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,
migration and cultural theories, and contemporary art to dynamically assess these questions.

**Oliver Davies:** Creativity, Meister Eckhart, representation and language
The paper explores the limitations of language, poetry and art in representing or interpreting concepts associated with Meister Eckhart’s “mystical theology”, and how such limitations can give way – in the material and by means of such limits – to something beyond itself.

**Shuhong Zheng:** The “Now” that goes beyond eternity
What Eckhart means by “now” is no longer confined to the concept of time, but indicates the presence of God. By differentiating being from becoming, creation from formation, Eckhart radically removes the concept of time from the philosophical and theological speculation of God, and thereby allocates temporality to the realm of becoming and formation once and for all. Hence creation is to be considered in the sense of conferring existence on nonexistence in the “now”. The conceptualization of “now” in Eckhart overcomes the polarity between the ephemeral and the eternal, the changing and the everlasting, breaks through the boundary of eternity, and brings us back to this world. Differing from Heidegger and Derrida, Eckhart’s ontological thought is unfolded in a scholastic framework and formulated in both religious and philosophical language, which enables “being” to be revealed in the “now” – a concept which is more intriguing than what philosophers mean by “time”.

**Taery Kim:** Performing time and Eckhart
The concept of time in Meister Eckhart regards time as the precondition of eternity. This is expounded by the concepts fullness of time and now, or now of eternity (“vüllede der zît”, “nû”, “nû der êwicheit”, in Latin “nunc”, “nunc aeternitatis”), with which Eckhart describes that the move from the division and multiplicity of time to the simplicity and unity of eternity occurs in the ground of the soul in human nature, in time. Eckhart’s eternity, therefore, is eternity in time. This concept transforms into praxis through several “Forgettance I” art installations and performance works, which stage life as a performance in time-as-body: “Time.artworks” that show that the function of time is necessarily an embodied experience in which the individual lives within eternity in every instance of time; and “The Hours and Forgettance I” art installation and performance works, which stage life as a performance in time-as-body, Time.
Perspectives on Religious Studies in India

Panel Chair: Åke Sander

The late Joseph O’Connell, whose work will be commemorated in this panel, recognized the striking disparity between the prominence of religious factors and the rarity of scientific study of the phenomena in South Asia. The panel will discuss central concepts for the academic study of religion in India including secularism, transcendence, knowledge, devotion, and caste. Religious traditions involve claims about the world and the place and role of human beings within it: about God(s) or transcendent reality, about the nature of the self and its relation to the divine or ultimate reality, about the possibility of an afterlife, appropriate action and behavior in light of these facts. If the academic study of religion should be impartial and in principle comparative, as O’Connell suggested, then studying central concepts and truth-claims of religious traditions is a legitimate component of it, as well as the critical evaluations of such terms and claims.

Åke Sander, Clemens Cavallin: Changes of the views on religion in higher education in India

This paper will present preliminary results from an interview study performed at Banaras Hindu University (BHU) in 2014 which focuses on the views of university teachers and researchers on the place, role, and function of teaching and research on religion at BHU. The study is part of a comparative project in which a similar study will be performed in 2015 at Pondicherry University. Main research questions are: What is, according to faculty, the situation of religion at Indian universities today, both as an object of study (religious studies) and as a phenomenon on campus? Do they think the place and role of religion have been changing over the years? What is their evaluation of the present situation and the changes? What is their view of the ideal situation of the place and role for religion and the study of religion?

Marzenna Jakubczak: Knowledge and devotion in Dharmic tradition: the case of Sāṃkhya-Yoga

The paper discusses the dichotomy of knowledge and devotion as a subject of the study of religion, arguing that they are both not just compatible but rather strongly interrelated and indispensable factors of spiritual development as it is conceptualized in the non-theistic tradition of Sāṃkhya-Yoga. In the first part, the paper briefly reviews the understanding of “discriminating knowledge” (vivekahātyati) and “devotion” (bhakti), or “meditation on God” (īśvarapranidhāṇa), in the oldest preserved texts of the classical Sāṃkhya and Yoga. The second part of the paper takes a closer look at the Kapila Maṭha aśram – a contemporary phenomenon recognized as an attempt to revive the ancient rṣi Kapila’s tradition
being an interesting example of the conjunction of both cognitive and pious Dharmic aspirations.

**Gregory D. Alles:** The persistence of the tribal: Adivasi cultural tropes in the Pragat Purushottam Sanstha

The paper focuses on the relation between the Hindu and the tribal tradition in Gujarat, exploring how India’s indigenous peoples have negotiated their encounters with religions of caste Hindu communities. The Pragat Purushottam Sanstha is a cousin lineage to the BAPS Swaminarayan Sanstha. The Pragat Purushottam Sanstha is limited to Gujarat, with headquarters in central Gujarat, but a focus of its activities has been among adivasi people in the Chhotaudepur District, eastern Gujarat. Here Pragat Purushottam typifies an incursion of caste Hindu beliefs and practices into adivasi communities. It replaces adivasi traditions with Vişî-ştâdvaitic teachings and Vaiṣṇava inspired practices. Adivasis join the sanstha both because of its teachings and practices and because of economic advantages. Nevertheless, in religious practice, hints of adivasi traditions remain. Inspired by Greg Urban, this paper suggests that such interaction constitutes one pattern by which India’s indigenous peoples have negotiated encounters with the religions of caste Hindu communities.

**Ibrahim Khan:** Tagore and the academic study of religion

Tagore understood a university to be a place of working together in the common pursuit of truth. He envisioned its scope to lessen dependence on exported European education and thereby to address a seeming feeling of discontent emerging in modern India with borrowing from foreign educational plans. He held also to a view of truth as informing and inspiring so as to make alive that which is human within us. This paper inquires whether Tagore’s vision of an eastern university education would accommodate the academic study of religion as canvassed by the modern West. A response may lead to a better understanding about comparative religion in an Indian context as an academic approach in the study of religion, especially at Visva-Bharati University, an institution that Tagore nurtured. Resources for thinking through the question include Tagore, Creative Unity, and Towards a Universal Man, and the comparative religion curriculum at Visva-Bharati.

**Kana Tomizawa (Kitazawa):** The development of the modern concept of “spirituality” in India: the usage of the term by Vivekananda and his contemporaries

In previous publications I have explored the use of the concept of “spirituality” in the discourse on India, especially among British Orientalists. In this paper I will examine more precisely the genealogy of “spirituality.” In particular, I will discuss the development of the concept by various Indians in the late nineteenth century, focusing especially upon Vivekananda and members of his circle.
My argument is that Vivekananda and his mentor, Ramakrishna, played a decisive role in the development of a discourse about Indian spirituality as a counter to a hegemonic Western materialistic rationality. My aim is to show that, in this case, at least, a common if stereotypical image of India was not simply a product of the Romantic British Orientalist imagination, but that a certain class of Indians themselves, namely, the Bengali bhadralok, also contributed significantly to the construction of this image.

**Philosophy for the Study of Religion: Problems, Potentials, and Proposals**

**Panel Chair: Gabriel Levy**

Following a panel on “Philosophy of Science and the Study of Religion” at the 2005 IAHR Congress, published as a special issue of Religion (2009: 39/4) and a panel on “Possible Futures for Philosophy of Religion” at the 2010 Congress, published as a special issue of Studies in Religion (2012: 41/1) and also from similar panels at the North American Association for the Study of Religion and elsewhere and recent related publications such as Wesley Wildman’s Religious Philosophy as Multidisciplinary Comparative Inquiry: Envisioning a Future for the Philosophy of Religion and Kevin Schilbrack’s Philosophy of Religion: A Manifesto, we propose a session on “Philosophy for the Study of Religion: Problems, Potentials, and Proposals” explaining why the kind of integration of philosophy and the study of religion envisioned by such activities is desirable, what it might hope to achieve, and particularly moving forward to make concrete proposals for its implementation.

Steven Engler, Mark Gardiner: Philosophy and the Study of Religion: intersection, reciprocity, collaboration

What role should Philosophy of Religion play in the Study of Religion? The extreme views are (i) that a Study of Religion reduces to a (suitably reformed) Philosophy of Religion and (ii) that Philosophy offers nothing of value for the Study of Religion. We suggest that the debate has taken an unproductive turn, not least due to the misleading “of.” Rather, we should explore questions about Philosophy and (the Study of) Religion; we should look to philosophical advances no matter where they lie that may be of value to scholars of religion, and to any advances in the study of religion that may be of value to philosophers. This presentation will offer an informal and incomplete typology of collaborations between philosophers and scholars of religion, point to some normative implications of further collaborations, and prescribe some potentially productive directions.
Caroline Schaffalitsky De Muckadell: How to provide a definition of religion

It is well known that the study of religions is abundant with definitions of religion and also that there is no sign of imminent concord on the matter among scholars. Part of the reason for this may be that discussions about definitions of religion have been tied to foundational questions such as whether definitions should be real/nominal, monothetic/polythetic, implicit/explicit, folk/expert, normative/descriptive, Western/global, and prior to/post theory. In this paper I suggest a way to bracket these and similar foundational issues in a way which allows us to proceed with the more practical task of providing a definition that is both academically fruitful and open to further refinement. I will argue that a definition is a necessary part of theorizing on religion, I will suggest a definition, but also – and more importantly – I will introduce a novel philosophical method of analysis to help provide the tools necessary to advance these discussions.

Bryan Rennie: The undergraduate course in philosophy for the Study of Religions

Recent publications argue that “disciplinary” philosophy of religion has failed to differentiate itself from philosophical theology concerning the coherence of Christian belief and problems of Western monotheism. This is a significant failure to apply philosophy to all of the available data of the History of Religions. Suggestions have been made as to the direction that the philosophy of religion should take if it is to fulfill its promise as the philosophical analysis of the global human behavior identified as “religion”. I suggest an integration of Philosophy of Religion and “Theory and Method”. However, little has been done to make these theoretical interests and intentions accessible to undergraduate students so as to benefit the future study of religion. This paper proposes to describe such an undergraduate course, integrating the History and Philosophy of Religion in such a way as to benefit developing scholars of religion, whatever their future field of research.

Tim Knepper: The Comparison Project: an experimental program in comparative philosophy of religion

The Comparison Project (TCP) is an innovative, experimental approach to the philosophy of religion (at Drake University in Des Moines, Iowa). Each year it organizes a series of lectures about a core, cross-cultural topic in the philosophy of religion. Specialist scholars of religion first explore this topic in their religions of expertise; comparativist philosophers of religion then raise questions of meaning, truth, and value about this topic in comparative perspective. TCP therefore stands apart from traditional, religiously narrow approaches to the philosophy of religion in its focus on historically grounded and religiously diverse acts of re-
religious reason-giving. In its first full cycle of programming (2013–15) TCP investigated the topic of ineffability in ten different religious traditions as well as the adjacent fields of literature, poetry, music, and art. This presentation invites constructive criticism about both the specific conclusions of this programming cycle and the general goals and methods of TCP.

**Philosophy of Religion**

**Christian Kästner:** A Wittgensteinian interpretation of Bodin’s 1588 “Colloquium of the Seven about Secrets of the Sublime”

This paper brings Bodin’s text, written around 1588, and Wittgenstein’s remarks on religious belief into conversation with each other to elucidate a possible approach to interreligious dialogue. The Colloquium narrates the discussions of seven people, each representing a different religion, on the truth of their religious beliefs. In the literature, the Colloquium is usually treated as an example of a pluralist approach to religions, i.e., the view that various religions afford access to absolute truth; that each contains some falsity; and that they potentially complement each other. Epistemologically such a view is problematic and consequently there is much disagreement in the literature about the success of the Colloquium’s dialogue. This paper suggests that there is a different way to read this dialogue. Employing Wittgenstein’s notion of “language game” and his distinction between “saying” and “showing,” I argue that the dialogue of the Colloquium does not aim at pluralist consent and that, if at all, it “shows” complementarity rather than “saying” it. As such, it can serve as a model for successful, i.e., epistemologically sound, interfaith dialogue.

**Curtis Hutt:** The world as he found it: Wittgenstein’s quietism and the philosophy of religion

What are the implications of Wittgenstein’s so-called “quietism” on his philosophy of religion? Some commentators have linked, unjustifiably in my view, Wittgenstein’s assertion in the Investigations that at its best philosophy “leaves everything as it is” (§124) with his plea for silence regarding what cannot be said found in the Tractatus Logico-Philosophicus. Divergence over the interpretation of Wittgenstein on “quietism” and especially the say/show distinction will be understood as the pivot upon which possible “Wittgensteinian” accounts of religion hinge. I argue that Wittgenstein’s advocacy of “quietism” in the Investigations, while bearing a superficial resemblance to his pleas for “silence” regarding what cannot be said in the Tractatus, is very dissimilar. According to Wittgenstein’s new theory of meaning, all appeal to what cannot be accounted for through examination of linguistic usage in specific discursive contexts is disal-
allowed. The quietism characterizing Wittgenstein’s later philosophy leaves the unsayable “nonsense” of the Tractatus behind.

**Ion Josan:** Christianity: the “political” and the spectre of “possibility”

Martin Heidegger is one of the most important European thinkers of the twentieth century. His philosophy is a veritable critique of the “mechanization” of human life. The Heideggerian interrogation proposes a return to the very problem of “grounding”, trying to recapture an authentic state of “being”. The implications of such an endeavor are multiple and long running. The aim of this article is to show how the thought of Martin Heidegger reopens space for a philosophical perspective that gradually intakes a Christian tension. This quest for the authentic “Dasein” marks a philosophical attitude that aims to break the chains of the “political” absolutism of the mechanized, technologized world, making the spectrum of “possibility” plausible. So that in “Being and Time” we find, as Bultmann puts it, the very structure of religious and Christian existence but without the ontico-mythical worldview that was an idiosyncratic feature of first-century cosmologies. This article aims to show how this philosophical demarche opened the way for a philosophical revalorization of the Christian legacy in European philosophy, that gradually fundaments an alternative to the “political”. Placing human being under the sign of the “possible”, outside mechanized, unauthentic formulas that close our understanding of pluralism and “otherness”, we can once more position the self under the latency of salvation.

**Laura Navajas Espinal:** Strategies of hermeneutics and philosophical space in Qumran and Ishmaili thought

The aim of this paper is to find connecting elements between two communities (Qumranite and Ishmaili), which share as a conceptual structure a new way of understanding hermeneutics. With the mystical proposals by thinkers such as Rosenzweig, Scholem or Benjamin, complemented by the relationship between desert and “thinking of the outside” (Blanchot, Foucault), it is possible to break with the linearity of the event in metahistorical conceptions not liable to totalization, where the process of fall and redemption is condensed. My contribution attempts to outline the basis of such a shared discourse between communities, both regarding hermeneutic justifications of authority and the crafting of non-physical spaces of relationship between community and revelation.

**Naomi Miyazaki:** Die politische Philosophie über das Vergängliche in der Gegenwart. Zu den Begriffen “Erwartung” Paul Tillichs und “Ungleichzeitigigkeit” Ernst Blochs

Tillich und Bloch haben an vergleichbaren strukturellen Problemstellungen während der Weimarer Republik gearbeitet. Tillich hat in “Sozialistische Entscheidung” von 1933 sowohl an der politischen Romantik als auch am damaligen So-

Pilgrim Trains in the Nineteenth to Twenty-first Centuries

Panel Chair: Gábor Barna

The spread of public transport in the mid-nineteenth century changed people’s travel habits. It also brought change in travel for religious purposes, enabling a new form of religious mass tourism to emerge. As the railways grew into a European network, distant shrines became more accessible. Long-distance pilgrimages were revived and grew to a mass scale, reviving or augmenting the popularity of some shrines. Special trains were organized for pilgrimages within individual countries too, enabling new trends to flourish. Ethnological research and anthropology of religion have paid little attention to this form of mass pilgrimage that is still alive and has “traditional” forms in many countries of Europe. The papers for this panel should analyze the past and present organization and itineraries of pilgrim trains and their influence on the shrines, as well as the spread of devotional forms, votive objects, songs and religious souvenirs, and identity-building both within specific countries and internationally.

Marion Bowman: Railways, rivalry and the revival of pilgrimage in Glastonbury

When formal pilgrimage to Glastonbury resumed in 1895 after 350 years, the advent of the railway there enabled 1,500 Catholic pilgrims to arrive from all over Britain to celebrate the beatification of the Glastonbury Catholic martyrs Whiting, Thorne and James. In 1897, the 1,300th anniversary of St Augustine’s arrival in England was commemorated by “an international pilgrimage” of 130 Anglican bishops to Glastonbury Abbey, led by the Archbishop of Canterbury after the 1897 Lambeth Conference. The bishops were able to make a day trip from London on the train. This paper examines the role of railways in the revival and conduct of pilgrimage to Glastonbury, highlighting both “diverse processes of sacralization of movement, persons and/or places” and the idea of “meta-movement –
the combination of mobility itself with a degree of reflexivity as to its meaning, form and function” (Coleman and Eade 2004, 18).

**John Eade:** Railways and the development of Lourdes: meaning and movement in a changing Europe

During the second half of the nineteenth century the development of Lourdes from a small frontier town into a bustling, international pilgrimage centre was intimately bound up with Western Europe’s rapidly expanding railway system. The railway acquired more than an economic significance – it was symbolically important in political and cultural terms. Mobility was combined with a variety of meanings (Coleman and Eade 2004) concerning different collectivities, i.e., the Church, nation, pilgrims, tourists etc. Since the 1950s, however, the iconic status of the railway has weakened as road and air transport has expanded. Individual choice has increased undermining established meanings. Current discussions about the shrine’s future anxiously refer to the vast majority of visitors, who appear to be tourists, highlighting the complicated relationship between pilgrimage and tourism, religious and non-religious motivations, and modern and post-modern/post-secular processes.

**Gábor Barna:** Pilgrims and identity-building

Pilgrimages serve not only religious but simultaneously secular (worldly) aims. Since the rich donation of the Hungarian King Louis the Great for Mariazell in the middle of the fourteenth century, the place was regarded as national shrine of Hungarians which was strengthened by the second cult-object, the Schatzkammerbild, another donation by the Hungarian king. The Virgin Mary of Mariazell is known as Magna Domina Hungarorum. The cloister of Czestochowa was founded by Hungarian Pauline monks supported by the Hungarian King Louis the Great and is rich in Hungarian memorials until our days. The Pauline Order is the only Roman Catholic religious order founded by Hungarians. The third place of pilgrimage, Csíksomlyó, where pilgrim trains regularly visit, is situated in Széklerland (Transylvania) in a homogeneous Hungarian region, occupied by Romania after WWI. To visit these three shrines means to build and cultivate not only the Catholic faith, but to strengthen the Hungarian historical roots in Central Europe, to keep up the traditional friendship between Poles and Hungarians and to promote the cultural and historical connections with Hungarians living outside of today’s Hungary.
Pilgrimage

Mihaela Sighinas: The development of Saikoku pilgrimage in early modern Japan: on Kōyō Shunō’s Kannon Reijōki and Saikoku Junrei Utagenchū

During the Edo period Saikoku pilgrimage is tainted with strong entertainment features, and its condition becomes complicated (for example, many pilgrims do not respect the order in which the temples should be visited; moreover they complete the pilgrimage circuit over the course of several interrupted visits). There are two positions among the Jōdo priests of the time, so as to stand up to these degrading morals and to regain the sacred meaning of pilgrimage, and they were expressed in a sacred genre of pilgrimage text called reijōki. (1) Shōyo Ganteki’s Saikoku Sanjūsansho Reigenki Shinshō (hereafter cited as Saikoku Reigenki) (Genuine Collected Writings of Miraculous Records of the Thirty-three Holy Locales of Saikoku), which dates from 1705 (this reigenki is a new edition of an earlier work dating from 1687); (2) Kōyō Shunō’s Saikoku Sanjūsansho Kannon Reijōki (hereafter cited as Saikoku Reijōki) (Record of the Thirty-three Holy Locales of Saikoku), and Saikoku Junrei Utagenchū, which date from 1726 and which have the same structure as the Saikoku Reigenki, therefore I consider them as a set, forming one single literary entity. In this presentation I focus on one major collection of Kannon engi, Saikoku Reijōki, yet by comparing it with Saikoku Reigenki I analyze its structural and ideological characteristics. I show that actually there was a significant development in the ideology towards pilgrimage and its benefits that influenced the later course of this literary tradition. While Shōyo’s Reigenki preserves the old medieval thinking that man must pursue only the after-world benefits, his rebirth in the Pure Land, Kōyō’s Reijōki admits the social and ideological changes that were taking place at the time, and stresses the benefits to be gained in this world. His aim is to teach people that performing the act of pilgrimage could alleviate all sorts of woes and to motivate them in taking the road of pilgrimage. This leads to a spiritual dynamic between Kannon and the pilgrims, who entrust this and the afterlife to the hands of the compassionate bodhisattva.

Juan Campo: The ecological impact of modern pilgrimage: a comparative view

This paper is a comparative study of the ecologies of three modern mass pilgrimages: the hajj to Mecca, the south Indian pilgrimage to Sabarimala, and the pilgrimage to the Basilica of Guadalupe in Mexico City. Their phenomenal growth in recent decades requires significant investment in infrastructure and engagement of religious bodies, governmental agencies, technology experts, businesses, and non-governmental organizations. Such changes and adaptations have had serious ecological consequences, which have yet to be studied in comparative per-
spective. In this paper, I will explore three key facets to these pilgrimage ecologies: their representation in religious discourse, the extent to which mass pilgrimage has contributed to their deterioration, and efforts being made to ameliorate these impacts. The central question is to determine to what extent religion can foster ecological sustainability or actually undermine it in the context of modernity and global climate change.

**Scott Esplin:** Memorializing and marking the Mormon experience

Cold War America experienced a proliferation in the development of historic sites as the nation sought to affirm its greatness in the midst of social and cultural upheaval. At the same time, The Church of Jesus Christ of Latter-day Saints (Mormonism) desired to position itself within the grand American narrative, seeking acceptance as a mainstream faith. To do so, it developed its own historic pilgrimage sites, with the restoration of Nauvoo, Illinois as the chief project. As a religiously sponsored endeavor, however, the faith walked a fine line between historical interpretation and evangelization, a narrow charge that was further complicated by competition from rival faiths and longtime residents of the city. This paper will examine the development of Nauvoo, Illinois as a national and religious historic site, placing it within the context of religious historic sites development and pilgrimage in the twentieth century.

**Seán McLoughlin:** Pilgrimage, performativity, and British Muslims: scripted and unscripted accounts of the Hajj

This paper concerns contemporary British-Muslim performances of Hajj. Analyzing 60 interviews/testimonies, I signal the utility of pilgrimage studies for Hajj research. This is equally true of paradigms associated with sacred place, liminality and communitas, as postmodern approaches emphasizing contestations of the sacred. However, also working across the anthropology/sociology of religion/Islam and diaspora studies, I also view Hajj as an example of Muslim religioning across local, multi-local and supra-local spatial scales. Therefore I dwell not only on Makkah but also religiously inspired and everyday experiences in locations before, during and after pilgrimage. Through embodied actions associated with the Hajj, its preparation and remembrance, Muslims shape their self-identities, spirituality and emotional lives, while at the same time reproducing authoritative Islamic scripts. However, the fragility of such performances by actors positioned by multiple and sometimes paradoxical lived structures such as consumer capitalism, means that pilgrims’ lived experiences also include unscripted uncertainties and ambivalences.

**Daniel Andersson:** Archaeotopia, spirituality and religious tourism

The Lonely Planet books series was founded in 1973. The aim was to ease traveling for independent backpackers searching for more “original”, less developed sites. Even though the books still focus on backpackers, they now also cover the
whole tourism-spectra. Nowadays tourism, as well as literature on tourism and religion (Stausberg 2011, Swatos Jr & Tomasi 2002) have grown out of proportion. This is the global society. In religious terms, this is the subjective turn – the return of individualized religiosity among secular westerners. Just as in the beginning, the detailed guidebooks of Lonely Planet are aimed at young, urban, westernized people. They visit the same spots as the charterpackage tourist. But they also move on to more original, “indigenous” sites. Today there are no such sites. Still the backpacker needs them. Otherwise he or she is just a tourist. Here religion has come to play a role. New in this context is the spiritual quest. Albeit the fact that travelers/trekkers are secular they embrace a new religious discourse so palpable in contemporary western societies. So do the guidebooks. It is evident that many presentations in the books more often than before give examples of traditional or new-age-inspired religious language with words like “power places”, “pilgrimages”, “crossing space between the physical and the spiritual worlds”. Religion is selling. An example of this can be seen in the 1981 edition of India: A Travel Survival Kit compared to one more recent edition. Hervieu-Leger argues that in the contemporary “postmodern” world religion is an ideological phenomenon by which an individual and collective sense of “belonging” is created. As major religious traditions transform or even decline, other spiritual narratives appear. This in turn creates new collective memories and a longing for nostalgia or archaeotopia (coined by Mexican antropologist Bartra). The Lonely Planet series then can be seen as a tool for young people coping with a stressful contemporary world and searching for a reversed utopia.

