian and non-Christian religious communities throughout the world. This panel provides the opportunity to engage with a broad range of interpretations about these efforts, their historical development, and commentaries on their perceived effectiveness. The panel will deal specifically with Mor-
monism and Islam; Mormonism and Judaism; Mormonism and Roman Catholicism; and Mormonism and evangelical Protestantism.

**Daniel Peterson:** Mormonism and Islam
Emerging from its isolated refuge in the American Great Basin, Mormonism began to take serious root beyond North America and Europe only after WWII. However, Mormon activity in Africa came much later and remains minimal in the Middle East. Thus, Mormon encounters with Islam have been comparatively rare. But they’re increasing in both frequency and significance. This paper will describe several of the most important efforts undertaken, with the enthusiastic approval and sometimes at the initiative of leaders of the Mormon Church, to build bridges to Islam and to cooperate with Muslims. It will also examine certain Mormon beliefs, and a few of the key statements of Mormon leaders – going back to the faith’s nineteenth-century beginnings – that reveal an exceptional openness to other religious experiences, perhaps surprising in a notably missionary-minded church making exclusive truth-claims, and that not only theologically authorize outreach to Muslims but encourage it.

**Andrew Reed:** “I have marked well the plight of My people”: Jewish and Mormon relations – a look at contemporary views
The return of the Jews to Palestine prior to the second coming of Christ is a central tenet of Mormon theology. Early on in the Mormon tradition, there was a concerted effort to formulate a religious identity that was based on understandings of “Israel” as a marker of God’s chosen people. Early comparisons of Brigham Young to Moses and the Mormon trek west as an Exodus experience further infused biblical motifs into Mormon self-perceptions. In the post-Holocaust world, these motifs have remained and continue to inform Mormon theology and missiology. This paper provides a survey of key moments in the relationship between Mormons and Jews since the Shoah, with particular interest in recent events and debates about how Mormons view Jews and their past.

**Mauro Properzi:** From the periphery to the centers: the development of LDS-Catholic relations
Mormonism’s interaction with Catholicism has been characterized by a trajectory that involves movement from the periphery to the center(s) in a geographical, sociological, and theological sense. The two faiths first interacted in the context of nineteenth-century America where they existed as “peripheral” minority religions. Both also operated in a context that was either distant from their center (Catholics) or in continuous struggle to establish such a center (Mormons). When Mormonism established its home in Utah the interaction between the two faiths continued in that setting, even expanding, most recently, to the center of Catholicism in Rome. While Mormonism and Catholicism have also moved to a more central place within American society the two faiths owe much of their re-
cent interaction to shared theological tenets, which are mostly peripheral to secularized society while being central to each respective tradition. This paper summarizes and examines the multi-faceted dynamics of this interaction.

J.B. Haws: Mormons and Evangelical Christians in the United States: religious identity-making in modern America

Both Mormons and evangelical Christians raised their public profiles in the United States in the late 1970s and 1980s as religious activism and partisan politics converged in new ways. But although both groups shared similar positions on issues of social morality, historic theological differences made evangelicals reluctant to embrace Mormons as allies. In fact, evangelicals vociferously redoubled their efforts to identify Mormons as counterfeit Christians or non-Christians. This paper will trace, first, Mormon efforts over the past four decades to respond to what became something of an identity crisis for them in American public perception; and, second, trends in evangelicalism over the past four decades in adapting to an increasingly pluralistic American religious landscape. This religious minority-religious majority “gatekeeper” case study speaks to institutional introspection on the one hand and new levels of outreach on the other.

Mormons: Past and Present

Panel Chairs: Mike MacKay, Roger Minert

Our panel explores Mormon religious practices. By historically drawing upon several prominent discourses within Mormonism the panel will ask the question of how missiology, scripture, and marriage practices function in the establishment of Mormonism and the contemporary Mormon religion. These are three of the most public aspects of Mormonism. It has been one of the fastest growing religions in the twentieth and twenty-first centuries, in part because of its evangelical nature and worldwide presence. This includes the placement of tens of thousands of books of scripture around the world. Mormonism’s production of modern sacred scripture and claim to prophetic charismatic revelation make it a fascinating case study for religious practice and discourse. That said, Mormonism is also known for its former practice of polygamy, distinguishing itself as a unique nineteenth-century religion though it has since abandoned the practice. These three tenets of Mormon practice and discourse will be the center of our panel.

Gerrit Dirkmaat: Joseph Smith and early Mormon polygamy

Nothing is perhaps more closely associated with Mormonism in the minds of most people than the Mormon practice of plural marriage or polygamy. Though long since discontinued by the Church of Jesus Christ of Latter-day Saints, the
one-time practice remains both controversial and the most well-known. This paper will discuss Joseph Smith’s introduction of plural marriage to certain members of his faith, including his own plural marriages, and explain the resistance to and justifications used to support the doctrine. It will focus on a discussion of the very limited source material that exists when trying to determine the details of these polygamous unions and highlight the care that must be taken by historians trying to deal with early Mormon polygamy. In particular, this paper will highlight how women who were polygamously married to Joseph Smith justified their own decisions to violate the foundational social norm of monogamous marriage and enter into a martial union that was reviled and despised by nearly every other American.

**Gregory Wilkinson:** Missiology and Mormonism around the world

Missiology, Mormon or otherwise, is best understood both through theory and practice. The papers of H. Grant Ivins provide valuable insight into both. Ivins served five years as a Mormon missionary in Japan, the LDS church’s first mission outside of Christian cultures and colonial frameworks. He studied Japanese language and culture while working to establish the Church, thus becoming a unique expert on the limitations of Christian evangelism in Asia. Upon his return to the United States, Ivins lectured often on the limited international potential of the LDS message. He eventually became the first comparative religion professor at Brigham Young University. He wrote and theorized on the potential and failures of Mormon evangelism and more generally Christian missiology in Asia and the rest of the non-Christian world. While not widely known, Ivins is an important early voice in post-colonial studies with modern relevance both for missionaries and scholars.

**Mike MacKay:** Material culture and the production and translation of the Book of Mormon

Instead of concentrating on the literary value or theological message of Smith’s translations, this paper will turn to a material culture approach by focusing on three objects that defined Joseph Smith’s translations of sacred scripture. Unfortunately, of the three objects (the seer stone, the gold plates, and the Egyptian papyri), only a portion of the papyri is available for examination. Yet, the historical record evaluates them in various ways, which allows this paper to tease out and examine how individuals made sense of the objects. It will describe how Smith gave meaning to his seer stones, the gold plates, and the Egyptian papyri, but also focus upon how detractors altered their meaning to represent Smith as an impostor. The appropriation of meaning upon these objects defined Smith’s role and often superseded the message that the text of his translations offered modern readers. Understanding the process of translation was a precursor to motivating readers to approach the text earnestly. For this reason, the meaning at-
tached to the objects was never inconsequential. Instead, the objects embodied Smith’s claims to truth because of their centrality to the translation process. Their meaning had the ability to foster faith in Smith’s claims and the power to undermine them. This paper will demonstrate that Smith’s religious objects were central to his translation and analyze the debate over controlling the meaning and holiness of these objects.

Mountain Worship and Contemporary Transformation in East/Central Asia

Panel Chair: James Grayson

Utilizing a multidisciplinary approach, our panel examines social transformation in East/Central Asia through the medium of the divine, the legendary and the topographic. By examining the role of mountainous space in the ancestor cults of the Buryat, sacred architecture of Sanshin (mountain deities) shrines in Korean Buddhist temple complexes, popular mind-body practices in contemporary South Korea and the historical narratives underpinning North Korean charismatic politics, the papers seek to pinpoint and investigate the images of the mountains persisting within the collective imaginary. Considering the changes and continuities in spiritual and political geography within territories as diverse as Buryatia in Russia, Manchuria and both halves of the Korean peninsula, the panelists assess to what degree alterations in the praxis of such mountain worship represent, or are themselves constructed by, the processes of social or political transformation in the sovereign polities in which they are sited.

David Mason: Transformations of folk spirit shrines in Korean Buddhist temples: the significance of modern trends
Sansin-gak are small shrines present in Korean Buddhist temple compounds for many centuries, containing icons of the local Sanshin (山神, Mountain-Spirit); in recent years they are being replaced by the larger reconfigured shrine-spaces called Samsŏng-gak (Three Saints Shrines) containing icons of two or more related spirits. The long tradition of iconographic representation of Sanshin and other folk-Buddhist deities within monasteries is an essential element of local Buddhist functional practice. These deities are introduced in this paper as core symbols anchoring national ethnic-Korean and Korean-Buddhist identity. The paper investigates the background, motivations and ideological/religious implications of this architectural transformation of sacred spaces. The shift from Sansin-gak into Samsŏng-gak constitutes an important and interesting step in the historical development of these spirits’ identities, reflecting their place within the complex
divine hierarchy of Korean religions and also the Ch’ŏn-Chi-In (Heaven-Earth-Humanity) philosophy at their ancient root.

**Victoria Ten:** Ki Suryŏn (氣修練) and mountain immortals mythology in contemporary Korea

Cultural practices commonly referred to as qigong in China and ki suryŏn (氣修練) in Korea are reinvented in modernity based on ancient East Asian traditions. Ki suryŏn draw on time-honored mythologies of sinsŏn (神仙 mountain immortals), who represent and embody Korean mountainous areas. Sinsŏn dwell in wilderness spaces, preserving and transmitting techniques of immortality associated by the practitioners with ki suryŏn. Utilizing extensive interview material from the adepts and the textual/visual productions of the movement, this paper examines “mountainous space and time” as sacred, that is lying beyond the scope of everyday experience. The current paper analyzes the mechanisms of reconstructing, encountering and inhabiting “mountainous time and space” by contemporary ki suryŏn practitioners, outlining and examining these processes within the context of body-mind cultivation and a transformative process from mortal into immortal, steadfast in the lore and mythologies of ki suryŏn.

**Robert Wistanley-Chesters:** Contemporary charismatic topographies and sacred terrains

The ideology, the political and governmental institutions of North Korea derive their authority from a topography of charisma formed by Mt Paektu and the mountainous spaces of western Manchuria. These contemporary political forms intriguingly echo traditional Korean manifestations of mountain-focused spirituality, such as the Sanshin (mountain divinity) worship. Both national mythos and narrative surrounding the revolutionary struggles of the Kim family, current rulers of North Korea, have Mt Paektu as their fulcrum and the mountain itself is co-produced or co-opted into these narratives. Legitimatory elements within these political narratives and mythographies thus help to build and transform institutions, social practices, and topographies. This paper explores the theological mechanics behind the generation of such charismatic forms and their wider impact, investigating the process by which transcendent, spiritual elements are woven into conventional political narratives and examining their more practical social manifestations.
Multiple Discourses on Religion and Science in the East Asian Context: Science for the Understanding of Religion in Japan and Korea

Panel Chairs: Seung Chul Kim, Christian Meyer

It is an undeniable fact that the theme of “religion and science” has up until now centered on Christianity. This is deeply connected to the historical fact that natural science was born within the Christian world. At the same time, another reason that may be mentioned for this phenomenon is the fact that Christianity has tended to see itself as synonymous with “religion.” As a result, when “religion and science” are researched in terms of how the discussion has occurred outside of Christianity, there is undoubtedly a need for the natural sciences to rethink the meaning of human self-understanding and worldviews and for a reconstruction of the significance of “religion” as it seeks to encounter such sciences. With the goal of rethinking the meaning of “religion” and “science” along such lines, we have planned a double panel. It will consider, in its own context, how representative religious thinkers in East Asian countries, that is China, Japan and Korea, have received and understood “science,” and will discuss how their understanding has helped, directly and indirectly, to shape their understanding of “religion.”