Jens Kreinath: Transformative dynamics of mimetic acts: aesthetic and semiotic dimensions of saint veneration at interreligious pilgrimage sites in Hatay, Turkey

The study of interreligious pilgrimage sites has gained significant attention among scholars of religion (Fowden 2002; Bowen 2012; Albera/Couroucli 2012). However, scholarship on interreligious encounters at sites of saint veneration has not yet succeeded in presenting a coherent theoretical framework. This paper is designed to make a methodological and theoretical contribution to the interpretation of saint veneration at interreligious pilgrimage sites. A central concern of this contribution is to employ the concept of mimesis in analyzing the transformation of interreligious relations unfolding at pilgrimage sites. Rituals of saint veneration are conceived as mimetic acts as they become efficacious through imitation and representation. In conjoining ethnographic scrutiny and analytical reflection, this paper aims to open up new theoretical and methodological venues to capture the ritual dynamics of saint veneration through the concepts of mimesis and to include the study of mimetic processes of ritual practices as central to theorizing interreligious relations.
Knut Aukland: The circuit and the guide: tourist forms and formats in Hindu pilgrimage
Hindu pilgrimage is promoted, facilitated and packaged by the tourism industry in India. As a result, tourist forms and formats have become part of the pilgrimage scene, such as tourist guides and circuits. The paper presents the Himalayan Char Dham pilgrimage whose recent success is argued to be a result of the local government making it into a tourist circuit – a unit of destinations to be developed, promoted and sold as a package tour. As a tourist circuit the pilgrimage is juxtaposed with other destinations and framed in new ways by the tourist agencies that sustain and promote it. The second case study compares the guided tours of priestly and tourist guides in Vrindavan and Haridwar, arguing that the dynamics of contemporary Hindu pilgrimage means that traditional institutions have to adapt to a changing market where tourist stakeholders and practices have become increasingly significant.

Suzanne Van Der Beek: Opposites attract: diversity and contradictions on the modern Camino
Since the reanimation of the pilgrimage to Santiago de Compostela at the end of the twentieth century, the ever-increasing community of modern pilgrims that travel to the shrine of Saint James attempt to re-invent this medieval Catholic ritual in a way that makes sense to the modern spiritual pilgrim. The Camino has enjoyed a staggering surge in popularity over the last twenty to thirty years and this is mainly due to the great range of different opportunities for meaning-making it provides, and the freedom it allows the modern pilgrim to create a personal and individual character for their journey. This presentation will illustrate this broad pallet of spiritual opportunities offered by the Camino, and show how a traditional ritual was successfully appropriated by a modern community of new users by allowing for diversity and contradictions.

Podiumsdiskussion: Religionswissenschaftler*innen und die mediale Öffentlichkeit: Erwartungen, Hindernisse, Chancen
Organizer: Eva Spies
Das Thema Religion war und ist in den deutschsprachigen Medien präsent – die Fachvertreter*innen der Religionswissenschaft sind es allerdings kaum. Wer aber denkt nach den üblichen Diskussionsrunden zum Thema “islamischer Terrorismus”, nach TV-Streitgesprächen über die “Religion(en) Deutschlands” oder Dokumentationen über “exotische Rituale” nicht, dass sich daran doch besser auch Religionswissenschaftler*innen beteiligt hätten? Was hindert sie daran? Wo liegen Hürden und Möglichkeiten aus Sicht der Religionswissenschaftler*innen

Participants: Christoph Bochinger, Xavier Pilloud, Christoph Wagenseil, Anne Françoise Weber

**Positioning in Cross-Cultural Encounters and the Transfer of Religion and Knowledge**

**Panel Chair: Catherina Wenzel**

The panel deals with travelogues and translations of a pilgrim, a Maronit scholar and a missionary in the seventeenth and eighteenth century. They acted between the cultures of Persia, India, Tibet, Syria and Europe and had to translate the foreign and new in their own respective contexts. Peter Burke speaks regarding such cross-cultural exchanges of a “double process of decontextualization and recontextualization, first a reaching out to appropriate something alien and then domesticating it.” We have chosen the term “positioning” to describe these processes. Donna Haraway’s work has been important in theorizing this notion of “position” as “[…] the key practice grounding knowledge”. The sources transported and mediated knowledge about religion and society over long distances. For this reason the concept of positioning must be supplemented with a cluster of concepts such as intercultural transfer, translation and change.

**Agita Baltgalve:** Early approaches to the Buddhist texts’ translation in China and in Tibet

The paper will compare two different approaches to the translation process of Buddhist texts, as performed in China (from the first century) and in Tibet (from the seventh century). In China the translation process first took place in large sessions (up to 1000 persons), usually headed by one Buddhist master from India. In Tibet it was purposely organized and sponsored by the government, appointing three to four persons for the translation of one text; several Indian Buddhist masters and one or two Tibetan scholars were also present. Rea-
sons for these differences may be based on geographical and time factors. In China (with a territory at least ten times bigger than that of Tibet) translations were done over a period of more than 1000 years (first to thirteenth century, Han-Song dynasty), but in Tibet only of 300–400 years (seventh to thirteenth century). Then-current cultural and social customs, philosophical and religious traditions may also have played a significant role.

**Ulrike Kollodzeiski:** Religion and gender as key factors of positioning in Pietro Della Valle’s Travelogue

Pietro della Valle (1586–1652), was a Roman patrician who traveled through Mesopotamia, Persia and India in the years 1617–1625. He wrote a detailed travelogue of his observations which was published and translated into several different European languages. He can be described as a devout Catholic who was struggling for an almost modern ethnographic approach. Religion and gender are crucial factors in all early modern travelogues. But unlike other travellers who based their descriptions on hearsay, della Valle discussed religious matters with local authorities in Turkish, Arabic, and Persian, and through the medium of his wife, an Armenian, born in Mardin, Turkey, he had also access to those realms of women that were closed to every other man. In his travelogue, I will argue, Della Valle created a syntagmatic as well as a paradigmatic relation between the different cultures that is much more complex than the “Othering” suggested by Mary Pratt.

**Karsten Schmidt:** Positioning and understanding in interreligious dialogue: the case study of an eighteenth century Jesuit Missionary in Tibet

Unlike any European before, the Italian Jesuit missionary Ippolito Desideri (1684–1733) managed to master the Tibetan language and engage in an interreligious dialogue during his stay in central Tibet from 1715 to 1721. In his Italian and Tibetan writings he was faced with the task of transferring information in two directions: presenting Buddhism to a European audience and Christianity to his Tibetan interlocutors. In regard to Buddhism he considered a sufficient understanding to be the precondition for arguing against concepts like “emptiness” – that posed obstacles for the Tibetans to adopt Christianity, and succeeded to a remarkable degree. Being a missionary he strongly criticized those concepts and presented counterarguments from a Christian background. The concurrence of taking a critical position and simultaneously applying a non-reductionistic approach in understanding “the other” can serve as inspiration for a concept of transferring knowledge avoiding problems concerning normative relativism, incommensurability and epistemological foundationalism within interreligious discourse.
Reza Pojarvady: Positioning and intercultural translation: the case of the Maronit Abraham Ecchellensis (Ibrāhim al-Ḥaqilani, 1605–64) and his Latin translation of Miḥṣasayn al-Maybudī’s The World-Revealing Cup
The protagonist was born in Syria and repeatedly travelled between the Islamic and Christian cultures in the Mediterranean. As an expert in Arabic documents in the “Republic of Letters”, he attempted to reconcile contemporary scholars’ expectations of specialized knowledge both with his Catholic and controversialist commitments and with his status, in his role as a Maronite, as a spokesman not only for Arabic, but also for Muslim culture (Heyberger). I will examine one of his translations: “Speculum mundum repraesentans” (Jām-i gīti-numā/The World-Revealing Cup), originally written in Persian and composed by Miḥṣasayn Maybudī in 1491/92. He presented it as universal “Arab wisdom” coming from the land in which Christianity had originated. In order to do this, he expunged Islamic terminology from it by recourse to the Christian Arabic literature. Furthermore it shows the impact of confessional commitment and philology on the rise of oriental studies in Europe.

Poster Session

Jörg Albrecht: Alternative diets between religious marginality and cultural mainstream
This project examines the role of religious non-conformism for cultural innovation and change. The research focuses on the popularization and transformation of alternative dietary conceptions such as vegetarianism. At the end of the nineteenth century the idea of “naturgemäße Lebensweise” (natural way of living) was central to the religious and ideological non-conformism of a cultural niche known as the German life reform movement. A hundred years later elements of it re-emerge in the center of society inspiring the practice of organic agriculture and the consumption of organic food.

Shin Ahn: From religious discrimination to religious literacy
In 2010, the Korean Government formed a program preventing civil servants from religious discrimination in public areas such as administration, law, medicine, prison, and education. Since different religious traditions including Buddhism, Christianity, and no-religion exist in Korea, civil servants are exposed to religious discrimination. Because of their religious background, they may support particular religious groups or despise them. Teachers in public schools play an important role in the formation of the religious worldview of their pupils. Offering service to citizens and living with colleagues, civil servants act as transmitters of religious ideas and knowledge. This poster will show the new directions of reli-
gious education by analyzing the programs operated or researched by the Ministry of Culture, Sports, and Tourism, Korean Government from 2010 to the present.

**Julia Dippel:** Places of power, worship and magic: concepts of religious space in contemporary paganism in Germany
Kraftorte – “Places of power”: In Germany many associate this term with geographically and aesthetically striking places in the open countryside or sites of ancient cult practice. These places are attributed with certain qualities and characteristics, and that’s a reason why contemporary pagans and people who practice New Age spirituality perform their rituals at so-called Kraftorte. The construction and approbation of Kraftorte play a significant role in the process of establishing contemporary paganism in the public space and their public visibility in Germany. Kraftorte are also affected by diverse public interests: archeological cultural heritage preservation, places of ritual practice and tourism. In my poster I would like to present some of the results of my qualitative research on analyzing the discourse around the phenomenon and conceptualization of this kind of religious space, and systemizing these localities in the context of contemporary paganism in Germany.

**Jakub Havlicek:** Religions and education in the Czech Republic
The presentation deals with the role of the schooling system in the Czech Republic in the process of re-producing knowledge on religions. It aims to answer the question of how the education system contributes to the re-production of religious memory, and also where is the place of the topic of religion within the framework of the school lessons on Czech history. It allows describing the process of re-producing the image of Czech history by means of the education system. The presentation is based on the analysis of school programs, school books and manuals, particularly those used in lessons on history, geography and civic education at primary and secondary schools. The presentation is a result of research under the grant project Continuity and Discontinuities in Religious Memory in the Czech Republic, supported by the Czech Science Foundation.

**Ramona Jelinek-Menke:** Religion and intellectual dis/ability
Religion and disability are linked in various ways: historically, the category of intellectual disabilities was spread and established in central Europe by religious actors. Today for example, most of the institutions of the handicapped aid-industry in Germany belong to religious associations. In consequence, most of the people who are called intellectually disabled live within a religiously influenced separate infrastructure – although the society which they are part of understands itself as secular. What kind of influence does this fact have on the way people who are called intellectually disabled and their relatives deal with the
label “disability”? Do these people develop a specific type of religious conviction and practice because of their social role? This PhD project demonstrates how the experience of disability – as a personal confrontation with socially implemented deviance – in a religious context becomes a resource for identity as well as for religious and cultural dynamics.

**Christiane Kliemann:** Folkish religion: the religious adaption and transformation of racist ideology

Modern religious diversity includes certain New Religious Movements which provide propaganda for right-wing and racist ideology. These communities and their religious opinions are not new but have their origins in the pre-fascist movement and are referred to by cultural sciences as “Folkish Religion.” The presentation is focused on four German communities (youth alliances) and their prominent masterminds: Deutsche Schwesterschaft (Otto Reuter), Adler und Falken (Wilhelm Kotzde), Nordungen (Hildulf Flurschütz) and Deutschjugend (Mathilde Ludendorff). The first part reconstructs and compares the religious concepts and their origins in the view of their proposed identity and meaning. Then, selected adaptations by female members of these alliances are analyzed. The final part discusses references to contemporary Religious Movements and their differences. The presentation points out a detailed view on the thoughts of these youth alliances, particularly in regard to new contents of folkish religion, and clarifies adaptations and transformations of folkish and racist ideology.

**Monika Lisiewicz:** Differences in the process of acculturation of Christian diaspora in Islamic countries depending on generation of migrants based on the example of Poles living in Istanbul and Polish-origin inhabitants of Polonezköy

This research concerns the issue of psychological acculturation in the example of the Polish community in Turkey, according to the generations of migrants. A qualitative study was conducted to describe the differences in the choice of strategies and the extent of acculturation with regard to many aspects of everyday life. Adopted acculturation strategies were considered in terms of RAEM model, and the study was based on grounded theory. The first group surveyed were the descendants of Poles living in Polonezköy village – therefore the analysis shows additionally a rare portrait of the culture frozen in history. Uncommon for existing intercultural studies is to analyze the attitudes of migrants in such a distant generation. The second part of the subjects are today’s Polish migrants who have settled in Istanbul over the past fifteen years. They were divided into two groups according to the observed differences in the choice of the acculturation strategy.
Dušan Lužný: An explanatory model of the contemporary religious situation in Czech society
Quantitative indicators present the situation clearly – all indicators decrease. Long-term trends show a very low level of religious adherence, a very low level of participation in religious life and attendance of religious services, a low level of belief in traditional Christian concepts, a decreased importance of the religious dimensions of rites of passage (baptisms, weddings, funerals) etc. The poster presents a theoretical model and shows its explanatory potential. The model has eight basic dimensions: (1) a change in ontology (emancipation process and the place of humans within this world; development of scientific ontology); (2) discontinuity points in religious history; (3) structural modernization processes (urbanization, industrialization, increase in education, women’s emancipation, change of family model); (4) functioning of plausibility structures (family and religious socialization, school, religious networks); (5) biological and demographical factors; (6) religion in public space (media); (7) religion and state (interconnection of religious and national symbols); (8) religious innovation.

Kumi Makino: Lids and the Jewish dietary purification in ancient Palestine
My research theme is the lids in Palestine in the Hellenistic to Roman periods in regard to the purification rules of Judaism. The typological classifications and its change will be shown by using a database built by the author. Mishnah, an oral Torah, was established around 200 CE after Jewish communities in Palestine were devastated by the wars against the Romans. The importance of using lids is prescribed in it to avoid contamination of cooking vessels and containers. Lids are among those popular finds from Palestine sites of these periods. However, they are usually treated as common cooking ware without being discussed in their religious contexts. The results show the lids in these periods have several variations, though there was little variation in the previous periods. The study of lids might be a key to understanding the transformation of the early Jewish dietary customs and sense of purity in Judaism.

Vanessa Meier: Who is doing global Hinduism?
Indian Gurus with a numerous global discipleship are key representatives of contemporary Hinduism in its global manifestation. They often act as representatives of “the Hinduism”, for example at interfaith conventions, peace declarations, or UN conferences. Their success is accompanied by an increasing promotion of religious universalism in the specific form of Hindu Universalism (Neo-Vedanta). As the authority of these gurus emerges from the relationship to their devotees across the globe, the role of these devotees as active globalizers and promoters of Hindu Universalism should be taken into consideration. The devotees, who merge the Neo-Vedanta teachings and practices with their partic-
ular religio-cultural backgrounds in various ways, link local and global spheres through their activities. By maintaining specific social relations to the guru as well as to co-devotees, they establish social networks with potentially global outreach, thus being relevant actors in the manifestation of globalized religion.

**Daniel Topinka:** Maintaining of religion as an expression of resistance: an unusual case of religious continuity in the region Hlučínsko in the Czech Republic

This paper deals with the case of the region of Hlučín that is situated in the border zone in the northeast of the Czech Republic. For three centuries, the inhabitants of this area were exposed to an ethno-national paradox. They found themselves in the overlay of national projects that created variable situations and thus a social reality. The ideology of nationalism in the nineteenth century formed the destiny of local inhabitants. First German nationalism entered the scene, but ethnically they kept endorsing their Moravian origin. Czech nationalism, that had at first ignored the Moravians, entered penetratively at the beginning of the twentieth century. In spite of the waves of nationalization it is interesting how the local identities managed to adapt to the situation despite a great extent of resistance. Religion played a major role in maintaining social life continuity. Religion became a symbol of protest, resistance, and the source of a strong social binder.

**Oksana Vinnichenko:** Crossing boundaries: rethinking religion, well-being and health in Ukrainian society

In Ukraine the relationship between religion, well-being and health is becoming increasingly important. The global flow of influence to the country from Europe, through people, technology and ideas, is effecting a transformation that is challenging commonly accepted presuppositions of a welfare society. This paper identifies and understands current perspectives of how medicine and religion are related in the emerging modern secularized Ukraine. Both religion and medicine, powerful historical and cultural factors, take into consideration healing and well-being of the individual. Ukraine being religiously diverse, this paper limits consideration to two traditions, Ukrainian Orthodoxy and Catholicism, to outline their devotional practices that correlate with healing. Thus, it sketches the common ground between two healing traditions as is currently the case in the country, with reference to the transformations that are occurring. This it does by working from data based on the perspectives of practitioners of both healing traditions: religion and medicine.
The Power of Perspective at the Fringe of “Religion”

Panel Chair: Nathan Fredrickson

This panel consists of three papers from PhD students at the University of California, Santa Barbara, the first elaborating on J.Z. Smith’s familiar claim that “there is no data for religion” to argue that being anti-paradigmatic invites an endless plurality of perspective-based productions of knowledge. The second and third papers demonstrate how specific perspectives shape the study of religion as well as religious phenomena themselves, the second using Sperber’s epidemiological understanding of cultural transmission to help account for the propagation of countercultural representations within what Colin Campbell terms the “cultic milieu,” and the third responding in the affirmative to the question, “Are All Religious Traditions Invented?” particularly through an engagement with Markus Davidsen’s recent interpretation of the “fiction-based” Tolkien religion as having arisen from the religious or spiritual milieu Tolkien created.

Jed Forman: No data for religion? The interdependence of method and object and the possibility of multi-paradigmatic approaches

Some take Jonathan Z. Smith’s claim that “there is no data for religion” as disparaging the field of religious studies, that without a data set that is naturally religious, religious phenomena will be explained away by other disciplines. This paper argues that this reading misunderstands Smith’s imperative. No discipline, from physics to religious studies, has a “datum of intrinsic interest,” for only in reference to methodology does data become pertinent. Smith does not implicate religious studies alone: legitimizing any field based on the existence of phenomena that are particular and unique to its domain is not only unnecessary, but problematic. Rather, the phenomena are created in the act of investigation. This anti-ontology creates incredible power: no singular paradigm is ultimately privileged over any other, nor will any finite set of paradigms be exhaustive. Within and across disciplines, knowledge becomes cumulative instead of contradictory, and Truth gives way to truths.

Kevin Whitesides: An epidemiological approach to the cultic milieu: representational clusters and transformative hermeneutics in countercultural networks

This paper attempts to reconsider and, to some extent, revivify analytical interest in Colin Campbell’s (1972) notion of the “cultic milieu” by reframing its conceptualization in terms of Dan Sperber’s “epidemiology of representations” model of cultural transmission. Where Campbell’s rather descriptive conceptualization sees the cultic milieu as comprising the cultural underground of a society – the sum of its “deviant” beliefs and practices, inclusive of its avenues of transmission – Sperber’s cognitive/naturalistic model of how cultural representations
propagate and transform through chains of public and mental representations provides a fruitful explanatory framework through which the improvisational combinatory acts of counterculturalists can be modeled and analyzed. Specifically, Sperber’s model of cultural attractors (which contrasts the more well-known meme-theory) allows us to consider the ways in which information deemed countercultural (or heterogeneous to some perceived hegemonic authority structure) tends to cluster in some ways among some groups of individuals and not in others.

Nathan Fredrickson: When scholars christen new religions

Are religions invented? This paper argues yes, that religious studies scholars are often actively involved in inventing religions and that Markus Davidsen’s recent dissertation on the fiction-based Tolkien religion participates in a consistent tendency, perhaps inaugurated by J.Z. Smith’s designation of “religion” as a scholar’s category, to defend the religious character of New Religious Movements, especially those based on fictional works. This tendency, present also in Cusack’s treatment of “invented religions” and Possamai’s “hyper-real religions” may be traced not only to Smith but also to a liberal move to counteract the excesses of the counter- and anti-cult movements. It responds to this apologetic tendency by invoking Ann Taves’s call for scholars of religion to stop attempting to intervene in first-order, on-the-ground debates about and attributions of what counts as true “religion” and instead to adopt a more general, second-order perspective where one attends to cultural “building blocks.”

Practices and Metaphors of Domestic Religion

Darin Lenz: “Fed by faith”: making the story of George Müller into a new tradition of living piety in nineteenth century print culture

In 1834 George Müller, an emigrant from Prussia, established an orphanage in Bristol, England, that was funded, according to Müller, by prayer and trust that God would supply the necessary resources to care for the children. Abandoning the direct solicitation of funds to support his work, Müller received acclaim for establishing the largest orphanage in Great Britain by faith. His method of living by faith garnered Müller a great deal of attention globally thanks to his story being repeated in periodicals and books that celebrated him as a model of Christian piety. This paper will analyze the role that publications played in creating Müller’s reputation as the practitioner of living by faith in the nineteenth century. The aim of the paper is to show how print culture legitimized Müller’s method and created a new tradition of living piety that affected the practice of Christianity worldwide by the late nineteenth century.
**Jennifer Jones**: Faith, failure and death on the Australian goldfields: Environmental adaptation of Scottish Calvinists’ belief, 1852–1865

When Scotsman James Hoey arrived on the Australian goldfields in 1852, he believed prosperity and worldly progress rewarded piety. Thirteen years of hardship, including failed business and mining ventures, the death of two wives and a son, and his own impending death from lung disease, however, led Hoey to question his election amongst the faithful. This paper considers how Hoey and his family, who were committed United Presbyterians, negotiated their Calvinist belief in the context of the goldfields. A rich archive of family letters reveals how these educated, middle-class, urbanized Lowlanders attempted to identify and interpret the will of God in their experience of hardship and loss. I argue that the realities of the goldfield required the adaptation of their beliefs and consider how the colonial environment triumphed over denominational expectation, as failure forced this Scottish family to alter their theological interpretation of a blessed life and a good death.

**Neomi De Anda**: Reclaiming the theological image of breast milk throughout the Americas

The images of breast milk and breastfeeding were once theologically robust in Christian Europe. The image was largely covered and silenced by the mid-eighteenth century in Italy, France, and Germany. In Spain, however, this image was maintained as sacred and carried to the Americas by conquistadores, missionaries, and settlers through both physical pieces of sculpture and painting and was later incorporated into writings. This paper will trace three historical occurrences of this image to show that this image continues as both theological and sacred in parts of the Americas. The first will engage Sor María Anna Águeda de San Ignacio’s (Puebla, Mexico, 1695–1756) writings concerning el camino de la leche de Maria. The second will illuminate the paintings of Nuestra Señora de Belen, significant in San Juan, Puerto Rico since the sixteenth century. The third will elucidate the devotions to María de la Leche, the first Marian shrine in the continental USA.

**Svein Ivar Langhelle**: Religion between tradition and modernity

This paper will discuss the implementation process of new ethical standards that took place in South-western Norway during the first half of the nineteenth century, caused by the comprehensive religious revivals of the followers of Hans Nielsen Hauge. The revivals prompted individualization by the new enlightenment and detachment from old views of the world. Under these new conditions, a more intense self-discipline was required in order to achieve success in society. This devoted self-discipline has been decisive and necessary for the further societal developments. The “awakened” appealed to the traditional religious authorities and were anchored in a pre-modern worldview. They aimed for the re-
religious roots. However, their methods were radical and path-staking for the process of modernization. Consequently, the Haugians promoted personal religious choice. They were traditionalists in speech, but modernists in action.

**Predictions, Experience and Behavior in Religion: Three Experimental Approaches**

**Panel Chair: Jesper Soerensen**

It is a common presupposition that religions not only shape people’s experience of the world, but also guide their behavior in the world. So far it has been unclear how this process takes place. How do priming with religious concepts or artifacts, sensory deprivation and representations of authority modulate religious experience? The seminar investigates these questions based on recent neurocognitive models focusing on the brain’s predictive abilities.

**Jesper Soerensen:** Predictions, experience and behavior in religion: a new framework for studying cultural modulation of cognition in religious behavior. How do religious beliefs and models influence believers’ experience of their surroundings? How do religious worldviews acquire their status as “really real”? And, once established, how can they maintain their plausibility and influence believers’ behavior? A recent neurocognitive model that focuses on the brain’s predictive abilities is a promising way to approach such questions. Accordingly, humans navigate and act in their physical and social environment by matching incoming perceptual information to predictive models specifying what to expect in any given situation. Mismatch between model and sensory information elicits an error signal that demands attentional resources which eventually lead to a modification of the predictive model. Understanding religious ideas as culturally shared predictive models allows us to investigate the intricate relation between expectations and experience, on the one hand, and its impact on human behavior, on the other. This paper gives a short outline of the theoretical underpinnings of the approach.