Jaeshik Shin: Mapping the single world from a pluralistic perspective: the relationship between religion and science from an East Asian perspective

There have been some attempts to describe the relationship between religion and science. In consideration of the attempts of Pannenberg and Haught, the writer tries to present this relationship using the metaphor of mapping. Traditionally in East Asia, the world has been regarded as a changing reality. Thus, it could not be properly understood from an analytical or reductionistic perspective. Rather, it should be approached from different points of view, which simultaneously represent various aspects of the world. The writer considers religion and science as different mapping strategies in understanding a single world. In the process of pursuing the intelligibility of the world, religion and science have constructed their respective mapping systems with different signs, symbols and terms. As in the yin-yang relationship, they are complementary to each other in comprehending a dynamic world. As provisional work, both perspectives are closely related to historical and social contexts.

Thomas Hastings: Seeing all things whole: the scientific mysticism and art of Kagawa Toyohiko (1888–1960)

Kagawa Toyohiko (1888–1960) was a world-renowned Japanese evangelist and social reformer, nominated for the Nobel Prize in Literature twice and the Nobel Peace Prize four times. He was a prolific writer of fiction, poetry, and es-
says and books that integrate the insights of Christian faith, modern philosophy and science, and Asian religious and philosophical traditions. His final book, Cosmic Purpose (1958), challenges the materialism of Darwin and the radical casualism of H.G. Wells. Drawing on theories in physics, astronomy, astrophysics, chemistry, biochemistry, mineralogy, genetics, physiology, and biology, he offers evidence of “initial purpose” – not “final purpose” – in the vast span of evolutionary history from cosmic dust to the emergence and progression of life, mind (consciousness), social construction, and “cosmic consciousness”. Called “the sole cosmological thinker in Japan,” Kagawa has been compared with the Jesuit paleontologist Teilhard de Chardin, and his “religio-aesthetic cosmic synthesis” is still worthy of consideration today.

**Mira Sonntag:** Protestant interpretations of “empirical evidence” in modern Japan

Common definitions of “empirical evidence” in philosophy and the natural sciences deny religions the right to claim “evidence” for their doctrines. Nonetheless religious thinkers around the world have continued to do so and propagate “empiricism” as a reliable basis of faith. This paper analyzes Protestant sources from modern Japan to answer the following questions: How do Protestant thinkers “define”, i.e., interpret, empirical evidence? To what extent do their interpretations refer to definitions in philosophy and the natural sciences and do they attempt to modify them? What are the practical and theoretical benefits Protestant thinkers gained through engaging in the modern discourse on empirical evidence and rationality? The paper also shows that Uchimura Kanzô’s (1861–1930) emphasis on “empirically grounded faith” was by no means as unique as scholars have claimed. In fact, sources reveal a multilayered discourse shared across denominations; all voices uniting to make Christianity attractive to the modern mind.

**Seung Chul Kim:** Religion and science in the Buddhist philosophy of Nishitani Keiji (1900–1990)

Nishitani Kenji (1900–1990) is a Buddhist philosopher who played an important role in Japan’s Kyoto School. For Nishitani, “science” has a direct connection to the problem of modern nihilism, and in this sense science encompasses a religious meaning. According to Nishitani, there is a need to rethink the relation of “religion and science” in order to overcome this nihilism. Nishitani is critical of the position that takes the common single line that this relation is mutually contradictory, and he takes the relation of religion and science in terms of what he calls a relation of “double exposure”. On the one hand, he criticizes the established tendency of religion to take reality only in terms of “life” and “spirit,” and, on the other hand, he criticizes the established tendency of science to analyze reality only in terms of “death” and “matter.” Nishitani claims that
these conventions of religion and science may be overcome from the Buddhist “position of emptiness.” From the “position of emptiness,” “life” and “death,” and “spirit” and “matter” are taken as a mutually dependent relation, and further that the relation of “the nondiscrimination of divine love” and “the nondiscrimination of scientific law” may be thought of as a relation of paradoxical unity. Through entering this “position of emptiness,” “religion” and “science” are led to a religious self-consciousness that overcomes egoism and may also be able to overcome nihilism.

**Christian Meyer:** Negotiating science, evolution and religiosity: the Protestant Chinese thinker Xie Fuya and his “Philosophy of Religion” (1928)

In 1928 the young Chinese Christian philosopher of religion, Xie Fuya (1892–1991) published his book Philosophy of Religion (Zongjiao zhexue), the first Chinese book of this title ever written. His publication can be situated within the harsh anti-religious attacks and debates about science and religion of this time. Xie, who had studied theology, philosophy and history of religions in Chicago and Harvard from 1925–27, develops an apologetic view of so-called “higher religions”. Though he clearly applies an evolutionary model (including theories of animism, totemism, etc.), Xie does not follow the anti-religious element in the evolutionist model. Instead, influenced by liberal Protestant adaptations as well as his own Confucian background, he applies measures of rationality and ethics, complemented by an idea of religiosity as the “essence of religion”, and thereby attempts to qualify Christianity as a “higher religion”. His work was highly influential in Protestant circles and beyond, being reprinted many times until today.

**Franz Winter:** The evolution of mankind in the interpretation of New Religious Movements in Japan

The so-called “New Religions” (shinshūkyō) are an important aspect of the religious landscape of modern Japan. As their origin must be interpreted on the background of different socio-religious settings, they differ widely in many aspects of their worldview. This paper is focused on two examples of major and important new religions of Japan which came into being in the second half of the twentieth century, namely Kōfuku no kagaku and Mahikari. Both offer a very special view on the history of mankind and its “evolution” with differences regarding the importance of various cultural periods and particularly Japan and its alleged “prehistory”. An interesting aspect in this regard is the importance of references to the term “science” in Kōfuku no kagaku (literally: “The Science of Happiness”) but also in Mahikari. A religio-historical approach will be combined with a systematic introduction to contrast and evaluate this specific use and its place.
Masayoshi Sumika: Evolutionary thought as a key: Uchimura Kanzō (1861–1930) and his dilemma between Christian belief and patriotism
This paper examines the influence of social Darwinism, which was an application of evolutionary thought to society and prevailed throughout the world in the late nineteenth and early twentieth century, on Uchimura Kanzō’s ideas on religion and state. Uchimura, who was one of the first intellectuals to convert to Protestant Christianity in modern Japan, was the son of a Samurai and had an impassioned loyalty to the state. He named his devotion to Jesus and Japan “the two Js,” but the dilemma between belief and patriotism caused him intellectual and actual distress. Throughout his life, Uchimura searched for a solution to this dilemma, and he took a cue from the social evolutionary views of religion and society. Uchimura’s reception of social Darwinism demonstrates the impact of evolutionary thought on Japanese modernity.

Multiple Religious Belonging

Panel Chair: Manuela Kalsky
In Western society, cultural and religious diversity increasingly leads to hybrid religiosity. Conventional science of religion paradigms have trouble interpreting this new phenomenon. Some authors describe hybrid religiosity pejoratively as religious consumerism or syncretism. In this forum, we want to join a relatively new and rapidly growing interdisciplinary field of research that approaches hybrid religiosity through the lens of “multiple religious belonging”. Authors in the field vary widely in their conceptions of “religion”, “belonging”, and “multiplicity”, and, as a consequence, in their perceptions of the possibility of multiple religious belonging as well as its qualitative and quantitative importance. Participants in this forum will contribute to clarifying this discussion and to taking it forward, by analyzing existing controversies, and proposing useful interpretations of multiple religious belonging. In addition, empirical approaches aimed at getting insight into the nature and extent of multiple religious belonging will be presented.

Catherine Cornille: The concept of religion in multiple religious belonging
As an increasing number of individuals claim multiple religious belonging, the Western concept of religion is also undergoing certain shifts. Whereas religion was traditionally understood as a unified set of beliefs and practices relative to a transcendent reality and demanding total surrender, the availability of multiple religious systems has often led to a more piecemeal and utilitarian approach to religion, reminiscent of the way in which religion may have functioned in East-Asian countries. Religions are here judged and appropriated, less on the
basis of their internal truth and coherence than on the basis of their practical efficacy. This may be regarded as a broadening of the concept of religion. But it may also be seen as a narrowing or a diminishing of the self-understanding of most religions. The phenomenon of multiple religious belonging may thus again shed new light on an old discussion in the study of religion.

**Michael von Brück:** Multiple religious identity and social integration
Religions can be seen as systems consisting of rules and values that bring cohesion to individual life courses using categories of ultimate order. Religions should therefore not be seen as systems that exclude each other, but as ritually transmitted and overlapping sets of rules, influencing concrete life situations on a cognitive, emotional and intentional level. Therefore individual biographies show multiple belonging to “religions”. In case of contradictions, individuals choose different options in different social situations. Only on a more abstract, cognitive level contradictions are experienced that can lead to cognitive dissonance. These are mostly solved by using narrative merging and reinterpretations of rituals. Emotionally, multiple belonging can lead to loyalty conflicts, comparable to those between primary (through parents) and secondary (through others) socialization processes. Integrating multiple belonging in a religious as well as in a more general social sense is a lifelong process of maturation and cognitive and emotional agency.

**Daan Oostveen:** Hermeneutical explorations on multiple religious belonging
Multiple religious belonging (MRB) has recently gained a lot of attention as a new way of approaching hybrid religiosity. This topic has been approached from a wide variety of different academic disciplines, including theology, sociology, anthropology and religious and cultural studies. These disciplines often treat multiple religious belonging in a variety of ways that are not always compatible with one another. This prompts a number of questions. How do different disciplines address the phenomenon? In what ways do they talk about MRB? What are the main differences in their approaches? How can we come to a way of speaking about multiple religious belonging that captures the many facets of the phenomenon? How does multiple religious belonging transform concepts like “religion”, “multiplicity” and “belonging”? My paper will outline some hermeneutic explorations in the field to arrive at new ways of understanding and speaking about MRB that capture the richness of hybrid religiosity.

**Joantine Berghuijs:** Multiple religious belonging in the Netherlands
The Dutch society is highly secularized in terms of decreasing church membership and church attendance. Meanwhile, there are many “religious creatives” who fulfil their need for meaning by using multiple religious sources. This paper presents an empirical investigation into the occurrence and nature of mul-
tiple religious belonging in the Netherlands, using a representative sample of the population. The number of multiple religious belongers depends on the operationalization of the terms “multiple”, “religious”, and “belonging”. Central in my approach is a new interpretation of “belonging”, not in an exclusive, “possessive” sense (Voss Roberts, 2010), but in terms of being related and feeling at home (Kalsky, 2013). This approach leads to a number of “dimensions of belonging”, that can be measured per religion. We expect that the design and the results of this study will highlight the permeability of the boundaries between religions.

**Muslim Women in Modern Transformations**

  **Anna Piela:** To wear or not to wear the niqab? Discussions of recently converted Muslim women in the West

This paper looks at online discussions amongst women living in the West who have converted to Islam and chosen to wear the niqab (face veil). It considers their motivations for adopting clothing that (in the West) has come to symbolize negative associations with Islam, most notably patriarchal oppression, and/or extremist radicalization amongst Muslim women. This has been illustrated by the recent news stories about “jihadi brides” – women travelling to live in Islamic State-controlled territories. However, discourses associating these choices with purely external influences are oppressive in themselves, as they deny women agency in both their conversion and the adoption of the niqab. Departing from these reductionist narratives, I focus on non-political motivations for wearing the niqab by recently converted women; these remain unaddressed in the literature. I examine these women’s positions in the context of wider, theoretical debates on religious individuation, authority pluralization, and female agency (Peter, 2006; Wadud, 2006).

  **Diah Ariani Arimbi:** Women and the politics of piety: women’s rights, roles and equality in the Tarbiyah movement in Indonesia

The Tarbiyah (education) movement in Indonesia’s Islam today is the best known and has the largest number of members amongst groups in the Dakwah (proselytizing) movement that mostly work in Indonesian campuses. This paper aims to explore the number and varieties of women’s activities in this movement, especially in relation to the ways women see their rights, roles and sexual identities within their notion of piety. Female activists of the Tarbiyah movement in Airlangga University Surabaya are used as data. Participation observation and in-depth interviews are used as techniques of data collection. Some findings show that the Tarbiyah movement’s espousal of women’s issues in an Islamic
setting complicates even more the dissemination of such issues to the Indonesian public. One important finding indicates that the Tarbiyah conceives that male and female are segregated in nature (biological construction) yet in that segregation lies irreplaceable equality in any sphere and any value.

**Nahid Afrose Kabir:** Religious communities in society: Muslim women's position

Identity, culture and religion are intricately associated with one another. The factors that normally lead Muslims to define their identity depend on the family they are born into, the culture and religion they belong to and also their community and life experiences. In some Muslim families, male identity is considered privileged over female identity. Research has found that the notion of Muslim family is generally shaped by the Quranic verses, where certain verses are used to justify men's power over women. Yet the notions of patriarchy, power and “othering” of (Muslim) women are also prevalent in non-Muslim societies where they form a minority. In this paper, I discuss the position of Muslim women both in Islamic communities and non-Muslim societies. This paper is based on interviews of Muslim girls and women, aged 15 to 30 years in Australia, Britain and America from 1999 to 2011.

**Mysticism**

**Nagehan Ceylanlar:** A “Muslim nun”s unusual experience in “the Discalced Carmelite monastery”

Mysticism, which has stemmed from the attempt of deepening the individual experience of human being’s search for the Divine and a living under the Divine blessing, has a great role in the practise of religious life. One of the examples of these mystical experiences is the monastic tradition of the “Discalced Carmelite nuns” in Christianity. This paper has been written by a Muslim female researcher who has had an academic interest in comparing Christian mysticism with Islamic Sufism and has been exceptionally welcomed by the Carmelite nuns who opened to her their monastery gates in Fano-Italy with enthusiasm and tolerance. The paper looks at the daily life of the Discalced Carmelite nuns under the Rule of the Order as well as the experience of a Muslim researcher in a Catholic monastic community for approximately a 6-months period.

**Hiroko Taguchi:** “Seelengrund” and “der heilige Sinn”: Meister Eckhart’s and Novalis’s mystic thinkings

Franz Hemsterhuis’ “sense of moral” inspires the concept of “sense of the sacred” in Novalis. It signifies the moral organ receiving the sacred. From the standpoint of philosophy of history of Christianity or Europe, he explains that
it is inherent in human nature, but does not function under poor environment: the concentration of interest on life in this world and the predominance of reason over feeling and mind exterminate it. Novalis criticizes that this extermination causes the abandonment of a link with the other and a loss of solidarity in society. Plato’s “the eye of the soul” leads to Meister Eckhart’s “God’s ground” and “the ground of the soul” through Neoplatonism, which influences also Hemsterhuis. This paper elucidates that the sense of the sacred is in the mystic tradition of “the eye of the soul” and encounter with God as individual experience arouses a sense of mission building solidarity.

**Stepan Lisy:** Kuhn’s structure of scientific revolutions applied on the study of mysticism

Scholars of mysticism assume the universality of mysticism. They do not use the term mysticism as a reference term. Often they refer to the concept of mystical union (unio mystica) as mysticism. So, one kind of mysticism is the mystical union and the other kind is where such a union is absent (e.g. Schäfer). It seems that mystical union is a criterion (Idel), and helps us to classify mystical traditions. But there are scholars who disagree and do not need to introduce the concept of mysticism, e.g. in Plotinus (Gerson). According to T. S. Kuhn we can harmonize an anomaly with the dominating paradigm theory or explain an anomaly in a different paradigm theory and see whether it helps or not. So far there is only one, formulated by S.N. Balagangadhara, and based on this paradigm theory we can question the universality of mysticism.

**Mythology and Mythological Themes**

**Christina Nikolajew:** Zum Forschungsstand litauischer Mythologie und Religion


Stefan Heep: Topiltzin Quetzalcoatl: the legend of the priest-king of Tollan as a result of cultural impact
After the conquest the Aztec elite needed a new authorization of power instead of war and human sacrifices to maintain their privileges. Hernán Cortés provided a new strategy. In his second report he justified his forbidden conquest by claiming a Spanish-Christian origin of the Aztecs. Regarding Charles V as their former leader, who had returned, the Aztecs had voluntarily accepted their subjugation. Therefore Charles V would have the right to call himself “Mexican emperor” – equal to the Roman-German emperor, who claimed to represent Jesus Christ on earth. Indeed Cortés described Charles V as the messiah of the new world. The Aztec elite took Cortés’ assertions to transform the subordinate god Quetzalcoatl into the messiah of the Aztecs, who founded the “Mexican empire”. The wind-god, who turned into the morning-star, became after the conquest a figure of legitimacy (“priest-king of Tollan”) equal to the political Jesus Christ.

Valentino Gasparini: “Mulcebant sacris pectora fessa Iocis”: the Inventio Osiridis and the dramatic perpetuation of cultural memories
In Imperial Rome, as well as probably in many other cities of the Mediterranean area, the festival of Isis (which took place from October 28 to November 3) staged the mythical events of the loss of the god Osiris. Plutarch (De Is. et Os., 366e–f) describes the devotees pretending to look for the remains of his body torn limb from limb by Typhon and, once finally finding them, rejoicing as sorrow fades away during the culminating celebration of the Hilaria (also called Heuresis or Inventio Osiridis). “The lost is found, O let us rejoice together!” (Sen., Apok. XIII 4). Most of the ceremony (probably not open to the public) had to be held within the walls of the sanctuaries or in the nearby theatres. Only the terminal part, with the proclamation of the rediscovery of Osiris, was maybe to result in extramural rituals. The performance of the Inventio Osiridis theatrically memorialized Isis’ mythical deeds by recreating the presumably related emotional states, and thus represented a collective experience which reinforced the feedback between performers and audience, and created that “effervescent” state (Émile Durkheim) or “communitas” (Victor Turner) which at the same time was a source of union with the divine and of social cohesion. This is exactly what Plutarch himself hinted at, when testifying (De Is. et Os. 361d–e) how Isis intermingled in such “holiest ceremonies” (ἀγωνιᾶ ταῦτα τελεταί) images, allegories and “representations” (μιμήματα) of her past sufferings in order not to let her efforts be forgotten and silenced, but to give to humans comfort and hope.
Nationalism, Transnationalism, Globalization: Dynamics of Civil Religions

Panel Chair: Valerio Salvatore Severino

The question of religious communities in society cannot be solved without taking into account society as a religious community itself, referring to practices, discourses and institutions conceptualized as civil religion as well as political or secular religion. The sacralization of politics in the age of nationalisms, the interreligious contact of the state especially with Christian churches, have assumed a transnational character. From this point of view we should consider the migration of national symbols, from the French Revolution to totalitarianisms, and the upsurge of universal models of society religiously determined. Religious traditions of communities are re-invented, constantly in correspondence to the ethnical, national, imperial, global stages of society’s structure. Such aspects lead to consideration of the adaptation of civil religions to globalization today, as a part of a general reorientation of the concept of citizenship. This panel aims to develop an interdisciplinary cooperation between Political Science and History of Religions by bringing original case studies and encouraging theoretical considerations.

Aminadav Yitzhaki: Principles vs. pragmatism in the behavior of religious political movements: Rabbi Berlin and the 1937 Partition Plan controversy

The Mizrahi was one of the important Jewish movements formed in the twentieth century (1902) following the founding of the Zionist Movement. Its basic ideology was to resettle the Jewish people in the Holy land according to the Jewish faith, viewing the Zionist movement as advancing the long awaited Redemption. Rabbi Meir Berlin (1880–1949), scion of a renowned rabbinical family, was the charismatic leader of the Mizrahi Movement in the first half of the twentieth century and as such held central roles in the Zionist establishment. He was a man of vision, integrity and clear principles, stemming from strong religious convictions. A classic case of collision between his religious ideology and politics occurred in 1937 when the British Peel Royal Commission proposed the Partition Plan as a solution to the Arab-Jewish conflict. Flatly rejected by the Arabs, the plan sparked bitter controversy among the Jews. Proponents were reluctant to concede a sizable portion of the territory pledged by the 1917 Balfour Declaration, but nevertheless regarded the plan as the lesser of two evils. However, R. Berlin, a central leader of the opponents, fiercely opposed it, mainly for religious reasons, remaining steadfast until the 1947 UN Resolution, which he was eventually obliged to accept.
Valerio Salvatore Severino: The roll call of the fallen soldiers case study: the migration of nationalist symbols
Devastating tragedies such as the 9/11 terrorist attacks, or the massacre during the Polish 1970 protests, are still commemorated with a roll call of the victims’ names pronounced publicly. As a matter of civil or political religion this ritual is studied by political scientists and sociologists. Each contribution around this topic has been restricted to a specific national context in which the ritual took shape. For the first time, a comparative method of History of Religions will be applied in order to retrace the transnational diffusion of this ritual from the Napoleonic era, passing through the Fascist European experience, to the present.

Jane Skjoldli: The pope as high priest of a global civil religion?
Sociologist José Casanova suggested seeing the pope as “high priest of a new universal civil religion of humanity”; that popes have abandoned libertas ecclesiae in favor of libertas personae by assuming a role as a bulwark for universal human rights in a global arena. This paper discusses Casanova’s suggestion, asking how it may contribute to understanding events such as the World Day of Prayer for Peace in Assisi, Italy, 1986, where John Paul II (canonized April 27, 2014) presided over prayer gatherings that involved religious authorities from various religions around the world. Recognizing the context of Casanova’s suggestion as John Paul II’s pontificate, the paper proceeds to discuss, in view of Benedict XVI and Francis, whether Casanova’s suggestion holds more than a mere reflection of supposed papal ambition and if that “more” might be understood as adaptation and/or transformation to dynamic global context(s).

Anja Kirsch: The literary roots of civil religion: the transformation of the “hero of labor” and the topos of socialist work
Work has always been of exceptional importance for German Democratic Republic’s real socialism and its Marxist-Leninist worldview. Being far more than an economic necessity, work – in the sense of socialist labor – was seen as a value in itself. The “hero of labor” was the narrative archetype of the “new socialist man” and one of the central issues of worldview education. The stories about him are characterized by experientiality: the transformation of ordinary people into reliable socialists was, according to the script, the result of an extraordinary, even ineffable “socialist experience”. In this paper, it will be argued that GDR’s labor rhetoric documents the dynamics of the debate about the nature of socialism and the stylistic patterns that were used to create a socialist culture of remembrance, discussing their implication for a classification as civil religion.
Naturalizing Rudolf Otto?

Panel Chair: Gregory D. Alles

Almost one hundred years ago, Rudolf Otto’s path-breaking book, Das Heilige, gave a major impetus to the academic study of religions. The terminology that his book introduced – the numinous, the mysterium tremendum et fascinans – still retains some currency, and some writers who are not professional scholars of religions or particularly religious, such as Ronald Dworkin and Barbara Ehrenreich, still make some use of Otto’s ideas. Among professional scholars of religions, however, Otto’s thought has largely fallen into disfavor. One important reason has certainly been a turn away from the phenomenological toward the cultural, behavioral, linguistic, corporeal, and material. Another would seem to be the supernaturalistic stance that Otto presumes. After all, Americans cholars seem quite willing to invoke William James. This panel will explore, from various perspectives, the possibility of naturalizing Otto’s thought. It will assess both the possible usefulness of Otto’s ideas for a naturalistic study of religions today and the conditions under which these ideas may be naturalized.