**Kristoffer L. Nielbo:** God, nation, or gender? Effects of religious priming and allocation cost on pro-social behavior in anonymous economic games. Several studies have shown that priming with religious concepts (e.g. “sacred”, “divine”, “God”) facilitates pro-social behavioral responses in economic games. Social and evolutionary psychology offer two proximate explanations of how religious primes facilitate pro-social behavior. The dominant explanation states that religious primes activate implicit representations of being observed by a supernatural watcher, which in turn increase pro-social behavior. The alternative explanation is a behavioral priming or ideomotor account. Religious primes,
as other cultural primes, activate implicit cultural norms, which increase the likelihood of behaviors consistent with these norms. We ran a series of experiments to test possible effects of religious priming on economic decisions in a Danish student population. Preliminary results indicate that the Danes’ default response is more complex than the Canadians’, and that religious priming has little if any effect. Gender, on the other hand, seems to influence economic decisions, as well as decision time, considerably.

**Uffe Schjoedt:** Expert power in religious interactions

The expertise of religious authorities appears to be an important facilitator of religious experience and interpretation among believers. Going further than self-report measures in psychological surveys and anthropological interviews, we present experimental evidence that expertise can, indeed, influence how believers perceive and behave during religious practices. Briefly introducing neurocognitive insights on charismatic authority in intercessory prayer interactions (fMRI), we present a recent study that shows how the translator’s authority affects the reading experience and theological understanding of the Bible among students of theology. Using eye-tracking data we demonstrate how participants’ eye movements predict such effects. Finally, combining neural recordings with eye-tracking, we look for new ways to experimentally approach an important hypothesis: namely, that strong beliefs in religious experts may prevent believers from detecting conflicting information in religious practices in order to facilitate authoritative religious experiences and interpretations.

**Production of Religious Knowledge**

**André De Campos Silva:** Changes in discourse regarding the relationship between humans and deities in the ancient Egyptian wisdom instructions

In ancient Egypt’s “wisdom literature” there were several differences, in form and content, from one historical period to another. Here the subgenre of the “instructions” of the Middle and New Kingdoms (c. 2010 – 1630, c. 1539 – 1069 BCE, respectively) will be considered. Chiefly among the changes from the Middle to New Kingdoms’ instructions that will be addressed are: the contributions from the wider New Kingdom phenomenon known as “personal piety” — leading to the depiction of a closer relationship between humans and gods —, and the seeming replacement of connective justice (Ma’at) by arbitrary divine will. In this paper an analysis will be undertaken of what made possible these changes in the instructions’ discourse regarding the way the relationship between humans and deities was presented and used by the authors of these texts, and
of how the new ideas coexisted with the intensive copying of Middle Kingdom instructions in New Kingdom schools.

**Augusto Cosentino:** The exorcisms of King Solomon

There is a tradition in Jerusalem, according to which King Solomon possesses powers of exorcism. The Judeo-Christian text titled “Testament of Solomon” speaks of these powers and of the fight of Solomon against demons. According to this ideology, there are many amulets which describe King Solomon fighting against a female demon. This idea developed within a Solomonic fringe of Judaism, and is then taken up within some Christian circles, developing into esoteric forms of magical demonology. It is necessary to point out, even in terminology, the fine line between magic and exorcism: in the case of Solomon this border is not entirely clear. It is possible that the development of the topos of Solomon as magician affected the traditions about Jesus. It should be noted that after the closure of the sanctuary of Solomon in Jerusalem, the objects contained in it were moved into the Church of the Holy Sepulchre.

**Chiara Crosignani:** Philosophical meaning and functions of demons in a Christian context

The aim of my paper is to demonstrate the changes in Christian demonology in the first three centuries CE. The Hebrew Philo of Alexandria and some of the Christian authors (Origen above all) aim to discard the fear about demons: in order to do that they use the philosophic notion of daímon, which Philo and Origen are well aware of. Philo only reads the Ancient Testament, where demons are almost never quoted, hence explaining that evil spirits do not exist; however, Christian authors must accept their existence because evil spirits are widely present in the Gospels. My aim is to demonstrate that the most important change in Christian demonology derives from Origen, who explains the nature of demons by rationalizing the demonic system presented by the Gospels and by Paul’s Letters: he makes Christian demonology suitable in the context of Greek philosophy, without denying its Christian features.

**Gabriele Coura:** Monastic life in nineteenth-century Tibet: normative texts by the First Kongtrul

The First Kongtrul Rinpoche, Lodrö Taye (1813 – 1899), was an outstanding figure in Tibetan religious history. Trained not only in Buddhism, but also in painting, medicine and Sanskrit, he was active in the non-sectarian (Rimé) movement, established the three-year retreat as a form of monastic training, as well as a center for its practice, and was a prolific writer. Among the texts authored by him, some treat various aspects of conduct appropriate for a Buddhist practitioner. Based on several of these writings, either already published in English or newly translated from Tibetan, the paper investigates Kongtrul’s approach to monastic discipline: To what extent is it innovative, to what extent conservative? Why did he
consider innovation necessary? Which strategies of legitimization did he use? What was his view on the teacher-student relationship? How did the discipline requirements for three-year retreatants differ from those for members of open monastic communities?

**Katrin Killinger:** Beyond the divide between religion and medicine: the Carakasamhita and the Ayurvedic knowledge system

The medical system of Ayurveda was shaped during a power struggle between heterodox and orthodox religious groups in ancient India. As a result of this dynamic interchange, the earliest complete surviving document of Ayurvedic medicine, the Carakasamhita (100 BCE–400 CE), was compiled. Calling attention to the interconnectedness of religions and medicine in this Sanskrit source, the paper asks whether or not it is suitable to regard the medical theory of Ayurveda as secular or whether we can consider the Carakasamhita a religious document. Challenging in turn both assumptions, the paper shows how Indian medical discourse drew on Vedic and Buddhist traditions as well as aspects of Samkhya philosophy. Consequently, Ayurvedic medicine constitutes an innovative knowledge system that can only be comprehended in its historical and methodological relevance when we acknowledge the transformative and integrative power of traditional religious discourse, thus going beyond the divide between religion and secular medicine.

**Shriya Bandyopadhyay:** Dharmā-thakūr, the “Healer of Wounds” and its peasant followers in eighteenth-century Bengal

The cult of Dharmā-thakūr was very popular in eighteenth-century Bengal, mainly among the marginal people of village society – agricultural laborers, landless peasants, manual scavengers. They imagined their divine as a lord supreme who was harsh, benevolent and a healer of wounds. This paper explores how changes in the land revenue system under Nawāb Murshid Quli Khan and harsh methods of revenue collection were reflected in the imagination of Godhead and religious rituals of certain agricultural communities. The discussion will be based on a combined study of the Dharma-mangal religious genre and Gājan ceremony of the cult worshippers. In Gājan the worshippers of Dharma practiced arduous rituals by self-infliction of bodily pain to satisfy their God. The paper also looks at the process of Brahmanical adaptation of Dharma texts through control over literacy in order to incorporate the margins of society into mainstream Hinduism.
Protestant Emotional Practices: Scales of Proximity & Christian Missions in Comparative Perspective

Panel Chair: Simon Coleman
This panel offers a comparative analysis of the role of emotional practices, including rhetorics, affective economies, and bodily displays in three different early-twentieth-century Protestant missionary contexts, including settings within Germany, England, Canada, First Nations territory on the Northwest Coast, and Africa. We begin our comparison with the frame of “scales of proximity”, by which we mean varying levels of intimacy and distance in the human relationships framed and advocated by missionary practice. We ask how emotional practices in local contexts work to generate and sustain wider networks of missionary funding, allegiance, and norms of the Protestant self in relation to a variety of posited “others”.

Monique Scheer: Questioning Evangelical emotions in Wilhelmine Germany
The late nineteenth century saw an influx of missionaries from Protestant “sects”, mostly from England and the United States, into the newly formed German Empire. These denominations, stemming from traditions other than the Lutheran-Calvinist brand of German Protestantism (e.g. Methodist, Baptist), did not convert massive numbers of believers, but they were a thorn in the side of the established church. In this paper, I focus on the monitoring of the emotional practices of these evangelizing groups, as between 1880 and 1910, critics devoted a great deal of attention to the displays of feeling at their assemblies. In their critiques of traveling preachers from the Holiness Movement and the activities of the Salvation Army, Lutheran observers negotiated what place to allocate to religious feelings in German Protestantism in general. Their critiques turned not only on the issue of emotional norms, but also on what conceptions of the self they underpin.

Rebekka Habermas: Global ties of religious compassion: German missionaries around 1900
Missionary work in Africa, Asia or the Americas around 1900 depended on the financial and emotional support from the home mission societies as well as from so-called “mission friends.” Beyond these groups, even women and men only loosely connected to the mission organizations gave money, clothes and little presents to the mission. Without this support, German Protestant missionaries, who exclusively relied on donations, would not have been able to establish their broad net of mission stations. But how could this support be gained, how could stable and long-lasting ties between the missionaries, the “heathens” and these supporters be built up? This paper addresses the question how emotional
ties over great distances could be established between German mission support-
ers and the so-called heathens in West and East Africa. On which specific reli-
gious and perhaps even Protestant forms of compassion were these global ties
grounded, and how were they shaped?

**Pamela Klassen:** Emotional appeals in a settler colony: Protestant mission-
aries in early-twentieth-century British Columbia
This paper focuses on the role of emotion in Anglican missionaries’ appeals for
financial support for two kinds of missions – those they called “Indian work”
and “white work” – during the early phase of settler colonialism in northwestern
British Columbia. As missionaries pleaded with church leaders and laypeople in
Toronto and England to send them more money and more “men”, they shifted
between appeals for funds for work with Indians and appeals for funds for mis-
sions to the white settlers streaming into the region along with the railway. Put-
ting these appeals in the context of conflicts regarding Indigenous sovereignty
and regarding intra-Christian competition for missions (with the Salvation
Army as a persistent threat), I show how local, affectively shaped conflicts on
the northwest Coast shaped the rhetoric and relative success of these missions
within their broader international network.

**Simon Coleman:** Response

**Publicly Funded Islamic Education in Europe: A Story of
Adaptation and Transformation to Context**

**Panel Chair: Jenny Berglund**
Since the time of 9/11 and the Madrid/London bombings, public debate about
Islam and Muslims has directed attention towards places of Islamic education
with a focus on the often controversial and contested manner in which they
have been depicted in the media, in public discourse and within Muslim com-
munities themselves. In Europe, numerous Muslim children, teenagers, and
even adults attend privately run supplementary classes on Islam in the after-
noons or on weekends, while others are taught at home or attend private schools.
An emerging option in European countries is to provide publicly funded Islamic
education – an alternative that lies at the heart of questions concerning religious
freedom, equal rights to education, integration and social cohesion, but that is
also connected to issues of securitization and the control of Islam. The aim of
this panel is to provide presentations of publicly funded pre-university Islamic
education and to discuss the transformation and adaptation of Islamic education
within European contexts.
**Tuula Sakaranaho:** Putting religious rights into practice: Islamic Education in Finland and Ireland

In Finland and the Republic of Ireland, Islamic Education is adapted to a “denominational pattern,” although in different contexts respectively. In both countries, Muslims who are active with respect to Islamic (Religious) Education seem to work harmoniously with the state authorities towards the goal of a multicultural society in accordance with state policies concerning integration and education. My presentation will analyze the case of Islamic education in Finland and Ireland from the perspective of action coordination involving both the state and their Muslim counterparts. In this way I will illustrate some of the complexities involved in putting religious rights into practice in a multicultural society.

**Damian Breen:** Increased state-funded Islamic schooling as a pathway to political enfranchisement for British Muslims

The expansion of state-funded Muslim schools in Britain has developed against a backdrop of key moments in global public consciousness such as the attacks of September 11, 2001, the declaration of the “war on terror” and more recent anxieties around the rise of the “Islamic State” (ISIS). At the national level, further questions have been raised in the media and far right political movements about the compatibility of Islam and “Englishness” following the death of Lee Rigby in May 2013. Through a Critical Race Theory (CRT) analysis, this paper argues that existing and emergent frameworks for state faith schooling have failed to meet the requirements of British Muslim communities. This has a dual effect. Firstly, education is lost as a key site for developing partnerships and fostering increased political enfranchisement for British Muslim communities. Secondly, Muslim interests become displaced from mainstream British politics, reinforcing Islamophobic public narratives of “otherness”.

**Elena Arigita:** Teaching Islam and about Islam in the Spanish public system: the confessional and the cultural approach to a controversial heritage

Is Islam part of Spain as a cultural and historical formation and identity? If we observe this issue through the lens of education, we will see how the subject of “History of Spain” and that named “Religion” (which is given as part of an agreement with the officially recognized confessions) interact in the school to create a narrative that makes Islam part of a historical past and represents an immigrant minority. This paper will look at this interaction within primary schools through interviews with a group of teachers of the subject named “Islam” to learn about their own training and the requirements and processes to be allowed to teach Islam, about the curricula and about the challenges that are posed by the secular frame of a school system with the aim of training their pupils in the Islamic tradition in a country whose Islamic heritage keeps being a source of controversy.
Jenny Berglund: A litmus test on state relations to Muslim minorities
In this presentation I will compare and analyze state funded Islamic education in five European countries (Austria, France, Germany, Sweden, UK) pointing to the transformations and adaptations that Muslim communities have, on different levels, done to fit into each educational setting. The presentation shows that issues of integration, social cohesion, but also Islamophobia in each national setting affect what in the end becomes Islamic education. I will argue that it is possible to understand publicly funded religious education as a litmus test for church-state relations and that the specific study of publicly funded Islamic education can be seen as a litmus test for the relation between various Western democracies and their Muslim minority populations.

Quaerendum est in litteris quod non est in actis: Issues of Religious Historiography in Scholarly Correspondences

Panel Chair: Giovanni Casadio
Correspondences as a literary genre have proven to be, in the last years, an important key to reading religious historiography, both in order to obtain access to the Lebenssitz of scholars and to put concepts, debates, developments, structures and changes in their respective contexts. Hence, the religious-historical methodology cannot afford to neglect such a literary genre, given its character as “etic” representation approaching the research object with an immediacy and originality that only personal communications can have: a freshness enriching scientific narration at all its levels with new and sometimes unexpected points of view. This panel intends to present some recent publications dealing with particularly significant exchanges of letters in the European area. The panel was launched with a half-open structure: besides the fixed books presentation (correspondences between Pettazzoni–Rose, Cumont–Loisy, and Weinreich–Nilsson), it cordially invited researchers to contribute to it with further proposals of publication projects.

Giovanni Sorge: The correspondence Eliade–Jung
Starting from their encounter at the Eranos meeting in 1950, Eliade and Jung developed a mutual interest for each other’s field of research. This is witnessed in their correspondence, alongside with Eliade’s attempt to promote the diffusion of Jungian ideas in French. Although they moved from different perspectives, they dealt with the psychic surfacing of archetypical constants. In any case, the Jungian concept of the collective unconscious does not coincide with that of the transconscious according to Eliade. In fact, an epistolary discussion on the symbolism of the mandala, which took place in 1955, shows, alongside the
undeniable convergences in their approach to the phenomenon of the sacred, their different theoretical and philosophical assumptions and, consequently, their different conceptions of the psyche. The paper is focused on this theoretic plexus in the context of the human and intellectual relationship between the two scholars.

Giovanni Casadio: The correspondence Weinreich–Nilsson
For at least forty years, the review “Archiv für Religionswissenschaft” was a fundamental reference point for German and international history of religions. Its originality consisted not only of its openness to foreign contributors, but also of the active participation of a non-German editor (M. P. Nilsson) as well as in the cooperation with the Swedish Society for History of Religions for about twenty years, which decisively assisted this journal both on the financial and the scientific level. The correspondence between the Swedish Nilsson and the German Otto Weinreich, both editors of the “Archiv”, delineates very well, as M. Dürkop remarks in her book, this cooperation, with particular attention to the German Altertumswissenschaft during the interwar period.

Peter Antes: The correspondence Pettazzoni–Rose
D. Accorinti’s imposing volume presents the edition of the correspondence between the second IAHR president (1950–1959) and an eminent British-Canadian scholar, who were united by a very deep friendship and scientific cooperation. During his whole academic life, Pettazzoni strove to defend the unity and irreducibility of religion as a human phenomenon, without ever yielding to any theologism or reductionism and constantly applying a sound philological scientific method. As G. Casadio argues in his preface, Rose was an expert of Greek and Roman religions and folklore with “a natural instinct for cross-cultural comparison”, an instinct which greatly assisted him in his very competent translations of Pettazzoni’s works into English. This correspondence offers insights not only into the writing processes of the Italian scholar, but also into the origins and development of the IAHR and its official review NVMEN.

Annelies Lannoy: The Correspondence Loisy–Cumont
The correspondence between Alfred Loisy and Franz Cumont extends for more than thirty years and consists of over 400 letters. Very rich in substance, it gives a unique overview of the genesis of the works of both scholars, who use their correspondence to provide a sort of analysis and structuring instrument for their leading ideas regarding varied topics: Christianity (above all in its relation with mystery religions), Gnosticism, Manichaean, Manichaenism, as well as methodological questions like the definition of the notion of “religion” and its socio-political effects. Moreover, the letters reflect on the role and the evolution of the history of religions and related disciplines, and can be seen as a mirror of
coeval society, with numerous reflections on its political, religious, and cultural aspects.

Corinne Bonnet, Danny Praet: Responses

Alessandro Stavru: The correspondence Frobenius–W. F. Otto
This paper will deal with scientific and personal issues surfacing from the correspondence between the ethnologist Leo Frobenius (1873–1938) and the philologist Walter F. Otto (1874–1958). The extant letters – enriched by other documents available in the Nachlässe of the two scholars – testify the development of their relationship from 1924 to 1938. Frobenius and Otto became close friends a couple of years after their first “official” contact in 1924 (when Otto made possible the transfer of Frobenius’ Forschungsinstitut für Kulturmorphologie from Munich to Frankfurt, as well his appointment to honorary professor in 1932 and, in 1935, to director of the municipal Museum für Völkerkunde). Their personal friendship was at the core of the “Religionswissenschaftliche Frankfurter Schule”, in which eminent scholars took part in the decade between 1924 and 1934. The scientific and personal background of this school and other significant collaborations is well documented in this correspondence, which strikes both for its immediacy and scholarly interest.

Chiara O. Tommasi: The correspondence Pettazzoni–Widengren
The proposed paper sets the basis for the publication of the letters between Raffaele Pettazzoni and Geo Widengren. Although fewer in number if compared to other epistolaries of Pettazzoni, these letters represent an interesting document to reconstruct Pettazzoni’s scholarly legacy (which has been recently reassessed by many specific studies). Between 1948 and 1956, Widengren and Pettazzoni mainly discussed questions like the establishment of the International Association of the History of Religions and its official review, “Numen”, providing therefore interesting insight on its very beginning; at the same time, scholarly issues are occasionally debated, especially those concerning Iranian religion, according to Widengren’s unparalleled experience.

Daniela Dumbrava: The correspondence Bianchi–Culianu
The primary aim of this paper is to present the correspondence between Ugo Bianchi (1922–1995), a leading Italian historian of religions who was IAHR President (1990–1995), and his Romanian disciple Ioan Petru Culianu (1950–1991), an internationally renowned figure in the historical and scientific study of religions, and involves reviewing topics of Bianchi’s methodology and the manner in which Culianu evolved following his encounter with the Italian “maestro”. The specific aim of this paper is to give an overview of “method in religious studies” moving from the constant methodological contrast between Bianchi and Culianu and argue that its overcoming is a key motive in the academic correspondence between the two scholars. Seldom addressed in the growing number of studies
dedicated to them, dualism and ascension stand out as problematic issues in several pages of their correspondence. Thus the second part of the paper will address the ways in which Culianu uses these terms at variance with Bianchi’s standard terminologies.

**Riccardo Nanini:** The correspondence Kerényi–Buber

Although being Religionswissenschaftler with quite different interests and temperaments, the Hungarian transplanted to Switzerland Károly Kerényi (1897–1973) and Martin Buber (1878–1965), the German Jew soon moved to Jerusalem, esteem and frequent each other for a long time, as their correspondence (1947–1963), conserved at the Deutsches Literaturarchiv in Marbach, shows. The mythologist Kerényi and the philosopher of religion Buber, though with different accents, are both asserters of a creative religious primordiality (Kerényi calls it Grundmacht) that has to be preserved from the Urgefahr, the risk of reification and institutionalization of religion, and reveal in this exchange of letters their ability to relativize the distance between their fields of research as well as cultural worlds, namely Greek and Roman antiquity on the one side and Jewish tradition and thought on the other, on behalf of a common humanism that becomes fertile ground for mutual intuitions, influences and references.

**Valerio Salvatore Severino:** The correspondences between Italian and Polish historians of religions

This paper proposes an in-depth look at the impact of the Cold War on the European academic studies of religion, focusing on the correspondences between Polish and Italian historians of religions in the second half of the twentieth century. Pointing out the tensions between the two Occidental capitals of Christianity and Communism, Rome and Warsaw, the paper proceeds to discuss the role of such epistolary correspondences in shaping a new East/West debate. The research will aim at evaluating whether these letters cross or build ideological frontiers on the topics of secularism and atheism, and at investigating if and in what measure these documents were pieces in the mosaic of European integration.

**Questions Raised and Answered by Laboratory Studies of Religion**

**Panel Chair: Panagiotis Mitkidis**

After describing the core features of “laboratory experiments” in the social sciences, this panel will spotlight some questions answered and raised by simple experimental studies of religious phenomena. When well-designed, experiments offer tests of competing causal explanations concerning the extent to which as-
pects of religious phenomena are physiologically and psychologically embedded. We emphasize the value of multidisciplinary teams (historians, anthropologists, psychologists, and physiologists) in identifying suitable hypotheses and finalizing designs. Studies designed in this way avoid decontextualization, in that they are motivated and informed by historical and anthropological records of specific practices and concepts. We will discuss experiments on the practices of kneeling, prostration and meditation, as well as on the concept of “luck”. With respect to each, we will show the necessity of a multidisciplinary approach in addressing surprising and tangential findings.

**Radek Kundt:** Laboratory experiment as a part of the religious studies scholar’s toolkit

After introducing the strengths and weaknesses of the social-scientific laboratory experiment, I will focus on its ability to decide between competing hypotheses. I will argue that Religious Studies can use it for the same purpose. As a showcase, I will use the hotly debated issue of religious prosociality, an issue in evolutionary research on religion. Here, rival hypotheses compete for supporting empirical evidence (increased cooperation, generosity, reciprocity, trust and altruism; reduced cheating, etc.). One hypothesis considers religious prosociality to be an expression of parochial in-group favoritism, suggesting that it is a mere by-product of our coalitional psychology. The other sees religious prosociality as extending even to out-groups, arguing that it might be an adaptation. I will use this case as an example of how highly influential wide-ranging theories boil down to empirical testing and how experimental research can in the end play the essential role of an arbiter.

**Eva Kundtová Klocová:** Look up and kneel down before your God: why the position matters

Most religious traditions emphasize strict power distinctions between the human and superhuman/divine and often demand a submissive attitude towards the superhuman agents. This attitude can be enforced not only directly in the teachings and theology of the given religious tradition, but also by ritual practices using embodied states of submission, such as kneeling, prostrating or looking up to the representation of deity. I argue that these practices in religious rituals are not mere expressions of subordination; rather, they establish and modulate submissive attitude and behavior towards the superhuman agents. Experimental evidence supports this assertion for other bodily postures and the vertical orientation of perception. There is however no exhaustive research program focusing on submissive positions and dominance cues in religious rituals. The proposed paper will present experimental research exploring the influence of posture and location of stimuli on the perceptions and self-perceptions of power and dominance.
Anastasia Ejova: Factors underlying human concepts of luck: preliminary results and methodological recommendations
Case studies of “concepts of luck” in ancient and modern societies share the conclusion that luck is conceived of as both a higher power and a personal quality: that is, as both a guardian spirit and a power one is born with. I will present one possible interpretation of this apparent contradiction, focusing on common features of the two conceptions. Psychological studies suggest that, as both a higher power and a personal quality, luck is concluded to be at play when outcomes are of high importance. Likewise, in both its manifestations, luck is conceived of as involving sudden reversals. Underlying the concept might then be the memorability of significant life events and the correct perception of them as arising from a mixture of deservingness (personal skills, just reward by higher powers) and pure randomness. A survey methodology for testing this interpretation will be discussed.

Rearrangement of Traditional Religious Concepts and Practices in Contemporary China
Panel Chair: Chiyoko Nagatani
Since the late 1990s, the government of China has been reevaluating religions and utilizing them for national unity and moral rebuilding. Chinese citizens seem to welcome the trend rather than rejecting it as a new type of propaganda. How is it possible under the banner of Chinese socialism? How are the governmental activities related to everyday religious habits and practices of the general public? What do modern Chinese people think is the ideal or practical function of religious traditions? By accumulating concrete examples studied from an anthropological point of view, we aim to draw a new picture of the emerging composition of religion on the canvas of contemporary lives of the Chinese people. The positional differences of the three traditional religions, Confucianism, Buddhism and Daoism will be depicted. We also believe we can understand the process of recycling religious ideas into a secular sense of values.