Yoshitsugu Sawai: A semantic perspective on Otto’s theory of religion
This presentation will reconsider Rudolf Otto’s theory of religion from the perspective of semantic theory, especially as developed by the Japanese scholar Izutsu Toshihiko. As a category of understanding religion, Otto’s key concept of “the numinous” has received special attention from scholars of religious studies. As is well-known, he emphasized the numinous experience as the core of religion. In his view, since the faithful have religious experience, this demonstrates the existence of the extraordinary dimension of religion. From Isutzu’s semantic theory, however, the holiness of “the numinous” is not an a priori attribute of religious experience, but a historical response to it in the life of the faithful. Thus, from his semantic perspective of religion, there is no meaning of sacredness in a religious object or action by itself apart from the religious community which regards it as sacred. This perspective, then, requires us to reconceptualize Otto’s analysis of religion.

Gregory D. Alles: Reconceiving Otto through contemporary philosophy of mind
The major claim of this paper is that contemporary philosophy of mind in the analytic tradition contains resources for naturalizing Rudolf Otto’s thought. An important strand in this tradition, associated with thinkers like Paul and Patricia Churchland, Daniel Dennett, Fred Dretske, and Michael Tye, claims that there is nothing particular to say about conscious experience aside from the physical processes involved in human perception and thought. Others, however, such as Thomas Nagel, John Searle, Frank Jackson, and David Chalmers, have argued
that, while conscious experience perhaps supervenes on physical processes, there is nevertheless something about consciousness that is not exhausted by physical explanation. This paper will draw upon David Chalmers’ notion of a science of consciousness, the analysis of non-conceptual mental content by thinkers like Gareth Evans and Jose Luis Bermudez, and Jesse Prinz’s work with the emotional roots of morality to explore a naturalistic reformulation of some of Otto’s key concepts.

**Edith Franke:** Response

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**The Navaratri/Durgapuja Festival in India: Actors, Agency and Power – Reinterpretations and Appropriations**

**Panel Chairs: Ute Hüsken, Hillary Rodrigues**

The religious festival called Navarātri/Navarātra/Durgāpūja/Dasara is celebrated all over South Asia, with great fervor and massive public participation. Many elements are common to the different celebrations, yet the arrangement, performance and the interpretation of these elements vary greatly, in texts and practice. The panel presentations look at the particularities of specific festival events or texts, but address the larger questions of differences, commonalities and historical developments. What does the festival mean to those who celebrate it? In what way do different textual accounts relate to other texts, or to the actual performances of the festival? How and why does the interpretation and performance change? By looking at details, we will address a larger question: How is this celebration one festival and many different festivals at the same time?

**Ina Ilkama:** Women’s nine nights? Domestic and temple celebrations of Navarātri in Kanchipuram

The autumnal Navarātri is celebrated in most temples and many homes in the South Indian temple town Kanchipuram. Once negotiating the relations of the goddess and the king, the festival is today labeled a “woman’s festival” by most of its Tamil participants. While women perform the domestic rituals for the kolu, their role is also more prominent in the temples, seen e.g. in pūjās directed to or performed by women. However, the women’s role, as well as Navarātri’s backdrop of celebrating the goddess’ triumph over the demonic forces, is expressed very differently in the temples and domestically, and also significantly between the temples themselves. This talk addresses these differences by looking into the dynamics of Navarātri in various homes and temples of Kanchipuram, and explores what it implies that Navarātri has become a women’s festival.
Caleb Simmons: The goddess and the Yadu line: the continuation of medieval kingship in the celebration of Dasara in Mysore
Throughout the medieval period, two of the most ubiquitous methods through which kingship was fashioned was the construction of royal genealogies and the performance of royal military rituals associated with the autumnal Goddess festival of Dasara/Navarātri. In this paper, I examine how these medieval modes of king-fashioning have persisted into contemporary Mysore. Particularly, I investigate how the medieval prescriptions for the royal Dasara rituals found in the Śrīman Mysūra Mahārājāvara Vaṃśāvalī were negotiated into the contemporary period, specifically during my fieldwork observation of Mysore’s Dasara in 2012 and 2013. Central in my investigation is the continued rhetoric of mythic kingship in which the Woḍeyar kings were connected to the divine Yadu vaṃśa. I argue that these elements demonstrate how medieval kingship persists as a meaningful category within the contemporary Indian context.

Moumita Sen: Politics, art and religion in the Durga Puja of Kolkata
The contemporary Durga Puja of Kolkata is a deeply emotional affair for the Bengali community; it is also a “mega-event” which involves millions of rupees and generates employment for thousands of people. In this paper I will reflect on the changes in the festival by looking at the way Trinamool Congress – a political party – appropriates the Durga Puja – a Hindu religious festival – as a tool of governmentality towards electoral gains and mass mobilization. From the end of the nineties in Kolkata, there has been significant traffic between the worlds of high art and that of Durga Puja. “Art” therefore emerged as a category in the Durga Puja scene which was not only related to the status and publicity of the puja organizers (local youth clubs), but also corporate sponsorship and advertising revenue. In this paper, I will focus on the network of political patronage, the motivation of the organizers, and the ways of employing the idea of “art” (broadly, high culture) in the Durga Puja of Kolkata.

Jishnu Shankar: Baba Bhagwan Ram and the Navarātri tradition at Parao, Varanasi
Starting first with Baba Kinaram in the 1600s, and continuing through the years down to Baba Bhagwan Ram Ji in the 1900s and beyond, the Aghor tradition of asceticism has gone through many changes. While some of the more esoteric practices still exist to which only the initiated disciples have access, the social persona of the tradition has certainly not only changed, but become visible too. Instead of being located only in the cremation grounds and isolated places, many of these ascetics can now be found in ashrams which are not only easily accessible, but also socially active. One major visible change in the tradition is the reinterpretation of the earlier festivities. While the core philosophy associated with the festivals such as Navaratri still remains the same, Baba Bhagwan Ram Ji
has tried to make them more socially in-tune by giving larger, and more prominent, access to women in the performance of these festivals. My presentation will look at these changes in the modern context.

**Bihani Sarkar:** Sanitizing the autumnal ritual of the goddess: the influx of orthodox ritual elements into the Navarātra between the twelfth and the seventeenth centuries CE

A significant transformation in the Navarātra between c. 1100 CE and 1600 CE is the gradual phasing out of Tantric rituals. Earlier forms of the ritual, as reflected in descriptions in Sanskrit and Prakrit before 1100 CE, contained antinomian elements such as the propitiation of wilder forms of the goddess connected with Kāli and demons to destroy enemies; and sanguinary sacrifice incorporating even the possibility of human sacrifice. However, from 1100 CE the Navarātra became more regulated by Brahmanical notions of purity so that Tantric rituals connected to the attainment of powers are “toned down” and provided with alternatives less offensive to the orthodox. This was a move towards greater brahmanical control and sanitization of forms of the Navarātra. In this paper I will trace this transformation by assessing Sanskrit paddhati literature, examining how the non-brahmanical character of the Navarātra was gradually replaced by the brahmanical and transgressive, controversial elements were synthesized with orthodox ritual aspects.

**Silje L. Einarsen:** Change, tradition, and innovation in Navarātri of Benares

This paper discusses recent trends and changes in Navarātri celebrations of Benares. The festival centres around two types of artistic presentations: the Rām Lilā play based on Benarasi poet Tulsidas’ Hindi rendering of the epic Rāmāyaṇa, and the Durgā Pūjā installations creatively arranged by neighborhood youth clubs. Whereas the former represents tradition and Banarasi identity, the latter is perceived of as new and innovative, which manifests as skepticism and some resistance to the celebrations. Fieldwork nevertheless suggests that the popularity of the traditional Rām Lilā is decreasing whereas the Durgā Pūjā is increasing rapidly in both scope and public esteem. The paper will inquire into these dynamics of change, creativity, tradition and innovation in the festival culture of Benares.

**Neopaganism**

**Kathryn Rountree:** Pagans and the traditionalization of invention: a cosmopolitanism project

The paper will analyze, through several case studies, how religious innovation and the revival of tradition are combined by modern pagans in a continuous, dy-
namic process of creating authenticity. Cosmopolitanism, with its interest in the local/global nexus and relationships between self and Other, self and nation, and oneness and diversity, offers a novel lens through which to explore modern paganism and native faiths. The paper examines both the culturally-inflected nature of pagan diversity and the global commonality which emerges as a result of pagans occupying a “glocal” space and participating in supra-national networks facilitated by the internet and increasing mobility. It questions the importance of the categories of “nation” and “global community” in the creation of pagan identities and allegiances and seeks to explore tensions between cosmopolitanism, globalization, nationalism and indigenous renaissance. How, and to what extent, does cosmopolitanism play out in the context of individuals’ and local groups’ situated subjectivities?

Matouš Vencálek: Contemporary Paganism and politics: the relation of political and religious views among Czech pagans
Both political and religious affiliation reflect one’s worldview. However, the relation of religion and politics is a complex and highly debated issue. This paper focuses on a connection between religiosity and politics in the framework of one specific expression of modern spirituality – Contemporary Paganism. That is an umbrella term (also Modern Paganism, Neopaganism, or simply Paganism) for a diversified group of movements whose main uniting characteristic is that they are to a lesser or greater extent based on or inspired by prehistoric or ancient religious faiths and beliefs. Paganism is highly diversified: some groups have emerged from naturalizing and romanticizing tendencies and emphasize the sacredness of nature, worship and respect for all of its creatures; while some groups have emerged from nationalistic tendencies and focus on worshipping the gods and ancestors. The paper explores the correlation between the religiosity and political orientation of modern Pagans; what is the attitude of Pagans toward politics? Are the political views of Pagans as diversified as their religiosity, or are there any unifying elements?

Pavel Horák: “We are Pagans…”: self-reflection and the influence of Christianity in Czech and Irish Contemporary Paganism
Neopagans try to reconstruct and continue practising ancient European pre-Christian traditions. Comparing the way of thinking of ancient “pagans” and their Christian contemporaries I will show how Christianity came up with a completely new way of thinking, especially about the notion of religion as we know it nowadays. Neopagans have unconsciously adopted the theoretical framework Christianity came up with. Hence I claim that contemporary Neopaganism has found itself within the framework of Christianity and its self-conceptualization is therefore implicitly Christian. I will show it through the data collected from my fieldwork of the last four years among contemporary Czech Neopagans.
and comparing it with the results from my fieldwork among Irish Neopagans. The data from my fieldwork are striking and appeal for the need to rethink the theoretical foundations of Pagan Studies. Hence the attempt is to outline a few basic ways how to deal with this issue.

**Shai Feraro:** The return of Baal (to the Holy Land): Canaanite reconstructionism among Israeli Neopagans, a double-edged sword

This presentation will focus on the recent emergence of Canaanite reconstructionism amongst Israeli Neopagans. This development will be set against the background of the unique nature of Israeli society and identity politics, as well as of Canaanism – a cultural/ideological movement, which climaxed during the 1940s in British Mandate Palestine but declined soon after the founding of the state of Israel. If Modern Israeli Pagans hope to achieve a greater sense of integration into (and a common inheritance with) the parent society, it is unclear which Pagan “path” could best serve such a goal. Indeed “Israeli Pagans are clearly at present in a double bind, whereby if they follow non-Israeli traditions such as Wicca and Druidry, they are accused of importing alien beliefs, while if they revive aspects of the ancient native religion, they are accused of bringing back the ancient evil against which true religion originally defined itself” (Hutton 2013).

**New Dynamics in African Religious Landscapes**

**Rose Mary Amenga-Etego:** Nyame nnwu na M’awu: discourses on African indigenous religions

Nyame nnwu na m’awu is an Akan saying implying “God never dies, therefore I cannot die”. This saying underscores the resilience and tenacity of the indigenous religiosity and spirituality in three ways. First, it highlights immortality, as the core attribute of Onyame and the indestructible spiritual deposition in humans, the Okra. Second, it constitutes the name of a unique indigenous shrub that survives and thrives under extreme environmental conditions. Finally, it is one of the names of the Adinkra symbols whose image and embedded meanings have transcended time and space to the global capital market in various innovative forms. In spite of this notion of resilience, the African indigenous religion in Ghana has plummeted, from 38.2% in the 1960 census to 5.2% in 2010 statistically, raising questions about its survival under contemporary social change. This paper examines the future of the indigenous religions in Ghana in relation to this saying.
Samuel Kehinde Fabunmi: Spiritualization of objects and symbols among selected Pentecostal churches in Southwestern Nigeria

Christianity over time has been witnessing dynamic changes depending on the environment that hosts it. This is referred to as contextualization in Christian theology. Since the emergence of the Pentecostal movement in the Africa landscape, the utilization of, and engagement with, African culture has greatly helped in the decolonization, reconstruction and contextualization of this faith against the backdrop of inherited theology of the historic churches. The strength of Christianity in this global age is located in the Pentecostal movement, most especially from the global south, with different kinds of innovations. This piece therefore focuses on the engagement and relationship with spiritualization of objects and symbols in African traditional religion and its implications for Christianity through the Pentecostal Churches in Nigeria. The new trend in the Pentecostalism of the use of symbols to represent the realities of spiritualism is a grey area in African Pentecostalism which calls for critical evaluation. The emergence of Pentecostalism in Nigeria is one of the fundamental reasons accounting for the growth of Christianity. This has given an opportunity for Africans to express their own feeling of Christianity, hence the contextualization of Christianity within the limits of an African worldview. In this regard, contemporary Pentecostal churches, especially among those situated in Yorubaland in southern Nigeria, are engaging with traditional beliefs in the practices of Christianity. An example is the spiritualization of objects and symbols in this age. Ayegboyin and Ishola in their work emphasized the importance of the African worldview in the promotion of Christianity among the Yoruba people but did not focus on how this has developed into spiritualization of objects. Both Ogunrinade’s and Awolalu’s work in this aspect also did not harness how this development is shaping the understanding of people as far as Christianity is concerned. This gap left in scholarship is what this paper intends to attend to.

Tammy Vanessa Wilks: An ecofeminist perspective on daily survival strategies of disadvantaged women in post-apartheid South Africa

This paper seeks to establish if and how international discourses on ecofeminism are engaged in the post-apartheid South African context. The aim is to demonstrate that ecofeminist perspectives in post-apartheid South Africa are reflected not in the form of social movements for the poor but rather as a shared struggle for survival in a political and social space recovering from apartheid. It will demonstrate how apartheid represented a form of oppression that was detrimental to the ways in which disadvantaged black women related to the environment. By drawing on specific ecofeminist and environmental theories of Ivone Gebara, alongside interviews in local disadvantaged communities in Cape Town, it will be shown that women are constantly engaged in a daily strug-
gle for survival and navigate various structures of oppression. Using two South African ecofeminist-based groups, the paper will outline how ecofeminist perspectives in South Africa represent possible reactive frameworks against the apartheid legacy.

**New Methods in Comparative Studies of Religion with a Focus on Women**

**Panel Chair: Katja Triplett**

Comparative Religion has recently come under harsh criticism for a number of reasons. These range from allegations that the study of comparative religion is simply the product of a scholar’s imagination to the critical assessment of postcolonial scholars. Certain postcolonial theorists state that religion was part of an imperial project that distorted the actual meanings used by the colonized peoples – be they those of religious elites or indigenous peoples. This panel comprises presentations from women scholars who, in the light of such criticisms, are exploring alternative approaches to the study of women and religion in comparative and/or intercultural studies. The papers are both theoretical in nature, discussing changes in method, and applied, with an emphasis on women. Two papers introduce specific studies that apply new materialist approaches to the study of religion, while two others feature specific religious contexts.

**Karen Pechilis:** Ethnography, women, and the comparative study of religion

This paper explores the contribution of the ethnographic method in the comparative study of religion, especially its ability to revise the understanding of women in religion. With its roots in the History of Religions, the comparative approach traditionally employed textual materials. Feminist, postmodern and postcolonial scholars have argued that this focus represents a biased, culturally-elite, male view of religion. The turn to ethnography enriches the field of comparative religion, with its emphasis on lived religion today, especially in relation to women, and the differences between textual representations of women and their participation in the making of a living tradition. Reflection on recent ethnographic studies of women in Hinduism, as well as a case study of a contemporary festival to Kārīkkal Ammaiyar, a classical female devotional poet-saint from Tamil South India, will demonstrate the historical depth and contemporary enactment of women’s distinctive contributions to Hinduism, especially on the theme of speaking desire.
**Alexandra Grieser:** “Comparing what, and how!?” Analyzing religious change from an aesthetic point of view

Criticism of “comparative religion” has demonstrated that comparison is not an “innocent” academic procedure; rather, it is prone to ideological and epistemological problems. Conscious decisions alone cannot prevent gender-blindness. Blind spots and seemingly self-evident norms remain part and parcel of comparative category building. Dismissing comparison completely for this reason, however, would be a naïve decision. Grouping, categorizing and comparing are basic cognitive operations. Differentiating – being a task of the cultural sciences – is impossible without recognizing similarities and differences. Integrating a gender critique of religious studies scholarship, and drawing on recent developments in the study of Western Buddhism, the paper will present examples from a newly emerging research approach, “aesthetics of religion,” which focuses on the engagement of sensory perception in religious practice. A discussion focuses on how aesthetic categories can help analysis in a comparative perspective as to how gender differences are created by “cultivating” the senses religiously.

**Sylvia Marcos:** Reconfiguring gender theory from a Mesoamerican decolonial perspective

Gender theory has mainly been systematized from the geopolitical North, by its intellectual theoreticians and within its academic institutions. A review of this material will not be part of this presentation as its complexity and length would make it impossible to present alternative approaches in the time allowed for this panel. My own focus will be specifically on those issues that appear to propose radically different parameters for theory-articulation in order to comprehend a gender theory that emerges from Mesoamerican religion. This could more adequately portray the practices and the elaboration of discourses of women’s rights as voiced within indigenous women’s declarations and demands. Issues like duality, fluidity, simultaneity, homeo-rheic equilibrium, embodiment, will be reviewed explicitly with implicit references of comparison and contrast to Northern feminist gender theory.

**Jay Johnston:** Sense and spirit: matter, gender and perception in the study of religion

The development of “material” and “spatial” approaches to the study of religion has enabled studies that privilege – in a variety of ways – the specificity of embodied experience. Simultaneously, Cultural Studies has developed “new materialism” as a mode of engagement with material agency and a “politics” of non-human agency. The space of assumed “unseen” exchanges between subject and object is closely observed. This paper draws together directives from these two theoretical and methodological approaches in order to investigate the modes of epistemology and the scopic regimes that become necessary when close atten-
tion is paid to cultural constructions of the senses. The proposed approach places Buddhist and post-structuralist ontological concepts in dialogue to articulate a new theory–praxis: i.e., a gendered, embodied and self-reflexive method for the study of materiality ascribed to religious agency. Case studies from contemporary self-directed spiritual practices will be discussed to exemplify the analysis and proposed methodological approach.

**New Religious Movements and the State**

**Panel Chair: Catherine Wessinger**

NRMs and states relate to and interact with each other in many ways. Some NRMs may be in tension with certain states. States may control which religions receive the benefits of registration, and a religion that is regarded as unconventional may be subjected to discrimination. An NRM may have the goal of establishing a theocracy, and therefore take theological and political positions in opposition to the state. States may seek to exercise social control over NRMs in various ways, including interventions to protect allegedly endangered children, and law enforcement raids to address alleged firearms violations. Members of an NRM contribute in different ways to interactive conflicts with a state, but the state holds the greatest power to enforce the decisions of its officials. Comparison of diverse NRM-state interactions may reveal overarching social dynamics in situations involving tension between NRMs and states.

**Liselotte Frisk:** State support of registered faith communities in Sweden: the question of “basic values of society”

After the separation between church and state in Sweden in the year 2000, the possibility to register as a faith community was offered to religious organizations. Registered faith communities could also apply for economic support from the state, as well as the opportunity to collect membership fees through the tax payment process. Just over 40 faith communities received economic support in 2013. This paper will study the conditions on which economic state support is given, and also which applications have been turned down, and the reasons for this. Among the applications from religious groups that were turned down were those submitted by the Church of Scientology and Jehovah’s Witnesses. The condition that the faith community has to “contribute to maintain and strengthen the basic values of society” will be a particular focus.

**Julie Ingersoll:** Theocracy, Christian Reconstruction, and the (re)conception of the category “politics”

Christian Reconstructionists insist that their goals are not essentially political, yet most observers (scholars, reporters and pundits) focus on the question of
whether they seek to establish a biblical theocracy. This paper will introduce Christian Reconstruction, note some of its key sites of influence in the United States, and then explore its rather distinct (and distinctly limited) notion of what counts as politics, situating that category in the larger totalizing discourse they call “sphere sovereignty”. In their view God ordained three separate, sovereign, spheres of authority to govern human life, each of which is to function autonomously from the others, with “politics” pertaining only to the sphere of the civil government, but with all three under “biblical law.” The larger discourse includes the assertion that there is no such thing as neutrality and that biblical law is irreconcilably and inescapably incompatible with any other value system.

Susan J. Palmer: Sekten in Germany: the case of the Twelve Tribes
In September 2013 in Bavaria the Twelve Tribes community was targeted by a massive police raid organized by the Jugendamt in which 40 children were seized and placed in temporary state custody. The children have not been returned in spite of an investigation that found no evidence of abuse. This study analyzes this NRM-state conflict and explores the erosion of religious freedom since the 1998 final report of the German Enquete Commission on “So-called Sects and Psychogroups”, which recommended that the term Sekte should not be applied to religious groups. This paper documents the convergence of forces that led to the raid, the draconian application of the “anti-spanking law” of 2000, and the responses of the child-centered Twelve Tribes community driven by its millennial, perfectionist aims. The various roles of the parties involved in the Kulte opposition are examined: the “EKD” and German Lutheran and Catholic countercult Sekte experts, the Jugendamt and the media.

Catherine Wessinger: FBI memos on the Branch Davidians’ apocalyptic theology
After the botched assault on the Branch Davidians outside Waco, Texas, by agents with the Bureau of Alcohol, Tobacco, and Firearms on February 28, 1993, which resulted in the deaths of four BATF agents and six Branch Davidians, FBI agents took over the siege. On April 19, 1993 the FBI carried out a tank and CS gas assault, which culminated in a fire in which 76 Branch Davidians of all ages died. FBI agents pleaded ignorance of the Branch Davidians’ apocalyptic theology of martyrdom. However, FBI internal memos and reports in the Lee Hancock Collection at Texas State University indicate that during the siege agents interviewed people who provided information about the Branch Davidians’ theology. Information in these documents indicates that FBI officials who planned and directed the final assault were well informed of the significance of the Branch Davidians’ theology for the outcome.
New Trends and Recurring Issues in the Study of Religion: Perspectives from Eastern and Western Europe

Panel Chair: James L. Cox
The European Association for the Study of Religions Conference held in September 2011 in Budapest brought together keynote speakers from Eastern and Western Europe to offer regional perspectives on the historical development in the study of religion and to reflect on contemporary issues affecting the academic study of religion. This resulted in a book entitled New Trends and Recurring Issues in the Study of Religion (Paris and Budapest: L’Harmattan, 2014), edited by Abraham Kovacs and James L. Cox. This panel reflects on the trends identified by the contributors to the book and on the recurring issues they emphasized by analyzing the at times conflicting understandings of the field of Religious Studies that characterize Eastern and Western European contexts.