Chiyoko Nagatani: New Buddhism for Chinese local city dwellers
Until the early 1980s, in Marxist theory, Buddhism was seen as an unproductive religion unneeded in the modern world. However, in last three decades, there are many reports that Buddhism is being revived in many places in China. What are the characteristics of the new Buddhism in contemporary China? In this presentation, I focus on a Buddhist circle in Yunnan province. In the circle, different from the traditional one belonging to Guanyin temple, there are many male members and comparatively highly educated people including a doctor, teach-
ers, and political cadres. They mainly observe Tibetan Buddhism service, but also accept Mahayana Buddhism, Hinayana Buddhism and Confucianism. They take these thoughts as one traditional Chinese thought, and see Buddhism not as religion, but as a traditional style of education. By listening to the circle members’ voices, I try to analyze what Buddhism is in people’s minds in the new era.

Yusuke Bessho: From “ethnic culture” to “ecological culture”: the new-reformed concept of “primitive religion” in contemporary Tibet

Because of the environmental damage caused by river disasters in the second half of the 1990s, environmental awareness of the Tibetan High Plateau has rapidly increased at the national level in China. In the context of frontier governance policies pertaining to environmental security, Tibetan religion is broadly claimed as an ecological culture. In particular, outside groups such as Chinese scholars, politicians, and domestic NGOs have highly evaluated some elements of Buddhist thought such as altruism and the abstention from killing, as well as the so-called “primitive religion” (Yuan-Shi-Zong-Jiao) of Tibet. In their viewpoint, Tibetans’ religious culture is idealized as a foundation of a sustainable system of environmental management and ecological life. After describing the total picture of this new cultural context, I will investigate its practical value and meaning for local social agents in the contemporary Tibetan society while considering the impact of governmental policies in their daily life.

Akira Nishimura: Response

Re-framing the History of New Religious Movements: Dominant and Non-Dominant Religions in the Historical Imagination

Panel Chair: Michael Driedger

This panel addresses basic methodological questions in the study of New Religious Movements (NRMs). While diversity of methods characterize this field, scholars in it tend to assume that NRMs are groups that have emerged in the “modern” era and can be distinguished from traditional world religions (for example, see George Chryssides, The Historical Dictionary of New Religious Movements, 2nd edn, 2012). The four panelists address the field’s basic assumptions, including the relationship between definitions and chronologies. The panelists’ purpose is to consider whether such assumptions are helpful or whether they, in fact, inhibit understanding of both historical cases and contemporary religious movements. We expect one outcome of the panel to be a theoretical contribution
to broader discussions of “radical” religion and concomitant social and intellectual processes.

**Herbert Berg:** The study of Islamic origins and Nation-of-Islam-ic origins: chronocentric biases and normative claims in the modern and pre-modern dichotomy

When examining the formation of the Nation of Islam, scholars need not be “impartial” or “courteous.” One need not even consider it a religion. The opposite approach is demanded in the study of Islamic origins; scholarship that does not conform to the basic narrative provided by Muslim tradition is strongly criticized. I argue that the distinction between these modern and pre-modern religions is a chronocentric one. The NOI is new, Islam is older (though it was once just as new). The strangeness of NOI’s myths differs from its precursor only in familiarity, which is merely a variation of chronocentrism. This false dichotomy between modern and pre-modern religions assumes that the chronological priority of a traditional world religion gives it a normative priority. Maintaining this dichotomy requires scholars to make a judgment outside of their purview: to decide which religions are real (usually, the old ones with contemporary adherents) and which are not.

**Sita Steckel:** Re-evaluating religious movements of the Middle Ages

The term “religious movements” was firmly established in the study of high and late medieval Christianity by Herbert Grundmann’s 1935 study. Viewing orthodoxy and heterodoxy as relational ascriptions instead of intrinsic qualities of religious attitudes led him to view the new religious orders and new heretical movements of the high Middle Ages as closely related. The relational nature of heterodoxy/orthodoxy (or church/order/sect) ascriptions is broadly accepted by now. Yet the study of orders and heresies is still almost completely segregated within Medieval Studies, obscuring the nature of overarching dynamics. Furthermore, Grundmann’s perspective saw religious movements as transitional high medieval phenomena, though many similar phenomena appear during the Late Middle Ages and Reformations (usually studied as “reforms”). Using the example of the mendicant orders, the paper attempts to sketch a broader model of recurring waves of religious transformation instead, and tries to pinpoint dynamics and elements of “radicalization”.

**Andreas Pietsch:** The Family of Love as a sixteenth-century new religious movement

As has been shown by Goertz, the currents of the Reformation can be described as “religious movements”. Yet attempts to categorize them typically view them in hindsight: movements which were not gathered into larger denominations are viewed as “radical,” quite independently of their actual character. Where modern research followed contemporary labelings, groups defining themselves as
Catholic, such as the “Family of Love,” were seen as “sects.” This leads to an overall view of “churches” as static and “new movements” as dynamic. Taking up the categories used to describe NRMs, the paper argues that radicalizations should instead be studied across the modern categories of “church” or “sect” instead. It takes into account that many sixteenth-century movements were highly text-oriented and driven by reception processes: The texts produced by the Family of Love seem to have appealed to readerships within the established church as well as regional networks and small, sect-like communities.

Johannes Wolfart: Increasing religious diversity: a study in contemporary mythology
Many states are currently developing and implementing policies in conformity with expert academic advice on “religious diversity”. Preferred academic consultants insist that polities favored by global migrants are challenged by unprecedented levels of such religious diversity. Clearly, such historicist conceits have their political uses, but do assertions of a quantitatively different – and radically so – religious diversity stand up to intellectual scrutiny? What basic definitional presumptions vis-à-vis religious integrity or homogeneity (i.e., non-diversity) do they entail? What basic assumptions about the differences between past and present do they make? This paper proposes that a meaningful measure of “religious diversity” as a historical property must attend to the experience of religious difference. It concludes that in this regard early modern polities were no less “challenged” than their fully modern successors.

Religion and Death

Emanuele Lacca: Buena muerte and postrimerías: how to explain in the seventeenth century the surviving of the individual soul after death
The concepts of buena muerte and postrimerías, developed by Spanish Jesuits in the sixteenth and seventeenth centuries, designate respectively the soul disposition that an individual needs to reconcile himself with God and the afterlife scenario that the individual will find at the end of his earthly life (death, judgement, hell, glory). One of the main aspects of this thesis deals with the continuity of soul existence between life and afterlife, and afterlife is completely determined by how earthly life has been lived. So, “die well” becomes the most important prerogative for a dying person. The goal of my paper is to investigate theological and philosophical elements that originated this theory, especially in the works of Luis de la Puente, Roberto Bellarmino, Juan Eusebio Nieremberg and Juan de Loyola, in which the authors, with advice directed to a “good death” and afterlife descriptions, help to believe in the reality of the “otherworld”.
Ilja Musulin: Death and religion in theory: a critical examination of the Rational Choice Theory of religion
The paper will examine the importance the Rational Choice Theory attaches to longing for immortality in its theoretical model of religion. A review of the past criticism of the theory, an analysis of its concept of religion and its perception of death-related religious beliefs, and the author’s own critique will be presented. The paper will point out cultural and ideological elements in the RCT concept of religion that lead it to view beliefs in afterlife narrowly, excluding the actual religious diversity. The author will also try to demonstrate that this theory heavily relies on the notion that the greatest attraction of religion in general and the largest motivation behind religious faith is the fear-assuaging, comforting promise of afterlife, but that this basic theoretical tenet is adopted without due reference to empirical research on death anxiety and religion in the field of psychology, and is not fully supported by empirical evidence.

Laura Follesa: F.W.J. Schelling between philosophy and religion: the continuation of life after death
After the death of his wife (1809), F.W.J. Schelling composed a brief writing, Clara, about the continuation of individual life and personal relationships after death, which remained unpublished and uncompleted. The subtitle, Über den Zusammenhang der Natur mit der Geisterwelt, explains Schelling’s thesis about a special “bond” between nature and spirit, as well as his involvement in Emanuel Swedenborg’s ideas about the “world of the spirits” and the possibility of sensual relationships after physical death (e.g. Conjungial Love, 1768). Schelling presents the topic through a dialogue among several characters (a widow, a priest, a monk, a doctor), whose ideas often represent the different perspectives through which the author himself previously reflected on the problem. I will analyze these various positions, focusing on the author’s ideas on “philosophy of nature,” his “philosophy of identity,” and other viewpoints leading back to different philosophical, religious and theosophical traditions.

Shunichi Miyajima: Thinking about Japanese spirituality in matters of life and death
The term “spiritual” can be taken to mean “religious”, that is something universal and comprehensive, rather than as relating to a specific or traditional religion. Indeed, in modern times, we tend more and more not to follow or rely on notions of life and death as approved by a particular religion, but rather we are influenced in our views by contemporary thinking, mass media and so on. Such apparent diversity and modernism, however, is unlikely to lead to an immediate or radical change in the general attitude to life and death. In particular, people will not suddenly alter key life practices and ceremonies such as weddings and funerals. In Japan, for example, while there is a growing trend to-
wards more varied burial practices, such as adopting a Western style funeral, the long-established, orthodox Japanese form of funeral still predominates. Further, spirituality in Japan is often considered to be rooted in a particular Japanese perception or consciousness, but such a limited outlook is dangerous in that it can lead to the worst kind of nationalism. Accordingly, without dismissing tradition and custom out of hand, we should encourage and welcome the growing diversity of views and practices in Japan and elsewhere, even with such major issues as matters of life or death.

**Religion and Democracy in the Age of Globalization**

**Panel Chair: Maria Marczewska-Rytko**

It should be observed that the significance of the interrelation of religion and democracy is increasingly pressing as our interest drifts towards societies dominated by great, universalizing religions, Islam being only one of them. From the above, a question arises of whether the notions of religion and democracy, as mentioned in the title of the panel, are reconcilable within a single order in the first place. We can distinguish three types of such relations: religion favors democracy, is indifferent to democracy, or is harmful to democracy. In one point of view, religion is by nature contradictory to democratic order: it is in a sense its direct opposite. Supporters of an alternative viewpoint claim that in the long run, a democratic system is not viable without the basis of notions such as religion, and therefore religion does play a vital part in the social order. Finally, the third approach basically acknowledges the fact that no definitive claims can be made as to the possibility of agreement between religion and democracy. Nowadays, the concept of democracy is usually more specifically translated as liberal democracy, while democratic order is similarly equivalent to liberal-democratic order. While maintaining rationality, we may discuss the acceptance of democratic rules as a plausible basis for society. There are the issues stemming from various historical backgrounds and cultural roots. One of the most noteworthy questions is that of compatibility between the western type of democracy and the cultural conditioning of other civilizations. The above is in fact a significant question in these deliberations, as particular civilizational systems tend to turn to specific religious systems for the definition of roles to be played by the individual, the society, state and law in the established social order. We are interested in analyses connected with both theoretical and practical dimensions in the age of globalization.
**Maria Marczewska-Rytko:** Christian Democracy in the process of democratic transformation in Poland after 1989

The Christian Democratic movement invokes the principles of the social teachings of the Church. The problems of community, solidarity, subsidiarity and respect for private property are emphasized. The main hypothesis of the paper is that the Christian Democratic movement turned out to be internally differentiated both in terms of its program and its organization. Groups of centrist, right-of-centre and left-of-centre orientation can be distinguished. What is also important is the reconstruction of the general vision of the world presented by this political movement. It includes the main ideas and social conceptions of the particular currents of the Christian Democratic movement, particular attitudes regarding the role of religion and Churches, and social, political and economic questions in a modern democratic state.

**Marcin Pomarański:** The religious grounds of contemporary secessionist movements in the United States

Arguments justifying secession from the United States have been a feature of the country’s politics almost since its birth. In the twenty-first century, dozens of different groups are seeking to achieve this goal. Among many social, political and economic factors that affect such decisions, religion played a special role. For a large part of the Americans involved in contemporary secessionist movements, religion remains the crucial component of local identity. The main goal of the presentation is to analyze the role of religion as a factor shaping contemporary secessionist movements in the United States. The author hypothesizes that in the case of American secessionist movements in the twenty-first century, religion could be used in two ways: as an integrating factor as well as a destabilizing one.

**Dorota Maj:** The Ecumenical Movement in Europe in the context of globalization

One of the most interesting phenomena in contemporary Europe is the Ecumenical Movement, which was launched in the late nineteenth century. The Ecumenical Movement is striving at global, regional, national and local levels for the unity of the Christian Churches. These efforts take the form of multilateral and bilateral dialogue. The modern ecumenical movement in Europe is mostly influenced by the relationship between non-Catholic organizations and the organizations of the Catholic Church. The scientific goal of this article is an analysis of the ecumenical movement in Europe in conditions of globalization, in particular: (1) the synthesis and analysis of historical, cultural and political aspects of ecumenical movement; (2) the description of the main ecumenical organizations in Europe; (3) the diagnosis of the contemporary state of the European ecumenical movement and the analysis of its possible future development.
Religion and Economy

**Jelle Creemers:** Loyalty to God, trust in the state: adaptation and transformation in discourse on financial support in Belgian faith mission churches

Three Canadian Plymouth Brethren couples landed on Belgian soil in the 1970s to bring the Gospel to this Catholic nation. The “faith principle” was upheld, implying that support from newly established congregations was refused and converts were taught to trust God for all financial needs. Forty years later, a denomination with 26 churches (the Evangelische Christengemeenten Vlaanderen) is the fruit of this work. Ten Flemish Gospel workers now work fulltime in the ECV assemblies. The “faith principle” is still part of the theological discourse, but its meaning is shifting as ecclesial policies have changed fundamentally. Five of the workers are paid by a private foundation and the other five receive full salaries from the Belgian State as Protestant ministers. On the basis of interviews and archival research, this paper aims to uncover discursive evolutions regarding “the faith principle”, finances, and biblical hermeneutics in the praxis and principles of the ECV.

**Tetsuya Tanaka:** Regulating freedom of worship: Rani Sati temple management after the implementation of the commission of Sati (Prevention) Act in India

This paper analyzes the contemporary issue of the management of Rani Sati temple in Rajasthan, western India. This temple commemorates a legendary widow from the Jalan lineage of the Agrawal caste, who was alleged to have conducted a custom of widow immolation, namely Sati, in 1295, and who became one of the most famous Satimatas (deifications of the immolated widows) in India. Since the Commission of Sati (Prevention) Act was implemented to prohibit worship of the immolated widows in 1988, the temple has begun lawsuits to protect the basic right of religious freedom against public interference by the Rajasthan State. The precedents of court battles show that the legal legitimacy of the Act is ambiguous. While the Indian state must prohibit Satimata worship, it must also protect the right of religious freedom. This paper discloses multiple discourses of the “freedom of worship” in the regulated Hindu temple.

**Toshiki Shimizu:** Economic theology: constructing the concept of man-wealth relationship from calling to charity through early modern British religious discourses

I provide a systematization of “economic theology”. By this term I mean economic discourses within theology, specifically, on the man-wealth relationship and its connection to fundamental religious values, like God and salvation. My formulatory focus here is on secular labor as God’s calling and on charity as a religiously-sanctioned economic action, in other words, wealth-gaining
and wealth-using in faithful forms. My material focus is on eighteenth century British thinkers, especially on John Wesley, a theologian and leader of a popular religious movement. Max Weber mis-cited Wesley in his religio-economic history a century ago, and has thus been criticized. However, by extending Weber’s views on the religious or aesthetic use of wealth, we can construct another new framework for religio-economic history. Wesley’s “economic theology” – and comparing it in various traditions he inherited – clarifies the diversity in the early modern West, and helps in reconstructing the historical view of the religion-economy relation.

Religion and Education in the Age of Globalization: The Attempt of Education in Religious Culture in Japan

Panel Chair: Kikuko Hirafuji
The numbers of foreigners living in Japan and Japanese working abroad are increasing in the advance of globalization. This social change requires that Japanese have not only to understand foreign religious culture but also to obtain the ability of understanding and explaining Japanese myths and religions. Additionally, since the sarin gas attack on the Tokyo subway in 1995 problems with “cults” have become a topic to be addressed in education. A novel approach to these problems is a Japanese university program called “Education in Religious Culture”. In this panel, we will illustrate the problems concerning myths and education as well as problems with “cults”. We will explain the background of the necessity for an Education in Religious Culture and discuss its contributions for society. Finally, we will compare the Japanese religious situation with that of the German multicultural society.

Kikuko Hirafuji: Myth education from a global perspective
Teaching mythology had been a taboo in Japanese education since 1945. Part of the reason was that in previous years myths had been taught to justify Japanese colonialism and to arouse nationalism. Nowadays, however, primary school students must learn about Japanese myths in Japanese language classes. In the context of Education in Religious Culture for college students, the main theme of our panel, mythology has been identified as one of the main topics to be studied. In addition to this, myths are very attractive elements known through pop culture. Thus, due to the advance of globalization many young people in an information society like Japan are familiar with myths from all over the world. In my presentation, I look back at the history of Japanese mythology, and explore perspectives for teaching myths and mythology in an age of globalization.
Yoshihide Sakurai: Religious diversity and university education to prevent cult problems
In contemporary Japan, traditional, new, and foreign religions have expanded religious diversity and activities, which are protected by the constitutions that guarantee religious freedom and prohibit political intervention in religious affairs. As an unintended result, however, cult problems cannot be easily solved in such a context. The Aum (its successor: Aleph), which killed 28 people up to 1995, still has more than 1,500 members. And similarly the Unification Church, which committed fraud that caused damage of approximately 115.6 billion yen since 1987, is still active. To protect students against cults’ solicitation on and off campus, the University Network for Cult Prevention was established in 2009 and facilitated exchanges of cults’ information among 160 universities. I will explain the agenda for cult prevention in freshman seminars and counseling in universities, and then suggest what we should teach in a university curriculum to protect religious freedom and recover trust in religion in the public sphere.

Nobutaka Inoue: Religious culture education seen from global perspectives
The religious culture education concept was developed in Japan in the 2000s following comparative research on how religion is taught from a secular perspective in Japan, Korea, and elsewhere in Asia as well as Europe. The research showed how cultural and institutional differences influence education about religious culture. The concept is an approach that would permit teaching about religious culture in Japan even in public schools guided by the principle of church-state separation. The goal is to provide basic knowledge and appropriate understandings of domestic and foreign religions as the era of globalization demands. The Center for Education in Religious Culture was established in Tokyo in January 2011, and a system created for educators to obtain certifications as specialists in religious culture. This system is in keeping with Japanese educational and administrative precedents, however, and as such there may be limits on this model’s applicability to other countries.

Birgit Staemmler: Comparing religious education in globalizing Germany and Japan
The religious landscape in Germany has changed considerably since the immediate postwar period when legislation regarding religious education in schools was promulgated. The traditional dual monopoly of the Roman Catholic and the Protestant Christian churches that had been put in charge of religious education at schools has been weakened through secularization as well as supplemented by growing Muslim communities. These changes are reflected by an increasing number of pupils taught in “ethics” rather than “religious education” and by heated discussions about suitable religious education for Muslim pupils.
This paper will complement the preceding papers by briefly introducing the religious education systems in German schools. It will then compare the Japanese and the German situations with special (critical) attention to religious education in the face of globalization and religious pluralism.

**Religion and Material Culture**

**Dhrubajyoti Sarkar**: A prophet’s sin city: revisiting materiality in nineteenth-century Calcutta

Piggyback on the material splendour of colonial Calcutta were extremely partisan reactions to its material practices. Manifestations of such partisan approaches could be found in the literary adulation of the city as the mythical sea of milk that houses the goddess of wealth Lakshmi (kamalālayā), on the one hand, to numerous others denouncing the sin city as a heap of corrupting materials. This paper proposes to look at the contemporary saint Sri Ramakrishna’s attitude to material and material practices which can be an interesting study that manifests various contradictions and complexities of this “objective” interaction.

**George Ioannides**: The matter of meaning and the meaning of matter: explorations for the material study of religious discourse

This paper investigates the relationship between discourse and materiality in recent discursive approaches to theory and method in the study of religion. It responds both to Hjelm’s (2014) and von Stuckrad’s (2013) characterization of a discursive analysis of religion that simultaneously acknowledges that there is a material reality outside of discourse, affirming non-discursive practices. In so doing, it proposes a “new materialist” methodological approach to the study of past and present dynamics of religious discourse, utilizing contemporary critical theory (Barad 2007), separate from studies of “material religion”, that has engaged materiality in its heterogeneous agencies and performative vitalities. By analyzing representations of matter and discourse in the case of the study of religious cinema, a medium simultaneously material yet immaterial, discursive yet non-discursive, this paper will show how new materialist theory presents the study of religious discourse and materiality with an alternative, yet more rigorous and integrated methodological approach.

**Marcela García-Probert**: Amulets under the light of ziyāra

Amulets are widely used and play an important role in the popular religiosity of Palestinian Muslims. Amulets have mainly been studied from the perspective of magical practices where they have been considered, following a very general reading of the Sunni canonical discourse, as part of deviant practices from main-
stream Islam. Amulets, however, should also be understood as a means to get blessings within the context of ziyāra. Ziyāra, although lacking the authority of Scripture, is a widespread phenomenon of visiting tombs and shrines of holy persons that involves complex rituals and material culture. This paper aims to examine some selected amulets from the Tawfik Canaan Collection of Palestinian Amulets obtained and used in connexion with the ziyāra rituals, analyzing their role in the religious life of certain Palestinian Muslim communities in connexion with their own practice and conception of Islam.

**Religion and Media in East Asia: Theories and Concepts**

**Panel Chairs: Erica Baffelli, Stefania Travagnin**

This roundtable will assess the state of the scholarship in the emerging sub-field of the study of religion and media in East Asia, and contextualize the contribution of this literature to the overall field of religion and media. Through a selection of studies from Japan, Mainland China, Taiwan, Korea, and Tibet, this panel will outline key concepts, theories, and methods that constitute the foundation for research on the theme, address issues such as relations and tension between offline and online religions and religious communities, and media challenges to religious authority. Furthermore it will discuss problems and questions for future investigations. The six speakers (from universities based in Japan, the Netherlands, United Kingdom and United States) have been conducting extensive study on the field and are a representative group of the larger research team “Religion and the Media in East Asia” that is virtually hosted in the Centre for the Study of Religion and Culture in Asia, University of Groningen.

Participants: **Amy Holmes-Tagchungdarpa, John Shultz, Paul Farrelly**

**Religion and Political Identity**

**Eila Helander**: The changing role of national churches in the European Union: a case study of Finland

EU membership brings a new dimension to the research on state-church-relations. The changing role of the nation-state in the EU and the increasing transfer of powers to Brussels have put the national churches in a new situation. This paper focuses on how a national church, the Evangelical-Lutheran Church of Finland (ELCF), perceives its role in the changing political situation and what kind of strategies it employs to secure its interests. Data consists of interviews and written documents. The public religion and advocacy points of view form
the theoretical framework. Results reveal that the ELCF shows signs of adopting a more proactive role in the political field than has been the case in the past. The deepening of Europe's integration cannot be overlooked when studying the role of religion in the public domain even at the national level; state-church-relations extend beyond the national boundaries.

**Gunilla Gunner:** Memory politics, materiality and collective identities: St. Catherine Swedish Congregation in St. Petersburg around the turn of two centuries

St. Catherine Swedish Congregation in St. Petersburg has been attributed properties and values, and formed an arena for a wide range of people from Sweden, Finland and other countries. There are major differences between the cosmopolitan St. Petersburg around 1900 and the post-Soviet city in 2000, but the common history with collective memories, and material remnants of buildings, archives and sites are conspicuous. The major political changes starting in the 1990s illustrate the altering history in this multi-religious city. This paper investigates and compares the role that this church has played in two periods in order to detect the political, economic and religious changes as well as cultural continuity. The building and its function as an arena for collective and individual memory and identity formation is the focus. Memory politics and analysis of political and religious use of history are combined with the international field called cultural memory studies.

**Maximilian Herchen:** Between politics and religion: the Corpus Christi Feast and the Day of the Proletarian Child in the First Republic of Austria

My paper inquires into the relationship between politics and religion in the First Republic of Austria. In the First Republic the Social Democrats and the Christian Socials were the predominant social, cultural, and political forces contending for the power of interpretation and domination in society. In order to grasp these struggles, I will focus on selected public religious and secular festivals which I will analyze using approaches from ritual studies. Such festivals enable comparative analysis in the border area between religion and politics, and they allow us an insight into the rivalries as well as the conscious appropriation of the respective other’s celebrations, symbolism, and language. My two case studies will be the public celebrations of the Corpus Christi Feast and the Day of the Proletarian Child in Vienna.

**Tomasz Niezgoda:** In the face of political nonbeing: sacralization of the Polish nation

It seems that for the history of Poland crucial factors are events of partition in the eighteenth century and the loss of independence in 1918. Since then the religious traditions of Poland refer to the meaning and persistence of the Polish nation. I would like to show two different cases of sacralization of the nation. The first
case is the messianism of the romantic poet Adam Mickiewicz who created a myth of Poland as the second Christ, the messiah of nations creating an eschatological realm of freedom. The second example is Antrovis, a contemporary Polish UFO NRM (New Religious Movement) founder. For Antrovis, the Polish nation is responsible for the restoration of all beings to unity with the universe. Despite the differences between these two movements one thing seems enduring – the sacralization of nation in the face of political nonbeing. In my paper I would like to discuss the nature of this sacralization.

Religion and Public Space

Albert De Jong: The dissolution of religious diversity in the Middle East

Hardly any theory worth mentioning exists on the question of how religions die, and what the role of students of religion should be when they face the imminent disappearance of the communities they work with. Much can be learned, in this respect, from colleagues in linguistics, who have been debating “language death” for generations. These questions have become extremely urgent in the Middle East, since many communities that have existed in the Middle East for very long periods, largely by remaining unnoticed, now face almost certain extinction, for a variety of reasons, some external (displacement; persecution; rape, murder and slavery), some internal (the inability to bring outsiders into the community; difficulty in communicating what the religion means and how it should be practiced; the dissolution of the authority of specialists; self-Islamization). By focusing on small groups, I hope to set the agenda for the very large question of “religion death”.

Kumiko Yagi: Decontextualization in Islamic jurisprudence: the fatwa in public space

Globalization has changed the environment in which Muslims live and has nullified some of the bases of Islamic jurisprudence. Nevertheless, Islamic law remains a crucial component of Islam. What makes it as relevant to people’s lives today as ever? The key to this question is the increasing accessibility of the fatwa, the legal opinion issued by a jurist. A fatwa was originally personal in the sense that it was issued to a recipient as a piece of advice. However, as the educational level of the Muslim public improved and mass media developed, important fatwas were published. Personal information such as the recipient’s name was deleted, and fatwas in public space were no longer personal advice, but became general guidelines open to public discussion. This created a space where ordinary Muslims other than jurists could play an active role and enabled Islamic jurisprudence to become adaptable to changes in society.
Martin Klapetek: Mosque in the European urban environment: center and periphery
The paper is devoted to the typology of Islamic prayer rooms in contemporary Germany. The text focuses on the reconstruction of former profane spaces into temporary mosques. The interdisciplinary point of view shows mosques as part of the edges of urban space. It also pays attention to the basic possibilities of mosque location, e.g. residential areas in the center of the city or industrial zones at the outskirts. The author discusses the importance of non-conflict communication between the religious community and its neighborhood connected with the use of public backyards and exterior decoration of the building entrances.

Religion and Public Space in Contemporary Japan: The Reactivation of State Shinto and Buddhism as Public Religion

Susumu Shimazono
The author will discuss that religious discourses and activities are occupying an increasing part in the public sphere in Japan in the 2010s. On one hand, State Shinto has manifested its presence, and a political movement to further its influence is in place. On the other hand, Buddhist and New Religion organizations in the Buddhist line are inclined to participate in the public sphere, presenting their discourses against nationalist tendencies. A conflict in religious discourses is coming to the fore between those advocating nationalism and those for humanity and peace. Relations between religion and nation in the Axial Age civilizations are not uniform in Western, Eastern Christian, Islamic, South Asian, African or East Asian civilizations. In order to have a better understanding of the religious situation of Japan today, the perspective of comparative civilization studies must be mobilized.

Religion Education Emerging Teaching Methodologies and Practices

Panel Chair: Johan Strijdom
Scholars of religion working on religion education play two very distinct roles. Many are focused on religion as taught in schools, universities and other public platforms. They are critical observers of the transmission and promulgation of religion as a subject. They comment on the teaching of religion as a political project, as part of general citizenship, or as a crucial aspect of individual identity
development. Alternatively, scholars of religion are often engaged directly with teachers and public institutions on how to improve the quality of religion education, directly promoting religion education as a critical and empathetic study of religions. This panel is devoted to a critical self-reflexive exercise of how scholars of religions negotiate the challenges of working with teachers teaching religion education in a variety of contexts across the globe. How do they mediate their roles as textbooks writers, teacher training educators, and general promoters of religion education?

**Abdulkader Tayob:** Why post-colonial study of religion?

In 2003, a new religion education policy was adopted by the South African Ministry of Education. The new policy raised interesting questions about the conceptualization of religion education, and how to develop a critical yet empathetic approach to religious diversity. These reflections have turned our attention to the condition and role of religion in the post-colony. In this paper, we begin by looking at the condition of religion in colonial and post-colonial contexts, not as an aberration, or special case, or the inversion of the Euro-American experience, but rather as challenging traditional ideas about where to start when approaching religion in the post-colonial condition. Should we draw on the religious traditions of the periphery? Do we need then to reinvent terms or should we jettison existing terms and categories? This is a self-reflexive paper about the future of religion education in the modern, post-colonial society.

**Elaine Nogueira-Godsey:** Afro-Brazilian religious heritage and cultural intolerance: South-South educational perspective

In 2003, law 10.639/03 was implemented in the Brazilian educational curricula. The revised curriculum introduced African History in schools, with the intention to promote racial inclusivity and educate students about Brazil’s rich African heritage. Despite these efforts many Christians feel that the teaching of African culture threatens their values and society. This tension is exacerbated by the inclusion of Afro-Brazilian religion in the teaching of African history. This paper looks at the backlash to the law and argues that more training is needed for teachers in order to combat racial and religious intolerance. The ongoing dialogue between scholars of religion education in South Africa and Brazil is an ideal resource for this training. In return, the use of these resources gives valuable information to scholars in Religion and Education about the efficacy of the methods used to employ them.

**Stefanie Sinclair:** Being digital: the impact of digital technologies within the discipline of religious studies in higher education

With a particular focus on the discipline of religious studies, this paper considers how digital technologies are impacting what is taught in higher education and how it is taught. It contemplates how digital technologies can be integrated
most effectively in learning design and reflects on the skills students need to be equipped with to recognize the challenges and opportunities of digital technologies and understand their impact on the changing ways in which religions are presented, studied, practised and experienced. Drawing on the author’s experience of working for the Open University, it highlights the urgent need for the development of learning design and pedagogical approaches that make effective, resourceful and creative use of digital technologies and critically consider the complex impact of digital technologies on what is taught, how it is taught and what is assessed within religious studies in higher education.

Nina Hoel: Teaching methodologies and practices for embodied learning in the field of “religion and ecology”

Similar to other courses taught within the discipline of religious studies, the area of “religion and ecology” is interdisciplinary and multifaceted and thus requires diverse approaches and methods of inquiry. This paper is dedicated to discussing some of the teaching methodologies employed in the undergraduate course “Religion, Spirituality and Ecology”, taught at the Department of Religious Studies, University of Cape Town. By employing a self-reflexive lens, I wish to show how one can stretch the normative standards of undergraduate modules as well as to provide students with a range of registers through which to reflect on and critically engage the field of religion and ecology. The paper highlights the concept of embodied learning as an important methodological and pedagogical principle, which includes learning by doing, seeing and experiencing, while also taking account of the nexus between theory and praxis in a distinct South African context.

Religion, Human Agency and Change: The Importance of Intermediary Experiences

Kalpana Ram

Anthropology has traditionally privileged a relationship between opening ourselves, as scholars, to the “emic” perspective of those whose experiences we write about, and our own scholarly critical discourse. Yet in relation to some of the more “extreme” phenomena such as spirit possession, magic, witchcraft and sorcery – which remain widespread across societies – we have managed to preserve ourselves and our critical discourse remarkably intact from their intrinsic challenge. More typically, we have represented spirit possessions as responses to social tensions, further intensified by social change (e.g. encroachment of capitalism, industrial forms of work, intensification of patriarchal control over women, migration, globalization). Seldom are they considered as
forms of change in themselves. This is despite the dramatic alterations in individual behavior, dispositions and forms of consciousness, all of which are hallmarks of the phenomenon. How might we shift our scholarly discourses on change and agency, particularly female agency, by allowing a more open attitude of attention to such dramas? Anthropology’s privileging of long term engagement, which allows us to come to know individuals in intimate ways over time, adds further methodological potential for the study of change as well as religion. How does individual experience, taken over time, alter the way we view agency in possession? This is not only a matter of critically examining our own intellectual inheritances, but also of finding better ways of imagining and conceptualizing human experience as we find it. Possession may seem an extreme phenomenon – and it is that. But it also mediates between death and life, between the dead and the living. For scholars, it points in the direction of the importance of “intermediary” categories that can describe the bulk of human experience, which lies somewhere between the polarities of change vs. stasis, innovation vs. tradition, individual vs. society, agency vs. victimhood.

Religion in Cultural Imaginary: Exploration in Visual and Material Practices

Organizer: Daria Pezzoli-Olgiati

The international research group “Exchange on Media and Religion” presents the results of a project, which are to be published under the title “Religion in Cultural Imaginary: Explorations in Visual und Material Practices.” The presentation has three parts. First, D. Pezzoli-Olgiati (University of Zurich) introduces the central concept of “imaginary.” This term is discussed in order to capture the presence and circulation of religious references, symbols, and narratives in various social spheres, in politics, economy, arts, and popular culture. Furthermore, the imaginary is considered with regard to the reception and transformation of religious references through time and cultures. Considering the fascinating history of this term, the imaginary can be defined as a shared pool of mental images and material products, of ideas, symbols and practices that sustain meaning making processes and cohesion within a collective. The second part, led by A.-K. Höpflinger and M.-T. Mäder (both University of Zurich), takes up various facets of the theoretical reflection in a multi-media presentation that presents key aspects of the case studies involved in the project. Finally, W. Hofstee (University of Leiden) and B. Beinhauer-Köhler (University of Marburg) will respond
with a critical review. Discussion with the audience, moderated by Alexander D. Ornella (University of Hull), will conclude the presentation.

Participants: Anna-Katharina Höpflinger, Bärbel Beinhauer-Köhler, Marie-Therese Mäder, Willem Hofstee

Religion Intersecting De-Nationalization and Re-Nationalization in Post-Apartheid South Africa

Gerald West

What role has religion played in the post-apartheid transition to democracy and how will it be deployed in the period after 2014, the twentieth anniversary of South African democracy? This is the question that shapes this paper. Recent research has analyzed the political and economic dimensions of “the South African crisis”, arguing that this current moment in our democratic transition is shaped by simultaneous processes of de-nationalization and re-nationalization. However, while this research hints at the role of religion within these processes, there is no sustained and in-depth analysis of how religion inhabits and contributes to processes of de-nationalization and processes of re-nationalization. The paper is framed by the period 1994–2015, but focuses on a pivotal moment within these dual processes. When Thabo Mbeki, then the President of South Africa, delivered the 4th Annual Nelson Mandela Lecture in July 2006 the Bible was his central source. Mbeki used the Bible, alongside a number of other literary and political sources, to present a religious argument for both de-nationalization and re-nationalization. Given that Mbeki’s public pronouncements prior to this on religion in general and the Bible in particular had tended to be rather dismissive, this turn is significant, indicating a deliberate and strategic use of the Bible and religion. The paper analyzes this moment, locating it within a trajectory that was set in motion by Nelson Mandela, given clarity by Mbeki, and has been continued by Jacob Zuma (and other political figures and policies). The contradictions of our transition from apartheid to democracy are most apparent as we enter our twenty-first year of liberation and as we contend for the identity and trajectory of our democracy. Just as religion has shaped the conflicts and contours of our past, so it inhabits, constitutes, and shapes the kinds of democratic transformations that might constitute our future.
Religion Renegotiated: Faith-Based Organizations and the State since the 1960s

**Panel Chair: James Kennedy**

Christian faith-based organizations have long been regarded as constitutive to the functioning of civil society and hence granted a special position in both the communis opinio and legislation of European societies. However, rampant deconfessionalization and growing disbelief have undermined Christianity’s societal position, and with Islam increasingly becoming the religion of European-born citizens and whilst visibility of Muslim communities has become more apparent, issues on the “proper” interlocution between state-religion-society are more than ever at the heart of public debate. Nonetheless, few issues are at once so central, and so understudied, as the relationship between faith-based organizations and the state. This panel will theoretically assess to what extent and how the boundaries between the state and faith-based organizations have been reshaped since the 1960s. The papers tackle these issues by an empirical focus on developments in social policy, the law and public debates in the Netherlands.

**Leonard van’t Hul:** Serving the same sauce: fifty years of political debate on state-subsidies for faith-based organizations

Secularization theory, once the proud flagship of modernization theorists, finds itself in troubled waters. Paramount to the myriad of critiques is the notion that secularization is not an inevitable and self-propelling process, but that the religious landscape is highly influenced by political and legal actors. Here, scholars point at the profound secularist epistemology and interpretive logic of politicians and policy-makers which allegedly results in the gradual pushing of faith-based communities and organizations to the margins of society. This paper studies the ways in which the Dutch state has (re)shaped its institutional arrangements vis-à-vis the religious field since the 1960s, by mapping out and analyzing political debates that waged at different institutional localities on the tenability of state-subsidies for faith based organizations (e.g. churches and theological universities). Doing so sheds light on the continuities and changes in the conditions under which faith-based organizations operate in modern societies.

**Mart Rutjes:** (No) special relationships: public discourse on church-state relations since the 1960s

This paper outlines the ways in which state-church relations have been discussed and negotiated in public debates since the late 1960s. Generally, the scientific study of state-church interlocutions looks at synchronic constitutional and judicial arrangements. However, for a proper understanding of the position of religion in modern societies, it is imperative to take public discourse on the
role and position of the state vis-à-vis faith based organizations into account. Public discourses partly reflect and overlap with political arrangements, but also serve as powerful counter narratives that have helped to shape the development of state-church relations. In this paper I analyze the history of public discourse in politics and media regarding the question to what extent and for what purpose the state should support religious denominations. I will argue that Dutch debate underwent an important shift during the 1980s, and raise the question whether this shift exemplifies a broader international development.

**Hans-Martien Ten Napel:** The classical liberal approach to collective religious freedom: sectarian or inclusive?
In a recent paper Cécile Laborde argues that a religious freedom approach, in order to be inclusive, cannot be “sectarian” in the sense of singling out religion rather than protecting the generic value of ethical integrity. By providing exemptions and accommodations for faith-based organizations only, the classical liberal approach disadvantages the non-religious. Moreover, this approach is too “narrow”, in the sense that it focuses on orthodoxy instead of orthopraxy. The current paper will raise the question whether, to the contrary, a classical liberal approach to collective religious freedom doesn’t still have the potential of being more inclusive than the liberal-egalitarian approach advocated by Laborde (and others). The same question will be raised with respect to a third approach which, with a view to greater inclusiveness, wants to do away with the major ideals of liberalism, although admittedly states in general and public law in particular inevitably also affect faith-based organizations.

**Religion/State Relations in Contemporary Islam**

**Syed Adnan Hussain:** Muhammad Asad and the post colonial Islamic state
Islamic state movements currently unfolding in the Middle East frame themselves in opposition to the failures of the nation state. They argue that the post-colonial nation failed to secure either Islamic legitimacy or the loyalty of their citizens. By contrast, in the early period of South Asian post-colony, there were attempts to use the nation state as a means of disciplining better Muslims. One important and unusual ideologue of this early phase is Muhammad Asad. From his roots as a Jewish anti-imperialist journalist in Palestine to his conversion and activism in India for the creation of Pakistan, his legacy gives us a unique insight as to how the Islamic state was reimagined in “Islamist” thought as a tool to undo the humiliation of colonialism. My paper is a discussion of how these adaptations and transformations in the early post-colony period were shaped by his legacy.
Syed Furrush Zad Ali Shah: Changing dynamics and globalizing patterns of public religion in Muslim societies: a case study of Pakistan

Human societies as systems of functionally integrated institutions pass through different evolutionary phases from simple to complex. The integrity and functionality of the system depends on mutual interaction with one another. Religion, being one of these institutions, offers its kind of value-system, providing legitimacy and constructing a unique identity among others, for the entire social system. Globalization, economic and cultural, has certainly transformed the role and place of religion with a strong emphasis on modernization and secularization. Although religion seems to have become less effective in these terms, in highly differentiated societies during the last centuries, yet in the face of rapid global social transformations and political crisis, religion has resurfaced again in the secular market to offer spiritual direction, identity-construction and life-(3,0),(996,999)

Religions and Media

Lee Scharnick-Udemans: Between complaints and concession: The role of the Broadcasting Complaints Commission in the production and management of religion in post-apartheid South Africa

The Broadcasting Complaints Commission, as the independent judicial tribunal mandated with ensuring the protection of free speech and the promotion of a high standard of broadcasting, is arguably the most authoritative and consequently powerful media institution in South Africa. Hackett (2006: 75) proposes, “media institutions and representations may constitute an important site of conflict between religions and the state, and between religious groups”. In lieu of this assertion, this paper will provide a descriptive and analytical account of the relationship between the BCCSA and the representation of religion on public-service television in South Africa. By providing an overview of the cases about religion which have been heard by the institution since its inception,
this paper will provide a critical analysis of the ways in which the tensions between religion, politics and media, within a state which promises both the protection of human-rights and human-culture, are managed.

**Moshe Yitzhaki:** Religious communities' reaction to threats of new media: a case study of the Jewish ultra-orthodox community in Israel

Generally speaking, the Jewish population world-wide includes two distinct religious groups: modern orthodox and ultra-orthodox. Large communities of them live in Israel and abroad. Although ultra-orthodox society may seem monolithic, it actually comprises several subgroups with different customs and varying degrees of openness to the modern world. Nonetheless, these groups have much in common and are characterized by strict adherence to Jewish law and emphasis on family life and personal modesty. Justly claiming that content-wise no media is value-free, their spiritual leaders insist on exposure only to media and literature consistent with their values and lifestyle. Seeking to avoid consumption of "secular" media, including television and internet, which are considered as a serious spiritual threat, they have successfully developed their own sub-cultural media and recreation activities, entirely separated from the mainstream. This has resulted in an enormous ongoing demand for books and magazines, as well as in a successful conservation of their religious tradition, among both adults and youngsters.

**Mrinal Pande:** Mediating a religious performance: a case study of Morari Bapu’s Ramkatha

This paper addresses the recent transformations of popular Hinduism by focusing upon the religious-cum-artistic practice of Ramkatha, i.e., staged narratives of the epic Ramayana. One of the most successful contemporary Ramkatha performers is Morari Bapu, whose career unfolded alongside the Hindutva movement in India, since the late 1980s. Today his performances reach widely dispersed audiences – live or televised across India and the Hindu diaspora. By focusing on issues of representation and social change embedded in the Ramkatha ethnoscape, I investigate how new media technologies re-contextualize religious practices and its public circulation of discourse and images. My paper demonstrates that an effectively framed tradition with media-aid becomes a transnational spectacle, and is used to produce religious beliefs and other adaptive strategies for community and national identifications. A multi-sited ethnography in Gujarat, California and Rome, provides the lens to understand the dynamic convergence of media practices and religious politics.

**Chikas Danfulani:** “Godfession tunes:” an analysis of religious caller tunes and messages of MTN Nigeria

Subscribers of Mobile Telecommunication Network (MTN) in Nigeria are increasingly experiencing a daily influx of text messages from their service provider. A
number of these messages are advertisements for customers to subscribe to cer-
tain products. Recently, emphasis is shifting from pure commercial products to
include a catalogue of religious products presented as caller tunes, prayers,
and specialized sermons. Responses to such advertisements are apparent in
the use of religious caller tunes by subscribers. This raises questions such as
why MTN, a purely commercial organization, provides religious services and
what could account for the growing interest by subscribers. Using the market
theory and the concept of everyday life to analyze data from text massages of
subscribers and interviews with selected consumers in Jos, the paper demon-
strates that the emergent interest in consuming religiously based MTN products
is a response to increasing religiosity of Nigerians due to a number of factors.

Giulia Giubergia: Religious motifs, signs and symbols on the walls of Cairo
after 2011
On January 25, 2011, the streets and squares of downtown Cairo became sites of
multiple discourses, which were contested, embraced, transformed and often
translated in visual form. Posters, installations, graffiti appeared in Cairo’s pub-
lic space, delivering a multiplicity of messages and engaging in a dialogical in-
teraction with the streets and within themselves. The aim of this paper is to un-
pack the different levels of meaning of this variety of images, focusing on
religious motifs, signs and symbols and how they are articulated, interpreted
and contested on the walls and in the streets. Moreover, I will analyze how
these visual signs transform Downtown Cairo in a material, performative and
symbolic sacred space. In particular, I will focus on Mohammad Mahmud Street
where Ancient Egyptian deities, Koranic verses, angel-like martyrs, and many
other images share the same physical space (the wall), making this street an ex-
emplary place of negotiation and contention.

Kathrin Kohle: Modern revivalists on a mission: televangelism, media and
the transformation of American Evangelicalism
American Televangelism is as old as the widespread use of television itself. From
the 1930s until today two aspects characterize(d) this phenomenon: the strong
links to eighteenth and nineteenth-century Revivalism and the ability to progress
and adapt to the enhancements of media. This paper seeks to present a short his-
tory of American televangelism by describing these two aspects by means of re-
vealing different approaches of central televangelists. It will focus on questions
such as: Which are the central narratives that are common? What role does the
so called “prosperity gospel” play? How can viewers relate to televangelists and
connect to their ministries? It will be shown how the activist/missionary compo-
nent of evangelicalism and modern media such as television and the internet
(homepages, Facebook etc.) establish ties between tradition and invention and
how ideas are represented and reframed over time.
Religions and Religious Studies in Korea

Panel Chair: Chae Young Kim

Religious Studies as an independent academic discipline is not yet introduced fully in the international network of religious studies in spite of many foreign scholars’ interest in knowing about the situation of religious studies in Korea. According to my research, though there are some studies of individual Korean religion(s) published in foreign academic journals and monographs in Europe and North America, I could not find any distinct informational research that has been done on the situation of religious studies as a modern academic discipline in Korea.

Shin Ahn: Pope Francis’ visit to Korea and its religious meanings

According to the Korean Government census, Catholics were about 10.8% of South Koreans in 2005 and Protestants about 18.3%. Buddhists made up about 23% and those who do not have any religion reached 46%. These statistics have changed over the past ten years. Pope Francis visited South Korea in August 2014. Koreans responded to this historical event in various ways. Though a group of conservative Protestants held anti-Catholic demonstrations, the public image of Catholicism dramatically improved. The Pope met with marginalized people including Korean “comfort women”, sexual slaves of the Japanese army during WWII. He also consoled family members of the victims of the Sewol disaster, the sunken ferry killing 304 people. Connecting the memory of early martyrdom with anti-Christian persecutions in the twenty-first century, he beatified 124 martyrs who died in persecutions between 1791 and 1888. After meeting leaders of other religions, the Pope celebrated a final mass of peace and reconciliation at Seoul’s Cathedral. This paper deals with religious meanings by examining the public reactions to the Pope’s visit to Korea.

Ji-Yun Jeong: The social idea and practice of Daesoon thoughts

Religion contains a universal belief system and principles of practice for the salvation of humanity. Here, the major cause of religion transmitting its own contents over long history can be found from the successful fulfillment of its religious duties through social practice. Hence, it would be in line with the success of accomplishing its religious object through major activities to find whether it actively responds to the various problems at hand in contemporary society. Hereupon, we reflect on Haewonsangsaeng: “resolving the grievances for the beneficence of all life” and “repaying the gratitude for the beneficence of all life” as a social idea of Daesoonjinrihoe. This paper will examine how these two social ideas express themselves as social practices corresponding to the needs of the times.
Kwangsu Yoo: Korean religions and the International Religious Freedom Reports
Since 1998, the International Religious Freedom Office in USA issues reports about 200 countries every year. The reports on the Korean situation have a heavy influence on the relationship between religious groups and the government. For example, Jehovah’s Witnesses are reported as a major victim of governmental and social oppression, and hence the Korean government is under pressure by the US embassy. This means that religious globalization leads to a global expansion of the criterion of religious freedom.

Religions on the Ground: Practices and Discourses toward Social Adaptation and Transformation in the Philippine Context
Panel Chair: Arvin Eballo
Embedded within complex cultures, characterized by social change and intercultural exchange, Filipinos constantly adapt to their changing environments, discourses, and institutions in dealing with their faith-expressions known as religious practices. These religious practices are indeed subject to social and cultural influences. They can also shape political and economic environments. They are invented and re-invented, imperceptibly transformed, reformed or emphatically defended by religious communities. How, then, do religious communities in the Philippines (through their religious practices) adapt to cultural change? How do they react to the threats of new media and globalization? How do religious practices of the Filipinos affect social transformation and public relations? How do they lead Filipinos to metanoia? To what extent do government and public laws affect religiosity?

Mia Borromeo: Devotion to Our Lady of Penafrancia and its contributions to the social transformation of the Bikolanos
The celebration of the feast of Our Lady of Penafrancia is one of the famous Marian feasts in the Philippines. It is held every September and pilgrims flock Naga City in Camarines Sur to pay their homage to the Blessed Virgin Mary under the title “Our Lady of Penafrancia”. The celebration begins with the transfer of the image in a procession from the Basilica Minore to the Cathedral where it is given honor in novena masses until the fluvial procession through the Bicol River, which is the return of the image to her home shrine at the Basilica. Miracles were recorded and were shared by many, which prompted many people to turn to her for help. This paper will present how this devotion moved the Bikolanos towards solidarity and social transformation, particularly the public serv-
This paper utilized textual analysis and interviews to validate the results of the exploration.