James L. Cox: The debate between Theology and Religious Studies in Britain as demonstrating a radically divergent approach from Eastern Europe
The twenty-first century began with the landmark book published by Timothy Fitzgerald entitled The Ideology of Religious Studies, which outlined the theological underpinnings for the development of the academic study of religion, largely in Western European contexts. Fitzgerald controversially called for the academy to drop the term “religion” altogether, if what they mean by the term refers to culture rather than theology. During the first fifteen years of the new century, various responses have been developed in Britain to Fitzgerald’s argument that underscore the radically divergent approaches to the academic study of religion represented by the contributors from Eastern Europe to new trends and recurring issues in the Study of Religion. This paper analyzes the debate over “religion” in Britain in light of the theological trends displayed by Eastern European scholars.

Abraham Kovacs: On the border lines of religious studies and theologies of world religions
This paper is to offer some reflection on how often exclusive current American and Western European trends intend to dominate the field of religion with a dismissal of other approaches to the study of religion including issues that may rise out of philosophy of religion and theological reflections of not only Christian but many other world religions. The research paper relies on the experience of the debates in the Hungarian Association for the Study of Religion and some Asian approaches to the study of religion where the presence of a distanced, and objective form of the insider voice articulated in the respective theologies
of world religions is peacefully accepted. The paper offers some insights to the philosophical/methodological biases of some Western approaches which often are inimical towards all forms of theological reflections if it comes to Christianity but more lenient if it is a world religion from Asia.

**Bulcsú K. Hoppál:** “Primordiality paradox”: what does the hypothetical understanding of religion imply?

In the postmodern discourse on religion there is one point held in common among many authors: the semantic content of the word “religion” varies depending on the situation and context of the discussion. This insight implies at least four further perceptions. Firstly, almost every religion tends to be eternal. This is what I call the “eternity paradox” of religions. Secondly, religions change notably in time, while all religions tend to be limitless/timeless. This phenomenon is what I call the “continuity/discontinuity paradox”. Thirdly, the criteria under which one can call a phenomenon by the term religion again varies from culture to culture. This is what I call the “definition paradox”. Fourthly, the methodological concerns within the scientific study of religion show that religious studies is extremely interested in historical roots, in the forms of religions and in their truth-claims. Contemporary scholars of religion seek ancient (atavistic) roots and forms of religions. This is what I call the “primordiality paradox”. In my paper I will argue that the first insight necessarily implies the further four points, and I will discuss their significance for the current study of religion in Eastern Europe.

**New Trends in the Study of Japanese Religions**

**Organizers: Christoph Kleine, Elisabetta Porcu**

The editors (Elisabetta Porcu and Paul Watt) and members of the international advisory board of the Journal of Religion in Japan (Brill) are delighted to present their journal, focusing on the theme “New Trends in the Study of Japanese Religions.” Since the Journal was launched in 2012, there have been new significant developments in the study of religion in Japan, and discussions on well-established topics have been re-examined. Against this background, we would like to organize a roundtable discussion introduced by a few very short presentations by leading international scholars in order to explore selected topics such as “experimental” religion in Japan; social movements and post-Fukushima developments; and religion and the secular. This open session would be a welcome opportunity to review current research on Japanese religions and look further into the future. Moreover, since the time for discussion in organized panels is usually
limited, this would also allow to tackle in more detail some relevant topics presented in panels on religions in Japan.

The New Zealand Attitudes and Values Study: A Focus on Religion

Panel Chair: John Shaver

New Zealand is a relatively small Western nation of 4.3 million people. This symposium showcases recent findings from the New Zealand Attitudes and Values Study (NZAVS). The NZAVS is a twenty-year longitudinal national probability study of social attitudes, personality and health outcomes. The NZAVS is led by Dr Chris Sibley, and is unique to New Zealand. The NZAVS has now been running for five years, and we have retained over 4,000 people over this time period. The talks in this symposium cover various aspects of the NZAVS, including a talk about what the study is and lessons learned for conducting (or at least starting) a longitudinal panel study, as well as examples showcasing different methods of analysis and research questions that can be uniquely answered using complex multilevel and longitudinal national samples.

Chris Sibley: What is the NZAVS?

This talk introduces the New Zealand Attitudes and Values Study (NZAVS), describes the decisions made in developing the study, how the sample frames were collected, how the survey was administered, procedures for retaining people, how we select or take suggestions for instruments, the multilevel structure of the data and how we link it to area unit information provided by the NZ census, how we organize and provide access to our dataset, opportunities for collaboration, and perhaps most importantly, how we do all this on a fairly tight budget. The NZAVS has retained more than 4,000 people over five years, has attracted considerable interest from various government departments and council research units, and generated more than sixty published papers. The purpose of the talk is to provide an overview of what the NZAVS is, and to offer suggestions and “lessons learned” for how to conduct similar longitudinal studies in other nations.

Geoffrey Troughton: What is the future of New Zealand churches? Evidence from a national longitudinal survey

This talk considers the future of New Zealand churches, based on analysis of survey responses drawn from the New Zealand Attitudes and Values Study (NZAVS). Our analysis focuses on the relationship between religious identification and age, and highlights varied patterns within different religious groupings. We describe three important findings, and discuss their implications for the future
of New Zealand churches: (1) NZ Roman Catholics show, remarkably, strength in
the younger and older age groups, with weaknesses in middle adulthood; (2) a
similar “age gap” is observed for mainline protestant identification where reli-
gious identification is, however, weaker than among Catholics; (3) Christians
who do not identify with a tradition (Christian NFDs) show the strongest reli-
gious identification of any category, and there is no “age gap” among Christian
NFDs. This later result is surprising because it is unclear where Christian NFDs
are deriving their strong religious identifications.

**John Shaver:** The fitness costs and benefits of ritual behavior: the Allopar-
ental Signaling model
Substantial empirical work has demonstrated that costs paid in ritual return high
levels of cooperation as measured in economic games; however, research to date
has failed to demonstrate how ritual behavior directly impacts fitness. Here we
propose the Alloparenting Signaling model and suggest that because ritual be-
behavior embeds people in highly cooperative communities, religious children re-
ceive more alloparenting than secular children, and thus religious people can
achieve higher fertility than secular people. Using data from the NZAVS, we
show that (1) religious New Zealanders have higher fertility, (2) these fertility e-
effects are in addition to standard ecological life history determinants, (3) ritual
behavior is negatively correlated with hours spent engaging in childcare, and
(4) non-reproductive religious people invest more in children than their non-re-
productive secular counterparts. These findings suggest that religion in New Zea-
land may be part of a cooperative breeding strategy that results in a high number
of offspring.

**Joseph Bulbulia:** What is the dollar value of religious charity?
Charity counts among the defining features of humanity, yet its psychological
underpinnings remain unclear. We investigate the relationship between charity
and religious identification in a large and diverse sample of New Zealanders
(n=6,518). In contrast to previous research, our study rigorously controls for a
host of demographic variables and for social desirability biases. We find that
high levels of religious identification are associated with four times the financial
charity of low or zero religious identification. Highly religiously identified people
are also twice as likely to volunteer. We then assess the practical economic im-
 pact of high religious identification by converting the charitable tendencies of
religious people into dollar values, and estimate economic losses resulting
from secularization.
No Human is an Island: Natures, Norms and Narratives

Jeppe Sinding Jensen

Humans have two natures: the biological and the socio-cultural. Without the first, they would not exist and without the latter, they would not exist as human. Humans are social and cultural creatures and they have an inclination towards religion. For millennia, the modes of the socio-cultural existence of humans were shaped in relation to religion. Ludwig Feuerbach explored how sacralized human projections exerted their force on human, socio-cultural existence in indirect, reciprocal ways. Max Weber later explained how “humanity is suspended in webs of signification”. These webs have mostly consisted in religions as ideologies, discourses with known authors (more or less) and myths that think themselves in humans (without their knowledge of it). These webs are human social constructions that are transmitted in narrative and discourse, and solidified in norms and institutions. They present themselves as “what goes without saying” and they modulate and regulate human thought, emotion and behavior in normative cognition. The human cognitive machinery consists of an innate fast biological system (1) and an acquired socio-cultural system (2) that is modulated and regulated by norms and institutions. These are what Émile Durkheim termed “social facts”. They exert massive influence over human minds; one of these now being the fashionable idea that the present time is more individual and that individualization is the key to understanding the present social, cultural and religious forms. Individualization, then, may be studied as a “social fact” that has a history (not to be exercised here). Any individual unavoidably needs internalization of collective ideologies (as pointed out by Peter L. Berger & Thomas Luckmann). This demonstrates the simultaneously public and private character of religion – designated as “I-religion” and “E-religion”. Religiosity was never individualistic nor does “spiritualization” seem to be, as current conceptualizations of individualization appear remarkably similar. This raises that question of “How private is the individual?” Bringing three philosophers and a psychologist into the discussion may help clarify the issue: Donald Davidson on the nature of the subjective, John McDowell on the role of tradition in human cognition, Ludwig Wittgenstein on the idea of private language and Michael Tomasello on the cultural origins of human cognition. It is obvious that the present world offers more in terms of choice, liberty and rights to individuals but that should not lead to the conclusion that humans are islands. Individualization is a discursive formation: as individuals we would not even be able to think of ourselves without shared language, shared norms and shared institutions. Entertaining notions about individualization may thus also be a way of “cloning the mind”.
Nurturing the Pious Body: Diet Patterns and the Dynamics of Religion and Culture

Panel Chair: Bernadett Bigalke

Bodies of different condition need to be nurtured in a certain way, be it the bodies of communities or those of individuals. Instead of presenting diet rules and habits as part of specific religions we will take into account a broader variety of factors and situations which necessitate negotiations in the relationship between food and religion. This panel proposes to contribute to the growing research field of “food and religion” by examining the relationship between diet patterns and emerging dynamics fueled by tensions between the demand for an exclusive pious lifestyle and efforts to be included in wider strata, i.e., struggles concerning group formation. Our aim is to challenge typical contrasts such as pure/im-pure and ethically prescribed/condemned by studying the dynamics of diet and religion. The examples illustrating these dynamics are based on conflicts over food taboos, food ways and commensality.

Bernadett Bigalke: Theosophical bodies and the horrors of slaughterhouses

Using the example of the Theosophical Societies around 1900 I will present how their spokespersons argued for a vegetarian diet with direct reference to physical aspects of theosophical anthropology, especially the concept of multi-layered bodies. Notwithstanding the ostensible use of Indian body concepts, this mix of ethical and “occult” argumentation and practical advice was written by Westerners for Westerners. Somatic, energetic and dietetic concepts merge here into one another. Living as a vegetarian was expected of a veritable theosophist at that time or was a goal to strive for. This ideal practice was used to set apart the “new men” of the coming “new age” from ordinary people.

Jörg Albrecht: “Vegetarians are murderers!” Alternative diets and cultural dynamics

The popularity of contemporary alternative diets like vegetarianism, veganism, whole food and organically produced food consumption has grown tremendously throughout the last decades. To date no consensus has been found with regard to the question whether the character of these dietary practices and related conceptions is religious, quasi-religious or “essentially non-religious” (M. Hamilton). They did, however, originate in what one might call the “cultic milieu” (C. Campbell), a cultural underground of society which covers multiple, related elements ranging from unorthodox science and medicine to alternative religions and spirituality. In my talk, I will outline some basic analytical layers of diet in general which enfold more dimensions than just consumption of food. They will be used to examine processes of “diffusion of innovations” (E. M. Rogers) in alternative dietary conceptions and practices in order to understand how they
helped to establish new values, social structures and procedures and thus contributed to cultural change and diversification.