**Antonio Ingles:** Life with ease (nakakaluwag): a hermeneutic-phenomenological study towards a pedagogy for sustainable living

This study aims, (1) to investigate through hermeneutic phenomenological inquiry how the Filipino value nakakaluwag: (a) provides conditions conducive to living sustainably in view of holistic relationality and (b) furnishes common pedagogical ground where top-down and bottom-up approaches to sustainable living reach synthesis; (2) to introduce the Filipino value nakakaluwag in view of holistic relationality as a pedagogically-oriented frame for a sustainable living; and (3) to propose sustainability initiatives towards justice, peace and integrity of creation in view of the above frame. A hermeneutic phenomenological approach will be utilized for this qualitative study that sought to understand the Filipino value nakakaluwag that is embedded in shared beliefs and embodied in shared practices. In the final analysis and reflection: “anumang nakapag-uugnay sa Diyos, sa kapwa, sa sarili at sa kalikasan ay nakakapagpaluwag sa buhay.” (Relationships with God, others, oneself and nature make for a life of ease.)

**Delilah Labajo:** In the image of Señor Santo Niño: a cultural history of post-war Cebu

One of the most celebrated fiestas or festivals in the Philippines is the Señor Santo Niño of Cebu. Two main frameworks are applicable to the study: phenomenology and hermeneutics. Wilhelm Friedrich Hegel believes that there are two types of forces which affect events in the phenomenal world. One is personal desire and ambitions of individuals while the other one is the Spirit that seeks to realize itself in the world through persons who have influence on a large number of people. Hermeneutics is initially applied to the interpretation, or exegesis, of scripture. Descriptive and analytical history will then be employed as well as textual analysis in examining songs, novena/prayers, and movies dedicated to Señor Santo Niño. Interviews and testimonies will be derived from pertinent persons. It is therefore hoped that this study will contribute to produce a clearer cultural history as experienced by the ordinary folks in Cebu.

**Joel Sagut:** Fidelity to a religious tradition and the question of moral agency

The paper will discuss the issue of moral agency vis-a-vis one’s fidelity to a religious tradition. This will respond to James Rachels’ problematization of the concepts of moral agency and worship when he argued that worship is “a submission to the ‘worshipped being’ that totally dominates the worshipper’s life,” while moral agency means the capacity to make autonomous choices – a tension that is echoed in modern liberal understanding of freedom. The response to Rachels’ question will have recourse to Alasdair MacIntyre’s understanding of the
virtuous life which theorizes on the possibility of maintaining both the virtue of fidelity and autonomous choice. The paper will examine the legislation of the Philippine Reproductive Health Law as basket-case for this tension. It will then argue that any believer remains reasonably free even if he exercises fidelity to a tradition. In fact, it is this fidelity to one’s tradition that makes our decisions truly rational.

Religionswissenschaftlicher Mittelbau und Nachwuchs in Deutschland: Arbeitsbedingungen und Perspektiven

Organizers: Oliver Krüger, Ramona Jelinek-Menke

Religiosity among the Indian Diaspora in Southeast Asia: Adjustments or Compromise?

Panel Chair: Amarjiva Lochan
The Indian Diaspora have made their presence felt in a phenomenal way in Southeast Asia in the past two centuries. While being away from native land mainly for seeking riches or on job assignments, their religious practice has undergone significant transformation in new lands of Southeast Asia. Their religiosity has been affected due to several reasons such as non-availability of materials
for their rituals and process of worship; the restrictions imposed by local situations and authorities for building a shrine; and also, the impact of other religions in their area of living. The present paper evaluates how Hindu religious practices which are understood to be codified by their classical texts (Shastra), traditions and injunctions are modified and adjusted in the modern context of their religious lives. It also analyzes the impact of local major religions (Buddhism in Thailand/Vietnam and Islam in Indonesia) in shaping their day-to-day religious practices and behavior.

**Le Thi Hang Nga:** Diaspora in Vietnam: religious adjustments or compromise?

In modern times, the first Indians came to Vietnam to the city of Saigon (present day Ho Chi Minh City) at the end of the nineteenth century, following the establishment of French rule. Saigon at that time was considered the “Pearl of the East” and was an attractive commercial centre. Most of these Indian traders came from French trading posts in India such as Pondicherry, and Karaikal in Tamilnadu. They were followed by the Chettiar who were money lenders. These two groups of Indians became the strong links between Indian culture and Vietnamese indigenous culture during the colonial period in Vietnam. During their stay, they built several Hindu temples in Saigon, namely the Mariamman, Sri Thandayuthapani and Subramanyam. The paper analyzes their socio-religious activities in the temple complex while addressing how the Indian community has had to compromise their religious practice to adapt to the situation in Vietnam.

**Mo Mo Thant:** Religion and Indian community in Myanmar

The earliest arrival of Indians in Myanmar can be traced back to the first millennium CE. However, in modern times, Indians poured into the coastal regions of Myanmar. The Indian Diaspora found it an easier time to live there when the colonial masters, the British, brought them in as a work force in then-Burma. Called ka-la during the colonial occupancy of Myanmar, Indians were used in the British administrative mechanism. As a result of their long stay, the Indians intermingled with the local Buddhist culture and their Hindu practices got mixed up with the Burmese Buddhist traditions. Some of them married native Buddhist people and created a Hindu-practicing-Buddhist way of life while still retaining their Brahmanical deities. The paper traces this socio-cultural situation in their religious behavior and their adjustments accordingly.

**Amarjiva Lochan:** Enlightened Ganesha or enlightened Indians? A case study of Indian immigrants and their religiosity in Nakhon Nayok, Thailand

Though the question of who came first (Hindu or Buddhist) might sound like the egg-hen syndrome, it is but evident that religious practices of the Indian Diaspora in Thailand have undergone phenomenal changes in recent times. The
worship of Hindu gods and goddesses in a Buddhist set-up would appear strange for an arriving Indian but in the longer run, he or she would take it as an inescapable situation. The continuity of such syncretism in faith may sound queer but the Hindu-Buddhist phenomenon in urban religious scenes of Thailand has started experiencing the Indian immigrants getting into a religious mindset where Ganesha, their Lord, draws them to worship more than they might have ever done back home in India. The paper discusses it in reference to Nakhon Nayok, a provincial town where the world’s biggest Ganesha statues are enshrined.

Religious and Societal Transformations in Eastern Europe

Georgeta Nazarska: Young Women’s Christian Association in Bulgaria: survival in times of change
This paper examines through historical analysis and social network analysis the history, structure and functioning of the Young Women’s Christian Association in Bulgaria, a branch of the YWCA, in the periods of 1925–1944 and after 1991. The Association’s place is analyzed in the context of religious, social and charitable activities, and the feminist movement up to WWII. Some qualitative methods to explore the YWCA’s branch history after the political changes in the 1990s are used. The main accent is put on the preservation and adaptation of religious tradition in three different historical periods. The paper tries to compare its activity with those of other European YWCA branches.

Katarina Novikova: Religion and the contemporary Ukrainian national idea
We try to analyze notions of nationalism, national identity and people, and the role and functions of religion in the formation of the Ukrainian nation, which became independent in 1991. Ukraine is a post-atheistic state, a former republic of the USSR, which has its own old and rich Christian tradition. One can notice the development of original nationalism as people attempt to create national myths. The typical Ukrainian feature is a pluralism of cultural and religious paradigms, therefore also a pluralism of the national idea. We analyze this topic through the comparison of confessions: Roman-Catholic, Greek-Catholic, Orthodox Church and Neo-pagan. Events of the Ukrainian public protest – Maidan, during the autumn and the winter 2013–2014 – are considered as part of the rise of the national idea. It was not only a turning point in the history of the Ukrainian state, but also for its religion.
Maija Grizane: Russian orthodoxy, old belief and Yedinoverie: coexistence and competition in Eastern Latvia at the end of the nineteenth century

Historically Latvia was under the influence of Western Christianity, however since the middle of the seventeenth century its Eastern territories started to be occupied by the Eastern Christians, among them Russian Old Believers, who tried to escape from the restrictions of the official religious policy in the Russian Empire, and Russian Orthodox believers, who propagated the state religion in territories that became part of the Russian Empire. The two religions competed with each other to prove their right for existence in new areas, but from different positions: the Old Belief had to survive and Orthodoxy had to spread its influence. Yedinoverie was an attempt to unify Orthodoxy and the Old Belief, so as to control the latter. This paper analyzes the ways of adaptation of the Eastern Christian confessions and their transformation in the territory of the Eastern Latvia.

Svetlana Ryazanova: Perm Krai: traditions and innovations in development of Orthodoxy

This research is bearing on the persistent features of Orthodoxy in the Russian provinces during the pre-revolutionary, Soviet and post-Soviet period. The main research question has two parts: first, is it legitimate to speak about an Orthodox Renaissance in the Russian province since 1990; second, are there any peculiar features which are steadily reproduced in the local Orthodoxy during the last century. In the analysis of an orthodox community and of the clergy, a number of factors are considered: the peripheral situation of the region and the multi-ethnic composition of the population, the influence of the atheistic propaganda and secular education, and the co-existence of the traditional religions and the new ones. Two groups are considered: ordinary believers and the clergy. The features of an orthodox community are characterized by evidence from archival documents, a supervision of the liturgy during 2014, the carried-out questioning and two focus groups. The orthodox priesthood of the region is characterized by evidence from archival documents, content analysis of the regional press and sites, and some interviews.

Religious Authority in Islam

Panel Chair: Patrick Franke

Continuing earlier efforts to explore the phenomenon of religious authority in Islam, the panel brings together a number of papers elucidating this phenomenon from two different perspectives. Whereas some of them are based on social research and try to understand the phenomenon through direct observation in
a given milieu, others based on textual evidence aim to trace historical developments and societal debates revolving around religious authority in specific contexts. All of them have the common goal to refine and revise the terminology for the description of social processes related to religious authority within the world of Islamic norms and symbols. For activating such a process of refinement and revision of terminology, it is necessary to bring the theoretical languages of the social studies and the categorizations of the social milieus studied into relation with each other. It is this purpose which we are pursuing in our panel.

**Doris Decker:** Female authority in early Islam, illustrated by Muhammad’s wife Umm Salama

The question of the legitimacy of female authority in Islam arouses heated discussions. Even the interpretations of female figures in the earliest traditions about the Prophet Muhammad are highly disputed. Nevertheless, the sources represent women in many different ways, including as authorities or policy-makers. This paper sheds light on often overlooked traditions about Muhammad’s wife, Umm Salama, in order to demonstrate – with reference to the written record – that these women were considered authorities who played an intervening role as political advisors and mediators and were widely involved in socio-political affairs during the early Islamic period. Consequently, I argue that the narrators of the early Islamic traditions took female authority as well as female participation and intervention in socio-political decisions for granted, which will be supported by an analysis of texts by Islamic scholars such as Ibn Hisham, al-Waqidi, Ibn Sa’d, al-Bukhari, and at-Tabari.

**Patrick Franke:** The beginnings of the mufti institution

Whoever wants to study the phenomenon of religious authority in the sphere of Islam, cannot get around the institution of the mufti. Up to now, the mufti is generally considered the authority responsible for giving opinions on doubtful matters of religion, ethics or law. Although it is well known that the mufti institution goes back to the earliest days of Islam, its beginnings have never been thoroughly studied. Among the few studies paying more attention to this issue is H. Motzki’s monograph on the beginnings of Islamic jurisprudence (1991), which, however, is very much focused on the development in Mecca. The planned paper aims to widen the horizon by adducing textual evidence on muftis active at other places in Syria, Iraq and Hijaz in the first century of Islam. The guiding questions when analyzing these sources will be: what was the social position of these muftis, in which way did they interact with the persons asking for their opinions, and what was the nature of their relations with state authorities? It will be argued that some types of conflict and tension which are characteristic of this institution today have accompanied it from its earliest phase.
Tilman Hannemann: A fourteenth-century fatwa on learning: exclusion and authority in Sufi discourse
There is little known historically about Ahmad b. Idris (d. around 1359/760), mufti of Bejaia, “singular in his region” among the legal scholars, and founder of a still existing lodge in the nearby Kabyle mountains. Four of his fatwas survived in the pages of the well-known collection of North-African jurisprudence Al-mi’yar al-mu’rib. This contribution aims to analyze one of these fatwas and to determine relevant historical factors and social debates. Employing a style rather uncommon to legal reasoning, Ahmad b. Idris turns the formal framework of fatwa-giving into a Sufi lesson as he puts forward a parable transmitted from the Baghdadian Sahl al-Tustari (c. 818/203 – 896/283) against a challenge to the authority of the men of learning (“ulama”). The brief interaction between mufti and mustafti provides insights into the contested realm of formal religious education, as well as highlights the ambiguous function of the Sufi discourse that negotiates between renowned religious authorities and marginalized competitors.

Rüdiger Braun: The authority of the text regarding decanonization: contemporary Muslim approaches to religious difference and human dignity between literalism and historical criticism
The authority of the Qur’an has never been disputed within the context of Muslim scholarship. However, there have always been quite different views as to how its authority should be understood with respect to its hermeneutic implications. Recent Muslim readings of the Qur’an in response to the challenges of modern secularity that take into account the various paradigms for interpretation imply a decanonization, which impacts the understanding of the qur’anic authority in the Muslim canon of scholarship. With a focus on Muslim (self)-critical reflections on religious differences and exegetical eclecticism, this contribution examines the strategies of hermeneutic discourse that are used for religious authentification of secular themes, such as human dignity in speaking of humanity and humanization with respect to the Qur’an. Particularly enlightening for this analysis are reflections on the intertextuality of anthropologic discourse in the Qur’an in selected works of contemporary Muslim theologians in Turkey and the Arab World.

Johannes Rosenbaum: Going private: propagating Islamic ethics in advice manuals
What is the medium of the contemporary ‘Alim? Is it the fatwa, the sermon on the pulpit, the scholarly treatise? One as yet little studied genre is that of Islamic advice manuals which target lay Muslims and are concerned with improving everyday morals. This talk presents South Asian examples of the genre and dis-
cusses the aims they pursue, the rhetorical strategies they employ and the specific of the genre.

**Gritt Klinkhammer: Production and negotiation of Islamic authority within the Salafi movement**
The lecture will present selected data from a fieldwork study amongst adherents of the Salafi movement in Germany, which is based on participatory observation and interviews and their public media presentations. The study was carried out in order to analyze their idea of Islamic authority. For understanding the dynamics and development of the movement it is important not only to focus on what kind of space they are opening, and what kind of inner dynamics of community building they foster in Germany, but especially on the boundaries they produce by claiming and practicing their ideas of Islamic authority within the Islamic communities as well as within mainstream society.

**Adela Taleb: Reconstructing religious authority? Muslim Youth in Europe II**
“Muslim-ness” functions as a significant gateway to societal interaction for an increasing number of young people across Europe. This paper will outline strategies of young Muslims to actively engage in civil society and the various ways in which participation in norm-setting processes is enacted (Asad: 1996). In this regard, questions of religious authority and claims to representation play a crucial role and need to be analyzed in relation to their socio-cultural context. By looking at individuals and organizations on the local as well as the pan-European level, we outline mechanisms and structures that contribute to the (re-)construction of authority with regard to Muslim Youth in Europe. The paper will address the following questions: What notions of authority are negotiated and which new approaches to authority formation are developed? What kind of knowledge is generated and how is it being transmitted?

**Necati Alkan: Religious authority in Nusayri Alawism**
In this talk we shall, firstly, examine what religious authority in the Nusayri Alawi faith means and how it was passed among the founders of the sect. Secondly we will look at religious authority among the different subsects. A third aspect to be dealt with, albeit not religious, is secular authority among the Alawis which is important in the context of the Ottoman State of the nineteenth and twentieth centuries.

**Danijel Cubelic: We Need to Talk: Saudi contemporary art as a new space for critique**
The kingdom of Saudi-Arabia has become home to one of the Middle East’s pioneering art movements. Founded in 2003, the Edge of Arabia initiative connects more than thirty young artists from Saudi-Arabia and showcases their work in a series of much-publicized exhibitions from Jeddah to Istanbul and London. By positioning themselves as a voice of Saudi-Arabia’s “Generation in Waiting”
and seeking an active role in the conversation on the kingdom’s social challenges, the group’s artists are carving out new spaces for debates. The artists look at issues such as the ban on women driving, the radical transformation of Mecca, Saudi religious heritage and Islamic values while carefully curating their image as pious citizens – gently questioning the country’s status quo without seeking direct confrontation with religious authorities. Taking their 2012 Jeddah exhibition We Need to Talk as a starting point, the paper wants to explore how Edge of Arabia artists are working with Islamic narratives and material culture to give legitimacy to their concerns and negotiate an emancipatory space to open up discussions on pressing social issues.

Religious Change through Law in Roman Antiquity

Panel Chair: Giorgio Ferri

Religion and law were closely connected in Rome in the key-concept of mos maiorum, the tradition of the ancestors. Every new cult was carefully examined and in cases approved and adapted to Roman religious concepts by state (Senate in primis) and religious authorities (particularly the pontiffs). From the origins to the case of the Bacchanalia (186 BCE) and the long phase of the conquests, up to the Codex Theodosianus (438 CE) and the Corpus Iuris Civilis (528–534 CE), the Romans, “jurists by vocation” (G. Dumézil), faced an unending confrontation with other religious systems, hence a constant meditation on their own, in the context of a mutual exchange of influences and adjustments and of an unresolved polarity between religious innovation and extraordinary conservatism (religio from religere, “to choose again”). What part did law play in Rome (e.g. senatus consultus, rescript, edict, general law, etc.) from the point of view of religious change?

Claudia Beltrão Da Rosa: Religious change, law, and the ludi scaenici (third century BCE)

What part did law play in the ritual changes that occurred in the Republican space of the ludi in the third century BCE? Throughout the Republic Roman theatre is the theatre of game and ritual, a performance created by and for a religious ritual. The Republican ludi scaenici are ludicum, but they are also commisiones Graecorum. Following the thesis of J. Rüpke, especially with regard to the control and production of theatrical performances as an instrument of aristocratic competition, my proposal is to analyze the development and consolidation of the ludi as a central space of public communication, questioning the intense legislative activity in the third century aimed at conforming and controlling this form of public religious activity.
**Richard Gordon:** The legal construction of an anti-religion: magic and Roman law

It is now accepted that there was no law against “magic” in the early Empire, beyond the language of “poisoning” in the Lex Cornelia. Nevertheless there are clear signs of attempts to extend the scope of the law to include other types of practice, which by the third century produced an explicit recognition of a crime of magia. Here is a case in which socio-political factors brought about the creation of a crime which had not previously existed.

**Gian Franco Chiai:** How religion protects the landscape: “leges sacrae” against environmental pollution

The sacred laws contain not only norms concerning for example how the believers should make a sacrifice, be dressed or what they should have eaten before they go to the temple. These documents contain often norms concerning the defense of the natural environment around the sanctuary (rivers, woods e.g.) against human pollutions. These prohibitions, often connected to the religious practices of the sacred institution, can also be understood as the presence of a sensibility for a clean environment, important not only for the god, but also for the believers, who visit the temple, and for the priests, who live in the sanctuary. Through the analysis of a selected number of epigraphic documents, this paper aims on the one hand at reconstructing how these prohibitions are connected to an ancient sensibility for a clean environment and on the other hand at showing how these norms are used to create and defend a sacred landscape.

**Franco Vallocchi:** People, law and priests in the Roman public law

The priests organized in colleges are chosen by the members of the college in which they will be included with the system of cooptation; the other priests are chosen by the Pontifex Maximus. The Pontifex Maximus is selected from the members of the pontifical college. The terms of the choice of priests changed from 212 BCE onwards, when from the sources emerges the existence of the comitia Pontificis maximi, which provides for the election of the great pontiff (Liv. 25.5.2–4). Furthermore, in 103 BCE the tribune of the plebs Domitius Ahenobarbus had approved a plebiscite under which competence on the choice of priests organized in colleges is attributed to the comitia sacerdotiorum. With the introduction of the electoral principle in terms of the choice of priests, the distinction between priests and magistrates seemed less clear. But an examination of sources clearly shows that this distinction remains.
Religious Communities and Ethics in Japan: Their Traditional Structure and Recent Changes

Panel Chair: Yoshiko Oda

This panel focuses on religious communities and ethics in today’s Japan. Three papers mainly discuss recent changes of Japanese religions and society. In spite of these changes, the traditional religious structure still survives in Japan. Oda explains the traditional religious structure by using J. M. Kitagawa’s scheme. Kohara asks how the religious communities can contribute to today’s ethical problems. Miyamoto explains the sufferings of isolated persons and shows some activities of religious groups. Inoue shows historical changes within Japanese Buddhism and questions its role today.

Yoshiko Oda: The religious soil in Japan

This panel focuses on religious communities and ethics in today’s Japan. Three papers mainly discuss recent changes of Japanese religions and society. In spite of these changes, the traditional religious structure still survives in Japan, which Joseph M. Kitagawa explained as a division of religions in his Religions of the East. His explanation, if modified a little, is valid: i.e., most Japanese belong to Shinto as their local community religion, and to Buddhism as their family religion, and choose either one on a case by case basis. Kitagawa named the Japanese religious community the national community, but I call it the religious soil. It consists of Shinto. There many Buddhist sects, new religions and even Christian churches have established their institutions. As most of these religions, unlike monotheism, do not require a religious identity, most Japanese insist on their secularity. Their understandings of nature, life and death, nevertheless, are influenced by the religious soil. The most difficult problem is that most Japanese do not clearly understand what the religious soil is.

Katsuhiro Kohara: How can the religious communities contribute to tackling contemporary ethical problems?

I will clarify what kind of unique roles the religious communities in Japan can play in tackling contemporary ethical problems, focusing on the modernization process including the second advent of Christianity and the following controversy over morality and religion as well as some noticeable changes of the religious landscape after the 3/11 disaster in 2011. The 3/11 disaster prompted a change in the concept of religion and its role in the society. To delve into the “moral capital” latent in the religious communities, I will reinterpret the public interest or the common sphere from the religious aspect embedded in the Japanese tradition. At the same time I will deal with the rise of nationalism and the current move to introduce moral education into the public schools, both of which seem to be byproducts of the 3/11 disaster.
Yotaro Miyamoto: Suffering in muen shakai and network of compassion
Since 2010, when NHK started a campaign warning of muen shakai, or society losing bonds, the new coinage muen shakai has been used to indicate the various situations of contemporary Japanese society in which personal links weaken rapidly and individuals become isolated from social networks. It also implies that traditional communities such as chien (local community) and ketsuen (blood relation) have been losing their functions as bonds between each other in the communities. This tendency has also a close relationship with a decline of traditional faiths in Japan, especially Shinto and Buddhism. On the other hand, there are many individuals with various religious backgrounds who are aiming to support the people suffering in the muen shakai. Their activities are based on the network of compassion rather than the ethics of community. I will try to elucidate how the former changes and reconstructs the latter within the tension between each other.

Yoshihuki Inoue: What roles can Japanese Buddhism play today?
The term “Buddhist community” reminds us of the Japanese Buddhist institution (Danka Seido) established in Edo period, that a family as a unit belongs to a temple. In this system, each Buddhist temple has guided the funeral and other rituals of the dead as family cult. After the Meiji era, some Buddhist sects reformed their teachings, but left Danka Seido untouched. Some Buddhist scholars have criticized “the funeral Buddhism” because it commits to ancestor worship, never taught by a true Buddhism. Since the Meiji era, many farmers have moved to big cities leaving their family’s temples and tombs in their country home towns. Thus, they gradually become secular. In these decades, recent changes such as a highly aging society have made people more isolated, and the funeral oversimplified and secularized. However after the 3/11 disaster in 2011, many Japanese have recognized anew the importance of the mourning of the dead and the funeral. I will discuss what people expect of Japanese Buddhism today.

Michael Pye: Response

Religious Community in Modern Ukrainian Realities

Panel Chair: Yevgen Kharkovshchenko
Nowadays we can observe the growth of the number of believers in Ukraine. In 2013, the number of people who call themselves “believers” was 67%, in 2014 76%. 74% of respondents believe that the Church must protect the population from the government and its possible crimes. This data was confirmed by Euromaidan, which is a specific marker certifying civil priorities of the Church during
the political protest movement. The church as a spiritual community of different religious organizations, groups of believers and clerics demonstrated its own civil nature. By praying together, the priests of different denominations showed real unity of different historical and religious roots in one political nation. Thus, the Church can make possible the establishment of peace in Ukraine: on the one hand, uniting the socially active individual believers, on the other, using the desire of different denominations to influence important public processes.

**Oksana Zadoianchuk:** Religious orthodox community in modern Ukrainian realities

Given the current socio-political processes in the country, combining the idea of a unified national church with the process of nation-building, there are heated debates in society about overcoming the split in Ukrainian Orthodoxy. The most numerous Orthodox jurisdictions participate in this dialogue: the Ukrainian Orthodox Church, the Ukrainian Orthodox Church-Kyiv Patriarchate, and the Ukrainian Autocephalous Orthodox Church. Each of these religious communities is part of the overall process of mediatization of religion, socio-cultural division of the state and focus on the way to become a unified national church. Among the effective methods that the Orthodox communities use to find support from the people is the usage of media in their work, such as vigorous activity on the Internet, broadcasts on television and radio, and print media production. Therefore, during the current changes in modern Ukraine, Ukrainian religious Orthodox communities are also experiencing transformation, demonstrating the fact of responding to the challenges of our time.