**Thomas Krutak:** Troubles with the “holy cow”? Diet management among Indian Christians

The bitter altercation in regard to cow slaughter and cow protection in India has been studied as a major issue in triggering riots and as a factor in constituting Hindu and Muslim respective identities due to confrontational national aspirations. Less attention has been given to its impact on the Christian community. Since Christians are basically neither bound to any command of animal or flower sacrifice nor restricted in meat consumption, there is no prima facie answer as to whether they should obey the social and legal demands concerning cow protection or not. So is there no space left for a distinctly Christian diet position? To examine diet restrictions among Christians in India I will concentrate on examples demonstrating how food habits trouble Christian converts and distinguish them from other communities. This will reveal the use of diet patterns for status management and the making of boundaries.

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**Of Yellow Teaching and Black Faith: Entangled Knowledge Cultures and the Creation of Religious Traditions**

**Karenina Kollmar-Paulenz**

The spread of Tibetan Buddhism to the Mongolian regions in the late sixteenth century did not only result in often violent confrontations between Tibetan Buddhist monks and Mongolian religious specialists, the male and female shamans, but also led to a reification process of local religious practices and concepts resulting in the creation of a single tradition on the discourse level. In my presentation I will show how the “teaching of the shamans” has come to be formed as both a concept and a practice in early-modern Inner Asia. By analyzing its discursive formation and entangled historical configurations, from late sixteenth century Mongolia to late nineteenth century Buryatia, the lecture aims to shed light on the question how religious traditions are discursively created and socially affirmed.

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**On Revolutions, Paradigms and Other Liminal Narratives**

**Panel Chair: David Atwood**

To create order in time, one needs to separate and differentiate time periods. This applies to individuals, peer groups as well as to societies in general. By focusing
on “turns” – liminal narratives in different contexts ranging from conversion stories (in individual religious lives) to paradigm changes (in science) to revolutions (in politics), to crises (in economics) and epoch changes (in historiography) – the panel does not try to answer the quest of the legitimation of a particular narrative but concentrates on different techniques and strategies of the positioning in time. It focuses on the discourse of religion in the twentieth century by taking its “turns”, e.g. the “hour zero”, “1989”, the newly announced (and denounced) “Arab Spring” or “financial crisis” as temporal difference markers that contribute to a mythopoetic landscape of the modern historiography of religion.

David Atwood: The politics of the origin revisited? The Axial Age and the contribution of historiography to European religious identities
The concept of the Axial Age breakthrough allows an insight into European mythopoesis of Modernity and techniques of time diagnosis. According to philosophers and sociologists since Alfred Weber and Karl Jaspers, what we find as a cultural renewal in the universal breakthrough of the Axial Age (around 800 to 200 BCE) is always what is needed most for the future of humanity. Be it reflexivity (Jaspers et al., Eisenstadt, Bellah), tolerance (Karen Armstrong), a division between the immanent and the transcendent (Charles Taylor) or the transition of a mythical to a logical worldview (Jan Assmann), the axial breakthrough was usually constructed as the mythicized epoch that provided the major capability that is usually presented as modernity’s salvation. In this view, the liminal narrative of the Axial Age breakthrough stands for one of the major historiographical accounts that contribute to the construction of “religion” in “modernity”.

Stephanie Gripentrog: Revolution revisited? How the “Arab Spring” challenges European narratives on revolution, democracy and religion
In 2011 a new narrative appeared in the media, telling the uprisings in the “Arab World” as the story of an “Arab Spring” or a new, Arabic version of “Revolution”. To make them understandable for a European audience it tied these – broadly unexpected – happenings to the broader context of European experiences with political turning points: reports in Germany for example compared the “Arab Spring” with the French Revolution, 1848 or with 1989. Furthermore, they turned the story of the “Arab Spring” into the story of an “Arab Autumn” as soon as Islamic forces appeared to be the strongest new political force in these processes of transformation. This paper aims at taking a closer look at the framework of European liminal narratives within which the “Arab Spring” was placed and how the relation of religion, revolution and democracy was constructed in that context.

Jens Kugele: Exodus to Palestine: narrating liminality in European Zionism
Around 1900, the diagnosis of a deep crisis in European Jewry led religious, cultural and political intellectuals to rethink the future of Jewish life in Europe and
beyond. In this context of liminality, the literature of early Zionism offered new perspectives on and redefinitions of the Jewish collective in the national age. Drawing on a wide range of genres, these writings presented visions of a new Jewish identity on the basis of a (re-)discovered cultural and national foundation. In contrast to more traditional voices of religious orthodoxy, supporters of a territorial solution outside of Europe conceived of an explicitly “secular” program, while at the same time drawing on the mythopoetic reservoir of Jewish history. This paper investigates the religious motifs in these narratives of renewal and revolution as they challenge notions of religion, ethnicity, and secular politics.

**Christoph Lucas Zapf:** Changing narratives: metaphysical charges of “the Market” in the financial crisis

The term “the Market” refers to more than a mechanism of exchange. The Market can be a guarantor for wealth. And the Market can be a strict, even punishing entity. The paper describes these mythopoetic narratives of “the Market” and their transformation in the course of the recent financial crisis (2008–2010). A theoretical overview is presented about the “more” of the Market in the form of metaphysical charges: the leading narratives being the myth of Market-salvation – Smith’s “invisible hand” – and “the Market” as a mechanism to cope with contingencies – the mighty Market creating precedents, structuring decisions. The research then turns to the media discourse from the last financial crisis to pinpoint the new nature of “the Market”: the change from being a benevolent force towards a fierce force, outweighing individuals, companies, bossing around politics. The crisis serves as a liminal narrative for the metaphysical charge of the Market.

**On the Management Mode of Chinese Theravada Buddhism**

**Xiaoyun Zheng**

The successful existence and continuous development of Chinese Theravada Buddhism in the secular life of minorities are closely related to its unique management mode. This mode concerns the management on Sangha, monasteries and stupas. Particularly, a unique pyramid-like management structure appears, characterized by its focus on the grassroots level and integration of religion into the social management system, which effectively promote the continuous development of Buddhism in the local society.
Orthodox Christian Extremism: Theoretical Background and Implementation (Ideology and Practice)

Panel Chair: Liudmyla Fylypovych

Though mass media attention concentrates on Islamic extremism, the twentieth century has provided numerous examples of Orthodox Christian extremism. The twenty-first century demonstrates an explosion of neo-pagan and Orthodox extremist views in Russia grounded on a syncretic theory of a “Russian World”. Used as an ideology and mass manipulation tool, Russian Orthodoxy becomes a form of totalitarianization of all life’s spheres, a threat to civil society. This fundamentalist system is currently implemented in the political life of Russia and neighboring countries. The religion-based “Russian World” does raise national pride and promotes the national and religious identification of Russians, but for other peoples, even those of Orthodox faiths, it has become potentially conflicting because it considers Russian Orthodoxy superior to other religions and its believers as having a special right to ultimate truth, and persecutes other religions by legislative prohibition, seizure of churches, and physical destruction of clergy and believers. The most expressive manifestations of today’s Orthodox extremism are the justified-by-religion crimes in the Crimea and Eastern Ukraine.

Liudmyla Fylypovych: Religious ideology that ruins the world

The Orthodox church/Russian state doctrine “Russian World” has become the ideology of modern Russian neo-imperialism used to re-conquer countries liberated from the Soviets in 1991. The heart of “Russian World” is national Orthodox Christianity. In 2014, the Russian People’s Council adopted the “Russian Identity Declaration” which states: “Every Russian shall be an Orthodox”, thus violating human rights and freedoms. “Russian World is where Russians are!” – This geopolitical justification was used during the annexation of the Crimea and Donbas, where Moscow “protected” Russians as co-religionists, and can be used in any country. The separatist regions of the Donbas have declared Russian Orthodoxy as their “state religion”. Other religions are prohibited, their believers persecuted and discriminated against. The Donbas gang “Russian Orthodox Army” systematically closes non-Orthodox churches. This social experiment creates Russian national and religious dictatorship in the conquered region – an occurrence Europe has not seen for centuries. The world waits for new “initiatives” from the Orthodox president.

Anatoliy Kolodnyy: “Russian World”: the spiritual foundation of Russia’s imperial politics

The forerunner of today’s “Russian World” was the fifteenth century Orthodox Christian ideology of “Moscow – the Third Rome”. Its goal was the legitimization of its claims to the Byzantine legacy justified via the concept of a special spiritual
mission of Moscovia. With the rise of the Moscow Patriarchate in 1589, the concept became a guiding ideology of national policy (later implemented in the imperial credo of “Orthodoxy – Autocracy – Nation”), and its hostility to Catholicism and other denominations. After the collapse of the USSR, the Russian Orthodox Church found itself to be the only Russian institution that had maintained and controlled the entire space of the former tsarist and Soviet empires. Justifying its actions by reference to the legacy of “historical Rus”, the Moscow Patriarchy actively, often aggressively, spreads and imposes the “Russian World” on all peoples which have been involved in the history of Russia, including other religions’ believers. The goal of “Russian World” is the return of imperial grandeur.

Jonathan Cahana: Transformation and accommodation: proto-Orthodox Christianity as an adaptive reform of Gnosticism

The emergence of Christianity is frequently portrayed as the result of a continuous struggle and conflict both between and within competing parties. The classical approach sees an early pure and unified Christianity from which heresies later splinter. Walter Bauer proposed a different influential scheme: a conflict between competing simultaneous Christianities. Much more recently, Karen King suggested that “heresy,” and specifically “Gnosticism,” never existed except as rhetorical terms that were nevertheless crucial in the development and demarcation of normative Christianity. Engaging the arguments of both Bauer and King, I will attempt a new paradigm: reading Christianity as an adaptive reform of Gnosticism. Since recent research has emphasized how Christianity celebrates but simultaneously accommodates most of its subversive elements (e.g. Loughlin, 2), I will attempt an understanding of proto-Orthodox Christianity as adaptive transformation of an originally subversive gnostic Christianity made in order to reduce its tensions with the surrounding Graeco-Roman culture.

Othering in Salafi Islam: Examples, Effects and Explanations

Panel Chair: Susanne Olsson

Salafism as a new religious movement in contemporary Islam has become a worldwide phenomenon. Although Salafism in different parts of the world displays variations and adaptions to local contexts, certain themes are recurring, such as strict literalism in relation to the scriptures, a limitation set to the use of human reason in interpreting these scriptures, and a stress on the duty to imitate the example of the Prophet Muhammad and the “pious forefathers” in everyday life. The panel, however, focuses on another, also recurring trait: that of explicit othering. Salafis define themselves in opposition to diverse “others”, which
include both non-Muslims and Muslims considered to be deviants from the “straight path”. The papers in the panel address different aspects of this othering, its causes and its effects, in texts, in discourse and in the ritualization of everyday life.

**Jonas Svensson:** The other festival: Salafi hostility towards Mawlid

While celebrations of Muhammad’s birthday are common among Muslims worldwide the festival has come under attack during the last century. It holds a prominent place as a negative “other” in Salafi activism. The main emic reason given for Salafi hostility is that mawlid constitutes a bida’, i.e., an illegitimate innovation, without support in the practice of the first generations of Muslims. The academic study of Salafism tends to accept this stated reason at face value. This paper, however, aims to move a bit beyond. It argues that celebrating mawlid becomes particularly problematic for Salafis not only because it constitutes an innovation, but also because it provides a potential context for religious innovation. In addition, mawlid becomes particularly provocative because the celebration’s traditional religious justification entails a way of relating to the divine that is a direct challenge to a Salafi ideal of absolute deference.