**Denys Predko:** Religious faith: the path to understanding

The protest movement in Ukraine proved that the Church can be both mediator between protesters and authorities, and unifying factor for representatives of the different religions. Denial of human dignity has become a strong activator of religious faith, which in turn has consolidated the religious communities, shifting emphasis from church-state relations to the level of cooperation between themselves and society. Religious faith is, on the one hand, a belief in someone or something by identifying their truth and values, on the other, a factor by which religious truth is determined, even when there is no proof. Lawlessness of the government only reinforced adepts of different religions in their faith, strengthened their dialogue and opened space for the coexistence of different religious paradigms and, at the same time, space for an ecumenical paradigm, which constitutes the principle of tolerance as a construct of understanding, respect, and acceptance of others with a different outlook.

**Olga Iarotska:** Religious Catholic community in modern Ukrainian realities

An important factor in the institutionalization of Roman Catholicism in the independent Ukraine was the revival of Polish national life. There was a resurgence
of the national and cultural life of the Polish minority through activities of Catholic churches and communities. This has contributed to the national and confessional identification of Polish Ukrainians, of which, according to the 1989 national census, almost 220,000 lived in Ukraine. Parish members of the Polish national associations and societies are primarily concerned with church cases, organization and registration of new religious communities, of which there were more than 1,000 as of December 1, 2014. Thus, since Ukraine’s independence, the number of communities of Roman Catholics has increased almost twelvefold. In this way in recent years, newly created communities in the east and south of Ukraine (over 120 parishes) have built dozens of new modern churches.

Religious Education

Ahmed Khalid: Islamic learning in Adamawa, Northern Cameroon between tradition and innovation: the life and career of Sheikh Mohammed Aly Dewa (1941–2013)
Sheikh Mohammed Aly Dewa (1941–2013) is probably one of the most influential Muslim scholars in modern Cameroon. The spread of the Wahhabi-Salafi ideology in northern Cameroon owes a great deal to him, a “hybrid” scholar, trained traditionally in Cameroon and modernly in Medina (1962–1969). Mohammed Aly devoted his career to reconciling the traditional way of learning with the modern one. This paper aims at exploring his long-life struggle in educating Muslims in the country through the Islamic Institute of Ngaoundere. It examines the roots of his religious thought and educational background and investigates how he was able to influence his society and appraises to what extent he was successful or otherwise in implementing his ideas.

Laila Kadiwal: Addressing sectarianism in Muslim societies: an innovative pedagogical approach to Muslim education
How do Muslims relate to the Muslim “other”? In light of the “new sectarianism” sweeping through many parts of Muslim societies today, this question requires greater attention than ever. Current scholarship does not sufficiently take account of novel pedagogical developments in Muslim education. This thesis investigates a group of Shia Ismaili Muslim trainee-teachers’ attitudes to plurality in their religious education programme. The Secondary Teacher Education Programme (STEP) is a two-year postgraduate course of the Ismaili Muslim community to train religious education teachers. The study shows that initially, the participants were inclusive of other Muslim communities and worldviews on “theological”, “humanistic” and “instrumental” grounds, but were selective about how they embraced them. Gradually, STEP’s “civilizational, normative
and humanistic” approach cultivated an “academically informed pluralism” in most trainee-teachers. It cultivated in the participants a degree of “intra-Islam competence”. The individuals were not “pluralist angels”, but they discursively participated in pluralism.

**Riina Keto-Tokoi:** The status of religion in the Turkish educational system after autumn 2012

In Turkey the ruling party, Adalet ve Kalkınma partisi (AKP), introduced a new 4+4 educational system in the spring 2012, and launched it in the autumn 2012. I will examine how it has changed the status of religion in the educational system. I will scrutinize this change by providing three examples from my fieldwork conducted in the autumn 2014: (1) opening the middle school level İmam Hatipoğlu schools; (2) adding optional religious lessons to the middle school curricula; and (3) allowing the use of headscarf from fifth grade onwards. These changes in the educational system provoke the following questions: how do these changes affect the nationalistic mission of the educational system? How does this affect the construction of Turkishness in the educational system? By answering these questions I will examine what kind of role religious discourse has in constructing Turkishness in the educational system.

**Zuzana Cerna:** Reflection on religion and education with emphasis on the analysis of Czech textbooks for the secondary level

In Western Europe the role of religion in the process of education had begun to be discussed at the end of the sixties, but its importance has substantially increased since the events of September 11, 2001. Instruction in religion has become one of the main goals of the Council of Europe, as well as a focus of researchers across Europe. Not only the implementation of information about religion into primary and secondary schooling in European countries, but also developing suitable approaches useable in different countries have become the purpose of various recommendations published by the Council of Europe. Through the whole of Europe we can today identify three essential approaches towards the role of religion in education. The first is teaching religion as such (confessional education), where a particular religion is presented from the inside viewpoint. The second is teaching about religion, where the pupils are informed about various religions, independently of any particular tradition. The last one is called teaching from religion, where the pupils become the core of education through answering existential questions. Pedagogical approaches such as the interpretive approach invented by the team of Robert Jackson, integrative religious education suggested by Wanda Alberts, or the ethnographic approach by Eleanor Nesbitt declare themselves as impartial approaches towards particular religions, based on the scientific results of Religious Studies. What may be interesting for the Czech environment is the fact that part of those educational
approaches is sharing various religious experiences among students. Some authors such as R. Jackson and W. Alberts present their approaches with some changes as applicable in various countries all over the world. Through the analyses of chosen Czech schoolbooks I examine the methodological ground of the above mentioned approaches. I reflect on the problem of religion in general and show that despite the common assumption, religion is not a universal phenomenon. It is, though, a primarily accepted universalism of religion, which allows authors to raise the demand for universal application of their methodology. I suggest that this notion of universalism is rooted in Christianity, therefore the developed approaches are not religiously impartial, but religion is only covert. I also show that Eurocentrism, which has been stressed in the criticism of western authors, has been in Czech textbooks connected with Christianity until today. Furthermore, despite the proclamation of Czech atheism, I will show how important a role religion plays in the analyzed Czech textbooks.

Religious Identity and Practice in Migration

Frances Kostarelos: The Greek Orthodox Church in North America: continuity and transformation
This paper discusses tradition and transformation in the Greek Orthodox Church as it adapts to pluralism in North America. This ethnographic account examines challenges rooted in nationalism carried to America by Greek Orthodox settlers throughout the 1900s who founded parishes to serve the needs of an imagined ethnic enclave. The legacy and lasting impact of ethno-nationalism has given way to a Church that is struggling with its identity and purpose in the pluralistic American religious landscape. The paper examines institutional changes resulting from inter-faith and inter-ethnic marriages and converts who seek to move the church beyond the parochial boundaries while sustaining the imagined unbroken Apostolic past they seek in the Orthodox Church.

Norihito Takahashi: Multicultural coexistence and faith-based organizations in contemporary Japan: a case study of support activities for Indochinese refugees
In this study, I consider the relationship between Tabunka-Kyosei, a concept of multicultural coexistence (or symbiosis) peculiar to Japan, and faith-based organizations (FBOs). In Japan, many organizations have conducted support activities based on the concept of Tabunka-Kyosei for foreign residents, especially for newcomer immigrants whose numbers have increased since the 1980s. Various FBOs, including the Catholic Church, have actively engaged in these support activities. Such activities, however, have been rarely examined through the per-
spective of religious studies. Therefore, I consider the support activities offered by FBOs to Indochinese refugees for their protection and resettlement in Japan since 1975. In addition, I discuss conflicts and problems requiring resolution in order to build better relationships between Japanese FBOs and foreign residents where Tabunka-Kyosei has not yet been achieved.

Sajida Fazal: Does tolerance increase through migration? A case study on Pakistani Muslim migrants in Germany

This paper is going to examine to what extent intra-religious boundaries and differences as perceived in Pakistan transform in the diaspora. It will explore how far Sunni and Shia relations are altered and which perspectives and constraints are discernible in the new environment. For this purpose the affiliation to the denomination and organizational structure will be examined by asking whether religious rituals and rules are maintained, abandoned, or substituted by others from different sub-denominations by the migrants. In this respect, the transnational networking of migrants will be considered in order to explore the impact of religious authorities in the homeland and in the diaspora. In the scope of this qualitative research twenty narrative interviews were conducted in Germany in 2014 with Pakistani Muslim migrants, and analyzed based on a grounded theory approach. This paper argues that the interactions of diverse Pakistani Muslim migrants contribute to foster tolerance among them in the diaspora situation.

Tine Vekemans: Moving the Jina: Jain religious practice and conduct in new global environments

This paper aims to assess different trajectories of development in Jainism in the context of migration. Today, about 5% of the adherents of this South Asian religious tradition live outside India. Being away from the context in which their tradition developed has pressed Jains to articulate, negotiate and adapt elements of their religious practice and conduct. Migration may hinder daily temple visits, change the way festivals and ceremonies are celebrated, and make taking darshan of monks and nuns impossible. It may also confront parents with dilemmas concerning the (religious) education of their children, act as a catalyst for gender equality, and impact upon food habits. Using data drawn from interviews conducted in different locations and from a dataset on Jainism online, this paper will explore the dynamics and (dis)continuities in the ongoing processes of religious change and attempt to differentiate general factors and factors specific to Jainism.
Religious Minorities in Islamic Settings

Panel Chair: Yahya Sabbaghchi

This panel focuses on religious minorities in Islamic contexts. The panel aims to address the status of such religious minorities from varying aspects. This includes (but is not limited to) the historical settlement, demographic patterns, socio-economic status and success, religiosity, and gender dynamics of religious minorities in Muslim societies. The potential contributions may focus on a single religious minority (for instance, Christians) or on several religious minorities in an Islamic context. Further, the field of study of the potential contributions may be a single Islamic society or it can include religious minority/minorities in several Islamic societies. This panel welcomes papers based on either quantitative analysis or qualitative study.

Hadis Jahani: Embodying sacred emotions and performative construction of identity: Jâm ritual practice and the process of identity formation among Yâresân in Iran

In this lecture, I want to introduce my PhD project which is about the Yâresân. In Yâresân tradition, music plays an important role in their main rituals. Jâm ritual practice is sometimes very intense emotionally: by playing Tanbûr it is intended to evoke and make the Sûltan present. In my project, I will consider the Yâresân Jam ritual and I will apply the performative approach. In this study one of my central questions is how Yâresân religion constructs its sacred world (emotions, experiences, conceptions,...) through Jam ritual performance; how, creatively and performatively, the Yâresâni invent their cultural meanings and how they are able to transform their reality of being Yâresâni, as a religious minority dominated by Shia discourse in Iran.

Yahya Sabbaghchi: Jezia: compulsory or voluntary? A revision on the concept of Jezia in Islam

Based on the legitimacy of offensive war in Islam, the ahl-al-kitab (mainly the Christians and Jews) are asked to make a choice: converting to Islam or paying jezia, otherwise they would be killed. In such a context, jezia is proposed in a compulsory situation, as rejecting it may result in death. But it seems that the concept of jezia during the prophet’s life did not include such a compulsion. Rather, it was mostly a treaty of peace-making or an agreement of support, proposed by some societies or tribes who needed to become united with the Muslims – as a powerful society – in order to enhance their defense power against their enemies and guarantee their survival. In a few cases, it was a solution to end a war initiated by the non-Muslims. Such a viewpoint challenges the legitimacy of offensive war in Islam. This paper tries to find the original concept of jezia.
Tineke Rooijakkers: Fitting in, standing out: Coptic dress in Egypt

Coptic Orthodox Christians in Egypt today, like the members of many other religions, do not wear distinctive dress – they are only recognizable from a small cross tattoo customarily placed on the right wrist. Christian women in most areas of Egypt do stand out, however, because they do not wear what in the past thirty years has become the prevalent marker of Islamic women: the Islamic headscarf. Nonetheless, their dress is subject to comparable religious and cultural discourses that emphasize the importance of modesty. For men’s dress other considerations, notably their social position and an emphasis on fitting in, play an important role. This paper discusses how societal (and sartorial) changes in Egypt in the past fifty years have influenced Coptic dress practices, how Coptic men and women today negotiate diverging discourses and norms on dress, and what role dress plays in the construction of a distinct communal religious identity.

Religious Places in Urban Space

Panel Chairs: Marian Burchardt, Maria Chiara Giorda

Mounting evidence that many cities are vibrant centers of religious innovation forced social scientists to interrogate and partially reject earlier generalized assumptions about the secularizing effects of urbanization and diversification: religious lines of difference are reshaped rather than eclipsed. This raises questions about how religions and urban space are mutually reconfigured in the age of globalization, transnational migration and religious diversification. This panel explores anthropological and micro-sociological questions about the place-making practices of religious communities: How is religious diversity experienced in everyday life in relation to other markers of cultural difference in cities? How is this everyday life experience shaped by regulations of religion and cities’ religious identities? How are religious communities located within social, cultural and physical space?

Francisco Diez De Velasco: Minorities vs. majorities: making visible religious diversity in Madrid (Spain)

The purpose of this contribution is, using the legal framework of the religious minorities in Spain as the main classification criterion, to share views, providing some images and examples from which to reflect on the increased visibilization of the non-Catholic religious groups in Madrid. From their almost total invisibility in Franco's time there has been a process of increasing presence in Spanish urban spaces, and Madrid is an interesting example of the combination of marginalization of minorities (in some cases), but also of extreme visibilization of
some other religious groups due to the emblematic space that is Madrid as the
capital of Spain.

**Avi Astor, Marian Burchardt, Mar Griera:** Minority religious expressions
and the politics of urban space in Catalonia
From July to September 2013, more than 400 Muslims participated in the five
daily Islamic prayers that were held in front of the municipality building of a Cat-
alan town as a “pressure tactic”. Local Muslims complained against the local
policy on places of worship that forced them to relocate their mosque out of
downtown to an industrial park. Taking this case as a point of departure and put-
ting it in comparison with other similar ones, the paper explores the role of these
public religious performances as sites of negotiation and contestation between
religious actors, political authorities and civil society. We will argue that these
religious expressions are crystallizations of the changes in religious, social
and cultural life in Catalan society. At the same time they become the arena
where new public meanings and understandings are being created.

**Matilde Cassani:** The case of the Italian Sikh rural communities
In Italy, the construction of a place of worship is regulated by a plurality of nor-
mative sources that are mainly regional, fragmentary, chaotic and inorganic from
the legislative and the administrative point of view. Urban change and the use of
space happen much more swiftly than any change in urban planning policies,
tools and regulations. In major cities, not having objective social and physical
visibility, sacred places are not localizable by the authorities, nor recognized
by the citizenship. The countryside hosts an incredible variety of cultures
since the economic importance of immigrants and the availability of space
seems to guarantee more rights in terms of construction of places of worship.
For these reasons, the Italian new religious landscape becomes evident mainly
within the countryside. The focus will be on the twenty Gurdwaras (Sikh Tem-
ples) which are spread over the Italian agricultural region.

**Religious Pluralism and the Plurality of Religious Identity**

**José Ramón Matito Fernández:** Dynamics of theological interpretation of
religious diversity
One of the current sociocultural phenomena that better reflects the changes in
religious dynamics is the acute and widespread awareness of religious pluralism.
This new perception is also the cause of changes and transformations that not
only lead to new forms of religiosity, but also drive the search for new methodo-
logical approaches to interpreting the effects of that awareness of religious diver-
sity in society and in every religious tradition. The theology that analyzes this set
of problems has been changing over the last years, trying to find a theological significance to the facts of religious diversity and its consequences for religious practices and beliefs. Through this paper we will try to design a map of the current representations and interpretations of religious pluralism and concomitant phenomena (such as religious symbiosis, religious syncretism or religious hybridity).

**Risa Aizawa:** The reconstruction of the concept of “religion” by followers of Kaharingan in Central Kalimantan, Indonesia
This presentation will examine the process of the establishment of Kaharingan’s status as an official religion (agama) and the reconstruction of religious ideas and practice. Kaharingan is the folk religion among the Dayak people in Central Kalimantan. During the Suharto regime, communism was prohibited, and from this time thereafter Indonesian citizens have been obliged to belong to one of the agamas. Many of the followers of religions falling outside agama converted to one of these official religions, however some still requested official recognition of their specific religions. Kaharingan is an example of the latter and was accepted as agama through integration with Hinduism in 1980. Apart from the codification of doctrine and rituals, they have organized an educational regime in support of Kaharingan. Through analyzing the process of its integration with Hinduism and education about Kaharingan, I will show the reformation of their ideas of religion and religious systems.

**Shawn Arthur:** Understanding plurality of religious identity in China: efficacious assistance and auspiciousness
Chinese culture has always recognized religious pluralism as well as the importance of multiple religious perspectives and although the Communist Chinese government has suppressed religious activities, Daoism, Buddhism, Confucianism, and folk traditions continue to play significant roles in the lives of Chinese people. Based on recent ethnographic research in China, this presentation discusses how pluralistic religious identity functions in China, how the Chinese worldview supports and promotes pluralism, and why pluralism remains a cogent religious reality in contemporary China in spite of the influx of exclusivist monotheistic religions. I argue that a focus on lay activities and goals, rather than on clergy-based ideals, can provide significant insight into this issue because of their ability to fluidly move between traditions in search of efficacious assistance and signs of auspiciousness from other-than-human active agents in attempts to improve their lives and to gain support and a sense of hope.
Religious Reform in the Medieval and Early Modern Christian West: Gender Dynamics and Spiritual Renewal

Panel Chair: Danielle Dubois

The thirteenth century was a period of intense religious renewal for the Medieval Latin Church. The growing urban population demanded forms of religious life beyond traditional monasticism. Although much has been written about Franciscans and other male orders, the ideals and practices of religious women pursuing the apostolic life is a more recent topic of research (Lester 2011; Stabler-Miller 2014). This panel focuses on the role of individual women and their texts. How did women, often portrayed as marginalized by their contemporaries and by twentieth-century scholars, influence the broader religious reform? To what extent did gender dynamics, governed by hostility or cooperation, shape this reform? And how were works, initially met with resistance, innovatively repurposed by ecclesiastical leaders in order to meet the spiritual needs of future generations?

Pablo García-Acosta: Making Angela orthodox: textual transformations of the Memoriale, from manuscripts to canonization

The recent canonization of Angela of Foligno (†1308) marks the end of a historical process of acceptance by the papacy of a profoundly controversial text. In this paper we examine how this normalization has been developed: first, we analyze certain fragments of the most reliable branch of transmission of the Memoriale, the family of the Assisi Codex, which could have related it with heterodox groups such as the Franciscan Spirituals. Secondly, we compare this manuscript transmission with a later metamorphosis of formative and didactic character: on the one hand, the main Northern branch of manuscripts, rewritten and used in the context of the devotio moderna and, on the other, the Spanish translations commissioned by Cardinal Cisneros to evangelize the New World. We will try to demonstrate how, step by step, these different historical texts tried to shape Angela’s book as a more readable tool from the point of view of orthodoxy.

Robert Stauffer: Marguerite Porete in England: the transmission of the Mirror of Simple Souls across the Channel

Much has been made about how Marguerite Porete’s Mirror might have found its way from France into England. Some have suggested political connections such as the one between Michael Northburgh and Walter de Manny, a soldier who served in Phillippa of Hainaut’s train as she traveled to her marriage to Edward III in 1326. Some point to the commerce of monastics traveling back and forth to establish monasteries and convents in England throughout the fourteenth century, such as the Carthusians and the Bridgettines. Some point to the lay interest in pilgrimages in Europe and the Holy Land in the latter half of the century. This
paper will explore, through the example of the transmission of the Mirror, the
development of lay readership, the desire among the laity for translation of
works of spirituality, and the Church’s resistance to this development throughout
the fourteenth century.

Danielle Dubois: Marguerite Porete’s Mirror of Simple Souls: pastoral work
and spiritual transformation
Burned as a heretic in 1310, Marguerite Porete is best remembered for her singu-
lar and unorthodox ideas. This paper shows that her thought is better under-
stood as part of the religious reform underway in this period. I argue that her
book, The Mirror of Simple Souls, encouraged a spiritual revolution that was
aligned with the Church’s general intent. Porete’s teachings on virtue, the Trinity,
and the soul demonstrate that her ideas were shaped alongside those of her
scholastic male counterparts. Like her clerical contemporaries, she saw religious
instruction as the way to spiritual revolution. In this sense, the Mirror should be
read as a pastoral work that exhorts the laity to spiritual transformation. Unlike
mainstream pastoral works however, Porete shifts the focus from external acts to
internal purity. This can be verified, for instance, by her discourse on virtue.

Religious Reform Movements, Historical Aspects

Cyril Orji: Tradition and innovation: a semiotic approach to Christian trans-
formation
Innovations needed to move Christian theology forward in contemporary cul-
tures are dogged by methodological problems. This paper argues that the science
of semiotics holds the key to unlocking this methodological logjam. Bernard
Lonergan (1904–84) revolutionized Christian theology when he suggested that
the odyssey of the Christian gospel allows for transcultural communication
and pluralism of expressions. He suggested correctly that the Church must de-
vise new methods of communicating the Christian message to its three publics
(to use David Tracy’s term): the academy, the church, and the society. Lonergan
also recognized that it can no longer be denied that the Church exists in cultural
forms and, since Christianity continues to move southward, the modern scientif-
ic notion of culture suggests that the theologies inherited from the churches of
the north Atlantic can no longer meet the changing needs of pluralities of cul-
tures of the global south. The Christian message, therefore, has to be re-thought
in light of the new findings in anthropology and the social sciences. The interdis-
ciplinary approach, which Lonergan suggests for transposing the Christian mes-
sage, finds resonance in the science of semiotics. Drawing from C.S. Peirce and
Clifford Geertz in anthropology, the paper argues that the conceptual logjams
that have hindered innovations in Christian theology can be overcome if careful attention is given to the kind of innovation that Lonergan suggests, an innovation that is supported by the science of semiotics.

Sandra Nickel: How “Beelzebubu” got his second “u”: the development and significance of the Yorùbá Christian vocabulary

The nineteenth century saw not only a spread of Christianity throughout Africa, but also the translation of Christian texts into local languages. In what today is Nigeria, a small group of Anglican African and European missionaries translated the Scriptures into Yorùbá and documented their thoughts in journals and letters. Using examples from the Yorùbá Christian vocabulary, I reconstruct the considerations behind the translations and the often unexpected religious and political repercussions of missionary work. I show that the missionaries, by developing the Yorùbá Christian vocabulary, reinterpreted native theology and cosmology. Frequently, political and religio-cultural considerations influenced linguistic choices and thus shaped Yorùbá Christianity. However, the act of translation also meant that Yorùbá Christians were not mere passive recipients but also active and empowered creators of the message delivered to them. Interreligious contact, the missionaries’ correspondence shows, meant relinquishing interpretative authority over the message and allowing for culture-specific reformations and adaptations.

Religious Representations, Interpretations and Manifestations in Romanian Arts and Politics

Panel Chair: Bulent Senay

The panel brings together three papers which complete and complement each other, convening in one point: they all deal with the use of religious (Christian Orthodox) symbols to convey political messages in Romanian history. The first paper deals with the representation of the enemy in mural art by use of religious symbols in fifteenth century Moldavia (with the message “all our enemies will go to hell”); the second with the use, misuse and abuse of religious symbols and manifestations in Romanian WWII politics (despite its religious guise and message, Romanian fascism – just like other fascisms – was in fact a political religion, not a religious movement); and the third with the use of religious interpretations to obtain political outcomes during the Romanian Holocaust (despite their open anti-Semitism, convinced by the Chief Rabbi’s religious arguments, the main Romanian Church leaders intervened with the political establishment to try and save the Jews from certain death).
**Bulent Senay:** Representations of “infidels” and “heretics”: Jews, Turks, Tatars and Armenians in the paintings of sixteenth-century Orthodox monasteries in Bucovina

The first half of the sixteenth century represented an intense period for Orthodox art in Moldavia. During this period, an innovative type of iconography developed: the churches and monasteries commissioned by the rulers were fully decorated on their outer walls with large scenes. But beyond their scale, what is intriguing about these scenes is their message. In striking examples of “otherness/otherizations”, the representations not only expose a mobilizing anti-Ottoman/Turkish and anti-Tatar manifesto but also depict Jews as infidels and Armenian Christians and sometimes Catholics as heretics in scenes of the Last Judgment. Yet, despite the interest this should raise, there are not enough studies to provide articulate analysis of this unique case. Indeed seven of the Bucovina monasteries, considered masterpieces of Byzantine art, were added to the UNESCO World Heritage List in 1993, but little scholarly literature is available to explain the phenomenon. This paper therefore attempts to fill a gap by exploring the process whereby some of these monasteries, with all their architectural beauty, became a means of “otherization” for not only religious, but also cultural, economic, and even political reasons.

**Mihai Chioveanu:** Cherumbims of a modern political apocalypse: the ultranationalist mysticism of the “Legion of the Archangel Michael”

Based on a case study of the Iron Guard, this paper intends to re-examine Romanian fascism’s use, misuse and abuse of quasi-religious Orthodox ceremonies, symbols, and liturgical language in politics, in order to attract followers. Despite its mysticism and irrationality, intolerant dogmas, apostles, martyrs and sacred rites, by offering total explanations, demanding unwavering dedication from its adherents, claiming permanent affirmation and enthusiasm, and punishing the heretics and non-believers, the Iron Guard was, and has to be analyzed as, a fascist political movement of protest and integration – forging new elites of messianic nationalists, which made extensive use of religious representations and manifestations – and not as a religious sect or a theocracy, else not only would we Orientalize Romanian fascism, but also sanitize it. The selected themes and interpretation thereof aim to first explore and then synthesize various aspects that have so far been neglected, rapidly discarded or, conversely, overemphasized by historians when analyzing the religious disguise of political objectives.