**Emin Poljarevic:** Clash of religious interpretations in Muslim Bosnia

This paper presents a case study of the dynamics of religious disagreement within the Muslim community in contemporary Bosnia. Since the Bosnian war (1992–1995), we have witnessed growing tensions between the traditional Muslim religious establishment, Islamska Zajednica (Islamic Community), and Salafi groups’ (for the region) non-traditional religious beliefs and practices. These tensions are manifested on several levels, ranging from verbal and physical disputes in local mosques (several resulting in individuals being murdered) to public disagreements concerning the “correct” interpretation of religious scriptures. The dynamics of disagreement are nevertheless rooted in a more profound process of social change. The paper will discuss the most relevant social changes in relation to the expressed religious tensions. The ambition here is to outline the prospects of the development of a sustainable pluralistic Muslim community in Bosnia.

**Susanne Olsson:** The relevance of medieval Islamic sources in contemporary “re-Hanbalization”

The paper pursues an analysis of contemporary Hanbali oriented interpretations, with the thematic focus being “othering”, concerning how people are categorized into “us” and “them”. More specifically, the paper addresses how medieval sources are used in order to authenticate contemporary interpretations of othering. The paper probes into the question of how such sources are used, what is selected from them and rejected (reinterpreted); it will also address the question why such sources are considered relevant to use instead of returning straight to
scripture (the Qur’an or Sunnah). One aspect of the paper is thus to investigate the reasons why and how medieval sources have such an impact on contemporary interpretations. This will be analyzed as a part of an increasing “Hanbalization” on behalf of many contemporary fundamentalist inclined interpreters.

**Pentecostalism and Charismatic Christianity in Southeast Asia: Church – Nation – World**

**Panel Chairs: Giovanni Maltese, Katja Rakow**

Studies on Pentecostal/Charismatic movements in Southeast Asia have so far received only limited attention despite their public profile in Southeast Asian societies. Pentecostal/Charismatic Christians show a rising visibility in the public sphere – may it be via media, public prayer rallies and intercessory marches in mega-cities, through active candidacies in local and national political settings, or through community and social engagement. As an effect of the same global Pentecostal discourse that posits believers as vehicles of the full gospel to their immediate surroundings and the world, others have opted to stay out of a deeper worldly engagement and found new meaning in concentrating on individual transformation, holiness, evangelization, and building their own congregation and thereby giving them a higher profile in the public sphere as well. The interdisciplinary panel presents current research and case studies that interrogate the role of these religious movements in contemporary Southeast Asian societies.

**Esther Berg:** “Model citizens for the glory of god”: engaging Singaporean society

In 1975, Lee Kuan Yew, then prime minister of Singapore, openly acknowledged the contribution of Christian organizations in bringing forth outstanding citizens. The same time witnessed unprecedented growth of Christianity in Singapore in the wake of the so-called “charismatic renewals.” The sheer number of conversions in the 1980s and a perceived growing “religious revivalism” prompted the state to reconsider the role of Christianity in Singaporean society; charismatic Christianity in particular came to be considered a divisive force rather than a contribution to nation-building. In 2002, the charismatic City Harvest Church began to pursue what they understood as a “cultural mandate” aiming to be “relevant to contemporary culture” and to “serve our society [...] as successful model citizens.” Drawing on the City Harvest Church as an exemplary case, this paper will explore how charismatic Christians negotiate their place within Singaporean society, a place characterized by a peculiar double-relation of symbiosis and opposition.
**Matthias Deininger:** Negotiating difference and belonging in a plural society: Christian imaginaries and the state in Singapore

Over the last decades Singapore has become a culturally-significant hub for Christianity in Southeast Asia and, as such, is commonly claimed to be the Christian “Antioch of Asia”. The continued growth of evangelical Christianity in Singapore and its increasing public engagement and visibility, however, challenge the very ideas of the urban public sphere and the “secular” nature of the multi-confessional and multi-ethnic Singaporean polity. In an environment where the government exercises strong legal control over all religious matters, Christians are thus forced to develop flexible strategies to negotiate and translate their ethical positions and beliefs both within Singaporean society and in relation to the Singaporean state. This paper explores how Christians in Singapore realize the image of Singapore as the Christian “Antioch of Asia” and find ways to locate themselves within the nation as a rooted aspect of the national community without losing their evangelical and outward-oriented character.

**Esmeralda F. Sanchez:** The Weekly Appointment with El Shaddai DWXI-PPFI: a way of being church

This paper discusses the central activity of the El Shaddai DWXI-PPFI, the “Weekly Appointment with El Shaddai” and its function within the broader practices of this worldwide unparalleled indigenous Catholic-charismatic mass movement. The researcher employs participant observation and in-depth interviews with the members of the movement. Findings show that the most awaited part in this activity is the healing message of Mariano “Brother Mike” Velarde, the founder of the movement. Healing functions as a symbol that includes individual as well as collective well-being, which translates in social-engagement and nation-building projects. Accordingly, the words of god are seen as the foundation of any community and of all life.

**Giovanni Maltese:** Conditional cash transfer, contradictoriness and Pentecostal politics in the Philippines: a proposal for a genealogical ethnography

The Philippine Conditional Cash Transfer program requires its beneficiaries to attend Family Development Sessions, facilitated by NGOs. In Dumaguete, Philippines, the facilitators of such sessions are mostly Pentecostal pastors. What is Pentecostals’ place in Philippine politics and society? Drawing on various stereotypes by which Pentecostalism is described in public discourse, Pentecostal articulations on poverty and prosperity oscillate between appropriating and rejecting social and political categories. This contradictoriness translates in serious methodological problems. I submit that Pentecostal politics can only be described through a thorough historization of said articulations – a genealogy of their signifiers and names. It is exactly this contradictoriness that shows Pentecostals’
determination to participate in the competition for interpretative dominance in the discourse about status quo and social change.

**Susanne Rodemeier:** An analysis of sermons in a charismatic church on Java, Indonesia

Looking at messages of sermons in charismatic mega churches is of high relevance. First and foremost, it is important because every Sunday several thousand believers receive an input on what and how they should think. Secondly, on Java, people repeatedly mention the appealing topics of the sermons as reason for joining a charismatic church. Therefore, I assume that the ideas, descriptions, and interpretations of the preacher are becoming part of his listeners’ thinking and acting. An analysis of sermons from 2014 reveals topics that particularly appeal to Christian people on Java. Therefore the focus of the paper is on the ways in which topics such as Javanese manners, democratic elections, and the economy of Korea are presented in the Family of God Church (Gereja Keluarga Allah) in the central-Javanese town Surakarta.

**Joel A. Tejedo:** Pentecostal civic engagement in the public sphere: a case of a Pentecostal ministry in the slum area of Baguio City

Civic engagement has been increasingly recognized as one of the resource capitals that empowers the lives of the poor. Yet, research about the civic engagement of Pentecostals in Southeast Asia, particularly in the Philippines, remains understudied and invisible in much of the literature on civic engagement. This paper attempts to investigate the impact of Pentecostal/Charismatic religion on civil society and asks what the study of “spirit empowered” religion contributes to our understanding of the role of religion in human society. We utilize a quantitative and qualitative approach of enquiry to flesh out empirical evidence that reveals what Filipino Pentecostals believe and practise about civic engagement. We provide a case study of our findings to further point out that Pentecostals in the Philippines are not on the “sideline” of civic engagement but one of the religious players in the creation of what they see as a just and loving society.

**Giovanni Maltese, Katja Rakow:** Responses

**Pentecostalism and the Practice of Religions in Nigeria: Adaptation and Transformation**

**Panel Chair: Danoye Oguntola Laguda**

In Nigeria, Pentecostalism has become an unconventional trait of all religious beliefs and practices. It is synonymous with Christianity; however, a critical evaluation of its features and characteristics shows that it is now a common feature of other religions in Nigeria. Pentecostalism is built on spiritual engagements. It
has come to be seen as one of the most dynamic movements as well as a formidable force of change in human spirituality leading to social and economic development of both the nation and the person(s). In Nigeria, this brand of religious participation has altered the way individuals reconstruct “self” in religious participation and values, as well as the social and economic practices of groups and corporate organizations. This study seeks to explore reasons for the appropriation of Pentecostal features and characteristics by religions as practiced in Nigeria. Qualitative and quantitative research methods shall be employed by scholars of various backgrounds to explore the thesis that Pentecostalism has become a model for all religions in Nigeria even though it has a Christian origin.

Adeoluwa Okunade: Church music and music in the church: a contemporary Pentecostal phenomenon in Nigerian Churches

The Pentecostalism fire in Nigerian churches is a wild one that has consumed the traditional music in the churches to the extent that most mainstream churches no longer lay emphasis on or cherish the church music as given by the early missionaries. This new experience queries what could be responsible for this. Is it modernity, spirituality, or identity problems? This paper looks at the elements and differences that constitute church music and music in the church using four different churches – three mainstream churches and one Pentecostal – to draw its conclusion. With bibliographical evidence and audio-visual examples, the paper justifies the title.

Atinuke Okunade: Reflections of Pentecostalism in Nigerian Baptist Churches

The Baptist mission came to Nigeria in 1850 from America as an Evangelical church. The order of worship service remained evangelical cum orthodox until the last two and a half decades in which a wave of Pentecostalism spread over all the churches under the Nigerian Baptist Convention. These Pentacostal reflections have become so prominent in every item of the order of worship service that new entrants into the church may not agree that the Convention is not a member of the Pentecostal Fellowship of Nigeria, an umbrella body that brings all Pentecostal churches together in Nigeria. This paper looks at these reflections as against the heritage handed over to the Nigerian Baptist Church by the American missionary. With participant observation of more than three decades, this paper submits its results with bibliographical evidence.

Danoye Oguntola Laguda: Evaluating Pentecostalism among African religious groups in Nigeria

Pentecostalism has become the “unconventional” trait of major religious groups in Nigeria. Pentecostalism has come to be seen as one of the most dynamic movements as well as a formidable force of change in human spirituality in Ni-
geria. This brand of religious participation is altering not just the way individuals reconstruct “self” in religious participation and values, but it is also changing the social and economic practices of religious groups. This leads to a much more fluid service than the old styles. As a genre in Christian spiritual models, Pentecostalism emphasizes spiritual experiences and encounters that are appealing to post-colonial Nigeria where poverty, diseases and illiteracy are common elements that challenge the life of the people. These traits are no longer limited to the Christian groups in Nigeria. African traditional groups are not left out in the efforts to set up “prayer markets”, healing programs, appropriating the media, etc., that are the basic characteristics of Pentecostals.

Mobolaji Oyebisi Ajibade: My Church is Sick: filmic construction of intersection of Pentecostal spirituality and prosperity in the era of globalization

Pentecostal spirituality and prosperity are topical issues that have been addressed in many academic fields, but the space they occupy in cinematography has not been given adequate scholarly attention. This paper engages the construction of Pentecostal spirituality and prosperity in one of the most popular Christian home video films among the Yoruba of southwestern Nigeria, entitled, My Church is Sick. This Christian home video film was selected, transcribed and analyzed within the theoretical framework of sociology of religion. It concludes that cinematography is part of the repertoire of Pentecostal spirituality and prosperity and the notions have become re-contextualized, reinserted and re-imagined within discourses about social and philosophical change.

Performance of Language: Space and Time in Meister Eckhart and Modism

Panel Chair: Markus Vinzent

Looking specifically at the discourse crossings of Meister Eckhart, Thomas of Erfurt and the wider movement known as Modism, the panel will ask how the elements that converge in the fertile environment of the period of history in which Eckhart lived still inform the way we read texts today. Becoming aware of our contemporary presuppositions and methodologies, the panel will consider medieval religious discourse that challenges categorical notions of space and time as structural moments of grammar. Accessing the meaning of space and time in late medieval religious thinking will provide a new way of viewing forms of cultural and religious changes that arose out of discourse constellations, social proximity (as in the Universities of Erfurt and Paris), social mobility, and media distribution between such centres. The panel will bring together philosophy, theology,