**Felicia Waldman:** Making use of Christian Orthodox interpretations to save the Jews: Chief Rabbi Alexander Safran in WWII Romania

In his attempt to save his congregation during WWII, Romanian Chief Rabbi Alexander Safran appealed to the most important figures of the Romanian (na-
tional) Orthodox Church, trying to persuade them to intervene with the political leadership of the country to stop the persecution of the Jews. From the Patriarch, Nicodim, to the Metropolitan of Bukovina, Tit Simedrea, and the Metropolitan of Transylvania, Nicolae Balan, Safran approached each and every Church leader possible to ask for their help on the most diverse issues affecting the Jews, from the obligation to wear the yellow star to the deportations to Transnistria or the death camps in Poland. The paper traces the arguments brought by Safran in these meetings, in a review that will show how the wise use of Christian Orthodox interpretations was able to help save part of the Jews of Romania.

Religious Space and Boundaries in Roman Imperial Times

Panel Chair: Marlis Arnhold
Religion in the city of Rome and its immediate surroundings was a subject for study in many works from various disciplines. Most of these are marked by a strong focus on monuments, buildings, and actions, that is, specific locations and what happened in and around them. Space, and this also applies to religious contexts, cannot simply be imagined in terms of sites and function only. Spaces are always determined by sensually perceivable boundaries which implies not only a physical presence of the latter (for instance in form of walls and built structures) but is valid for any presence perceivable through senses such as sight, hearing, and smelling. Focusing on the boundaries of spaces in regard to sites, monuments, and actions generally connoted as religious, the panel asks how far such a shift of attention can contribute to our understanding of religion – and particularly the embeddedness of religion – in the urbs and the towns in its vicinity in Roman Imperial times.

Marlis Arnhold: Viewing and communicating the Roman triumph
The paper focuses on the emergence and temporality of sacred spaces outside of sanctuaries by means of processions moving through the city according to preset routes. Not only did the processions cross various boundaries on their way, for instance when leaving or entering a sanctuary, but they also formed boundaries towards the spectator. This is particularly evident in case of Roman triumphal processions which among others included theaters in their route that allowed for a strict separation of participants and spectators, whereas in other cases, the in- and outsides of the processions were more fluid. Given the variances in the availability of space at various points of the routes and changes within the way the processions moved (even which elements they included) both their appearance and their relation to the spectators were under constant transforma-
tion. Where one stood and what one saw was crucial for the way in which the actions were perceived and experienced.

**Kristine Iara**: Invisible boundaries between urbs Roma and its suburbium
The proposed paper deals with the existence and the crossing of boundaries between urbs and suburbium within religious festivals in Imperial Rome. Although immaterial, these boundaries were nevertheless highly important in religious terms. Using the example of the festivals of Magna Mater, of Dea Dia and the Transvectio equitum, the paper will focus on the role of boundaries in these festivals. Their particular developments in the course of time on the one hand, specific cultic requirements on the other, resulted in differences in significance, perception and handling of the aforementioned boundaries. By not dealing with built structures, but rather with the space in between, and in particular focusing on reasons for and consequences of these differences regarding the boundaries within these festivals, the paper will shed light on the tight interdependence of urbs and suburbium concerning Rome as one coherent space of ritual activity.

**Johanna Stöger**: Space designated to memory: ritual depositions in urban contexts
The proposed paper is concerned with “ritual deposition” in urban contexts and concentrates on the space, the material culture and the labor dedicated to the production of specific places of memory. Two case studies from Ostia will be closely examined to address the spatial significance of such instances of private devotion and commemoration. By critically examining the material evidence for intentional deposition, the spatial parameters and the archaeological contexts, the paper aims to shed new light on an area of religious practice which is hardly ever associated with Rome’s principal port city. The paper will focus on the “conservative currency” these designated spaces had in antiquity and how their “preservation” influenced the development of urban neighborhoods in the long-term.

**Juraj Sarkisjan**: The utilization of bulk finds for a better understanding of the mysteries of Eastern cults
The fact that the main part of the rituals of Eastern cults was performed behind closed doors puts scholars, who try to reconstruct the mysteries, in a very difficult position. This paper therefore stresses the importance of re-evaluations of the bulk finds, with sufficient technical support from ceramicists, data miners and experienced archaeozoologists. The area of the re-investigation was set to the Upper Danubian Roman provinces, which had very different geographical and demographical settings. This selection was especially beneficial for the cults of Jupiter Dolichenus and Mithra. The pottery shards were analyzed directly from the excavation reports and compared with similar temples in their proximity. This comparison was based on a similar principle which was used by Will
Heisey from Oxford who specializes in the francophone area and province Britannia. This paper also introduced the possibility of data mining usage on a huge amount of rims of pottery, especially the Karasik and Smilansky method and their predicative module, which could improve the results of ordinary pottery analysis based on comparison.

**Religious Stereotypes**

**Bilal Rana:** The Islamic bomb: nuclear orientalism as a CDA methodology

A study of the cultural industry can help us to understand the discourse practices towards nuclear weapon technology. The potential of Time magazine articles to reach a global and American domestic readership makes it an influential player. Nuclear orientalism can provide an appropriate framework for this research. A critical discourse analysis will be used to unpack the discursive practices embedded in the text of Time magazine articles. Time magazine articles regarding Pakistan’s and India’s nuclear weapons programs will be critically analyzed to trace down the nuclear orientalism. The dichotomy of the discourse will further help us to draw a comparison of the coverage of India and Pakistan. This study will also provide a framework for the critical discourse analysis in the light of nuclear orientalism. Neo-Marxist critical media theory, the relation of discourse with power, and van Dijk’s concept of the ideological square will be used to investigate the ideological structures.

**Fredrik Jahnke:** The construction of sharia in the European parliament and Muslim identity in Europe

The EU has several ongoing programs to increase plurality and diversity within the Union and to fight e.g. racism, xenophobia and Islamophobia. This presentation is based on a study of how sharia is constructed in the plenary debates in the European Parliament (2000 – 2011), and how that might affect Muslim identity processes in Europe. I will argue that it would be profitable to change the focus and instead of asking questions like “how Muslims can be included in the European society”, concentrate on what a self-chosen and mouldable Muslim identity could (or is allowed to) contain. The European Parliament is a political and democratic institution and has as such an overarching responsibility to promote unity and diversity. However, my study shows that sharia is constructed as something e.g. archaic, threatening, inhuman and misogynistic. Obviously, this makes it harder to use sharia as “raw material” in a Muslim identity process in Europe.
Jun Fujii: Discourses about “exclusive monotheism”
After the September 11 attacks, in the regions under the strong influence of Asian religions such as Shinto and Hinduism, we often find a popular argument that “monotheism is exclusive, so civilizations with tolerant polytheism will be more required.” I think that the notion “monotheism” has been formed in modern religious studies, and that such a notion has led to the above mentioned argument. The concept “monotheism” has played a role with a sense of superiority to the other religions of the non-European world. Actually it has been pointed out that Judaism, Islam and Christianity, which are called monotheistic, have also polytheistic elements. For example, Christianity has beliefs in the Virgin Mary and saints. And the percentage of Christian believers who believe strictly in only one God is low. I want to demonstrate the notion of monotheism, not by conventional views, but by academic analysis.

Marika Rauhala: Prava religio: constructing religious prejudice through literary representations in pre-Christian antiquity
Even though Graeco-Roman religion was receptive to external influences, the basic openness of polytheism was not synonymous with tolerance, and pious respect for all deities did not automatically include their worshippers. For the elite, the preservation of ancestral religion and the control over divine communication were a major part of their self-perception as well as foundations for their elevated social status. Hence, religious prejudices could be mobilized to buttress the elite’s authority against rivalling claims. Various images of otherness, loss of self-control, and political machinations played a central role in the construction of religious bias in pre-Christian antiquity. Representations evoking social disapproval could be associated with any unwanted religious activity, and they justified the elite’s bid for religious control as well as guided the audience’s interpretations of acceptable religion. Through example cases, I will discuss the nature and uses of religious prejudice in ancient sources.

Religious Theories of Religion

Panel Chairs: Jörg Rüpke, Michael Stausberg
Theories of religion are conceptual and metaphorical narratives that seek to account for and/or explain religion. In particular, theories of religion account for the specificity, origin, function, and structure of “religion” (what it is, how it comes about, what it does, and how it works). Academic theories of religion need to satisfy the criteria accepted by the respective scholarly community; different disciplines may vary in their criteria. In addition, theories of religion can emerge in other discursive contexts. In this panel, we wish to explore the forma-
tion of theories of religion that may have emerged within different religious traditions, even though they obviously will not have used our term “religion” (or an apparent cognate term that might address problems which are only part of or more embracing than the range of cultural practices defined as coherent by the term “religion”). Are there such theories? How are they structured? How do they argue? When have they emerged and how have they changed?

Steven Engler: “There is no greater plague”: a Brazilian neo-Pentecostal theory of religion

Edir Macedo – leader of Brazil’s largest neo-pentecostal denomination, the Universal Church of the Kingdom of God (IURD) – preaches that “there is no greater plague on the face of the Earth than religion, even evangelical religion.” Other neo-pentecostal groups hold comparable views: e.g. according to a pastor of the World Church of the Power of God, “The word of Jesus is not a religion. Religion catches you up in dogma. With Jesus, you get caught up in the Word.” Macedo goes further by defining “religion” not just as the other of evangelical Protestantism but as the other of his particular denomination. In one sense, this is simply market positioning, given the IURD’s recent drop in adherents. However, a religious theory of “religion” emerges if we analyze Macedo’s views in terms of the link between ritual and agency in his particular variant of the Gospel of Prosperity. For Macedo, only one path of action leads to salvation: “true sacrifice” (tithing as “challenge”) that invokes God’s purifying agency; all other paths invoke the agency of demons. “Religion” is a worldly economy of counterfeit soteriological goods, motivated “from the cradle” (not “from on high”) by “natural faith” (not “supernatural faith”) and characterized by demonically oriented beliefs and ritual. The IURD’s recent Christian Zionism makes sense, in these terms, as a further turn away from “religion.”

Harald Matern: Hybrid theories of religion

Protestant-theological theories of religion are hybrid discourse phenomena. On the one hand, the academic tradition of German-speaking Protestantism leads theologians to stress the scientific character of their theories. On the other, the relation between academic theology and institutional and individual religious practices is not contingent: theology strives to describe personal faith – and to give it a normative shape when trying to direct the structure and the actions of its institutions. Theological theories of religion tend to be “scientific” and “religious” at the same time. On the one hand, “religion” is used as a normative concept addressing both the religious subsystem and the general public. On the other hand, the use of the concept (or its substitutes) intends to describe a “reality”. An analysis of protestant theological theories of religion can describe this ambiguity as an essential aspect of the history of the concept “religion” itself. It can, furthermore, describe the prismatic function of the concept (all theo-
logical discourses concerning the general public are discourses on religion) and show the process of its transformation (intensional or extensional) or substitution (or suppression: cf. the “religious” critics of “religion” in Ragaz and Küter) as both a result of (historical) conceptual possibilities, societal (and religious) transformation. Hopefully this analysis of theological theories of religion can by such means contribute a specific aspect to the history of “religion” itself.

Ramona Jelinek-Menke: Religion as “race care”: early twentieth century’s religions and their conception of religion as eugenic instrument

Religious theories of religion are often related to non-religious ideas of man and history. At the end of the nineteenth and beginning of the twentieth century, the fear of “degeneration” as well as the claim for “eugenic actions” became very popular in European and North-American societies. Several religions incorporated as much as stimulated these ideas. Accordingly, Otman Zard-Adusht Ha’nish, head of the Mazdaznan Religion in the early twentieth century, wrote: “Race care constituted an utterly important, effective and race cultivating element of primordial religion”. Jörg Lanz von Liebenfels, founder of Ariosophie, argues: “[In past times] religion, art and science had to serve the art of consciously pro-creating”. Additionally, Protestant, Catholic as well as Jewish authors were convinced that the duty of religion was the improvement of the race(s), its moral conduct, quality of health and, as a consequence, the achievement of salvation. This paper shows, firstly, that several religious authors at the beginning of the twentieth century linked their conception of religion, of its diversity and evolution, to hierarchically structured categories of “race”. Secondly, it argues that for those authors religious practice was the central instrument for shaping mankind according to eugenic ideas. Thereby, it outlines the interdependence between religious and non-religious conceptions of religion, man and history.

David Zbiral: Medieval inquisitors’ theory of sects

This paper focuses on how thirteenth- and fourteenth century inquisitors conceived of the beliefs, practices, and functioning of non-conformist Christian groups. The inquisitors’ view of what constitutes a heretical sect and how it works was relatively specific in at least two respects. First, it was strikingly historical: besides genealogy – the traditional historical strategy of explaining the existence of a particular movement as well as its similarities to other movements – the inquisitors were interested in changes that particular heretical rituals, doctrines, and communities undergo in time. Second, inquisitors, driven by their need for hard evidence meeting procedural requirements, somewhat shifted the notion of heresy and error from inner beliefs to observable rituals and habits. At the same time, however, inquisitional trial records abundantly demonstrate that they were well aware of how precarious it is to draw a straightforward causal link between inner beliefs and outer actions. Based on a selection of trial re-
cords and manuals for the inquisitors, this paper examines how medieval inquisitors conceived of heretical sects, of their change in time, and of the relationship between religious beliefs and actions.

**Christiane Altmann:** Reconstructing Judaism in a time of deformation

In the scholarly community Judaism is commonly considered as a subject of studies of religion. At the beginning of the twentieth century Mordechai M. Kaplan formulated a new theory of Judaism to make a stand against assimiliation and growing self-hatred among the Jews. He redefined Jewish religion in a functional sense and attempted to reconstruct Judaism as a civilization. His concept sought to interrelate the Jewish denominations by creating a Jewish identity in a society of multiple identities. His modern vision of being Jewish took up contemporary problems, which scholars of today discuss in the context of secularization, multiple identities and pluralism. The presentation seeks to retrace his ideas by asking whether his ideas represent a kind of a religious theory of religion. How did the theories of religion of his time affect Kaplan’s own one about Judaism? How has his “theory of religion” evolved to the Reconstructionism of today?

**Cristiana Facchini:** Jewish religion and Judaism as a civilization

In historical descriptions notions of religion often compete with concepts like “culture” or “civilization”. The same holds true for concepts of religion developed within Judaism. “Judaism’ and ‘Jewish religion’ are not synonymous terms. ‘Judaism is more comprehensive than ‘Jewish religion’, for ‘Jewish religion’ is only a part of ‘Judaism’”, writes rabbi Mordechai Kaplan, the founder of Reconstructionist Judaism in the United States, who formulates as ex ergon of Judaism as a civilization (1934). Mordechai Kaplan was born in Lithuania and emigrated at an early age to New York, where he attended the Jewish Theological Seminary and Columbia University. The Reconstructionist movement in Judaism followed the path of American congregationalism, and mainly influenced groups of intellectuals, among them the reknown Israeli sociologist Shmuel N. Eisenstadt. This paper aims at analyzing new conceptualizations of the notion of religion in their role for and interaction with new modes of conceptualizing Judaism in the wake of the great changes that affected American and European societies in the early 1930s.

**Rahul Parson:** All things being relatively equal: Indic accomodations of religious difference and the category of general religion

Many scholars (van der Veer, Dundas, Doniger, etc.) have noted that there is no term in any Indian language corresponding exactly with the word “tolerance”, an idea that emerges in the context of the European Enlightenment. Despite the absence of the term, there are irenic intellectual positions within Indic traditions that attend to “otherness” and the accommodation of religious difference.
Some of these, anekāntavāda (non-absolutism), syādavāda (maybe-ism, relativism), madhyastha (standing in the middle), have been lauded as religious “tolerance”, and yet they maintain a complicated relationship with religious difference. This paper focuses how so-called Indic notions of religious “tolerance” can fathom the contours of what counts as “religion” or dharma/dhamma, and how it is determined. For example, madhyastha, literally positioned in the middle, is an approach to divinity and doctrine from a position of neutrality, which allows the viewer to see another religious path “objectively”, and potentially grant it a place in sāmānyadharma, a general theory of religion. Yet this other path must “qualify” by having a legitimate perspective, and – my central claim – it is these requirements that suggest what may be religion.

**Darja Sterbenc Erker:** Ancient Greek and Roman theories on religion

In the paper I am going to present indigene alternatives to modern concepts of religion in the ancient Greek and Roman world. Some metaphorical narratives on religion, exegetical endeavors and “theories” on religion had a place in intellectual debates of Graeco-Roman antiquity which was similar to our modern religious studies. The aim of the paper is to present the formation of intellectual reflection on religion in Graeco-Roman antiquity. Its typical characteristics include individual ways of rationalizing knowledge on religion, traces of which can be found in the plurality of opinions in intellectual elaborations on religion. Important strands in the incipient theorising were the formulation of questions introducing the notions of “essence of religion”, “nature of the gods” and the “meaning of rituals”. These different building blocks of Roman notions of religion can be identified and are brought together in Varro’s model of “three types of theology”. Special emphasis will be given to the conceptualization of religion in sceptical theories on religion (Euhemerus) and in criticism of myths about gods.

**REMID**

**Organizer: Martin Radermacher**

The “Religionswissenschaftliche Medien- und Informationsdienst” (REMID e. V.) introduces itself at the IAHR Congress. REMID serves as a way to make information obtained in the field of religious studies available to the public. Thus the association pursues its objective to reduce prejudices and to further mutual understanding. REMID is committed to a peaceful development of a pluralistic society founded upon respect and tolerance. To pursue these goals, REMID has at its disposal a network of scholars, a documentation centre and archives. REMID is not affiliated with any religion or institution, thus maintaining the highest pos-
Remote Effects of Secularization in East Germany

Panel Chair: Jenny Vorpahl

The panel deals with ritual behaviors and official worldviews in East German society and will investigate whether these can be seen as repercussions of a forced secularization by the communist regime in East Germany. It is to be verified whether the rehabilitation of the East nowadays can be seen as a reaction toward the idealization of the Western lifestyle a quarter-century ago. Considering the current nostalgia for East Germany, expressed in products and norms, it seems obvious that East Germany preserves a heritage of GDR-worldviews. The persistence of “Jugendweihe” (youth-consecration) events supports this assumption. Likewise this heritage could explain the adaption of church wedding traditions within German civil wedding ceremonies. Similarly, some positions in political parties nowadays seem to be offshoots of the “scientific atheism” in the GDR. The panel will investigate whether the forced secularity propagated by the East-German state was replaced by a voluntary secularity.

Hans-Michael Haußig: Secularity in East Germany: changes and continuities

The official policy of the communist regime in East-Germany was to diminish the influence of all kinds of religion. In order to strengthen the social integration of the East German society, the state propagated a strongly simplified Marxist-Leninist ideology as well as trying to establish new kinds of rituals, which in some way can be seen as surrogates of traditional religious practices. This led to a far-reaching alienation of the majority of the East Germans toward traditional religion. After the collapse of the socialist regime, most of the East-Germans remained at a distance from the traditional religious institutions. Although there was no prescribed ideological orientation after 1989, they nevertheless continued some of the surrogate practices formerly promoted by the socialist state. The paper will analyze the changes and continuities between the secularity in East Germany before and after the collapse of the socialist regime in 1989.

Jenny Vorpahl: Civil marriage in Germany between secularization, ritualization and individualization

Just 25% of German marriages are performed by the churches. The number of all marriages has been low, but stable for 15 years. Although there are hardly any obligatory elements for the legal act, one can observe increasingly splendid weddings in church-like settings. It seems that deregulation triggers a search for in-
individual understandings of marriage and appropriate acts for this change of status. The presentation analyzes and contextualizes processes of ritual-design by investigating wedding-guidebooks from East and West Germany and handbooks for registrars. The material will be examined concerning the role of institutions in the imparting of ritual knowledge and conventions, and forms of individualization and secularization by adaptations or replacements of religious traditions. It needs to be proven if, in contrast to West Germany, ritualized civil weddings are standard in Eastern Germany as a heritage of the GDR.

**Johann Evangelist Hafner:** Jugendweihe: a ritual losing its content
The “Jugendweihe”, a public ritual of adolescence, is one of the most visible heritages of the GDR. After fierce critique by the churches, it is commonly accepted today. The lecture will show the path of the Jugendweihe from a Soviet-loyalty oath in the early 1960s to an initiation of socialist personality. By the participants, the state-oriented celebration was subsequently regarded as a family feast and – after 1989 – as an individualistic biographical event. This seems to be one reason for its survival. In the years after the reunification the Jugendweihe was redesigned by retrieving its early humanistic tradition. The numbers are decreasing, but one has to ask why a ritual prevails although it has lost not only its ideological profile, but also lacks specific content. Perhaps because it became a self-referential ritual: youth, parents and organizers celebrate the fact that they can organize a celebration.

**Dirk Schuster:** Remnants of the research on atheism in the GDR?
In 1956, the first academic workgroup for research on the significance of atheism for the development of a socialist society system in East Germany was created at the University of Halle. By the end of the 1960s further research associations were established, so that in 1964 a new university chair for academic atheism could be established at the University of Jena. In terms of content, the researchers were dealing with the socialist debate on Christian moral ethics as well as the formation of religion and its social importance. The presentation will take a closer look at whether these ideas have found a new home in the programs of left-wing parties nowadays, especially in the papers and regional discussions of parties at the regional level (Landesverbände).

**Representation of Religious Other**

**Bulent Senay:** Bucovina monasteries and representation of the religious other
This paper looks at the unique paintings on the exterior walls of some of the fifteenth century Orthodox monasteries in Southern Bucovina (northeastern Roma-
nia) in the context of religious representation and otherization. The “Other” has been depicted in human discourse in many ways and forms – conversation, meta/narratives, plays, war, politics, religion. The representation of the other in religious language, art and culture has thus always made an interesting research subject. One might delve deep into literary and cultural theory, or even psychological and psychoanalytic studies, to explore the notion of otherness and othering, or perhaps turn to postmodern philosophical discussions to explore “alterity” or to modern philosophical discussions to consider the concept of alienation. The Christian and Islamic places of worship and the faith routes represent one of the most important examples of the cultural heritage.

David Bradna: The conceptualization of Shintō in Western literature

This paper intends to present the results of testing Balagangadhara’s hypothesis that Asian religions like Buddhism, Taoism, Shintō, etc. are not real entities but a product of a western, i.e., secularized theological framework. (1) Engelbert Kaempfer fabricated the very existence of Shintō as an individual system in the late seventeenth century on the basis of biblical theory: Shintō was supposedly the original Babylonian monotheism (while Buddhism the idolatry originated in Egypt). This idea was uncritically accepted by the Enlightenment intelligentsia, and secularized into an – on theology independent – ethnographical fact. The fabrication of individual systems also brought about pseudo-debates concerning religious freedom, and combination of practices. At the end of the nineteenth century, Chamberlain transformed these originally intriguing questions into a neutral description of the Japanese religious life. The current debates on Shintō (i.e., the non-existence of Shintō as an independent religion in pre-modern Japan) kindled by the Japanese historian Kuroda can be perceived as a direct heir of the theologically biased conclusions. (2) The idea that Shintō was the original Babylonian monotheism (“corrupted” by Buddhism) possessing the knowledge of a Supreme Being remained mainstream conviction in the primary western literature until the 1840s, when von Siebold transformed it into the “original Japanese monotheism”. As late as the 1860s Shintō became the “original Japanese religion”. Abandoning one definitendum of Christianity after another was made, in the last two decades of the nineteenth century, many scholars concluded that Shintō was not a religion. The following debates on whether Shintō was or was not a religion, however, took place purely at the level of the definition of Christianity, and the western cultural intuition. Even though those debates remained inconclusive, they eventually began to be ignored: a state that has not changed until the present.
S.M. Mehboobul Hassan Bukhari: The “other” in South Asian Islamic discourse

Popular narrative discussing Islam revolves around colonial/modern categories. Colonial classification posits modern dialectics of “other” such as Said’s (1978) critique of the Western classification of Muslims as “Orient,” Rippin’s (2005) identification of modernity as “internal” to Islam, and Lewis’ (2003) declaration of the failure of “Muslim modernism”. Interestingly, all representative “styles” of Islam, no matter if traditionalists or secularists, hesitate to contest the premises of the global capitalist market. In other words, these “styles” partake in the maintenance of global capitalism. This paper hypothesizes that the “other” has disappeared in the theorization and practices of South Asian Muslims in the postcolonial milieu. It investigates the discourse by using Deleuze’s “control societies” as a starting point which culminates in Hardt and Negri’s “Empire”. Both texts postulate the capitalist market as a model to illustrate new forms of imperial sovereignty. Furthermore, this study seeks to unpack the presumptions of Muslims’ arguments and map out their socio-political ramifications.

 representations of Nature in Text, Image and Practice: Tradition and Innovation

Panel Chairs: Bodil Liljefors Persson, Heike Peter

This panel wants to investigate the dynamics and innovations of representations of the theme of nature within historical cultures in different geographical settings, such as Sumer, Anatolia, and Mesoamerica. Within the panel historical religions from various cultures with extensive visual and textual material, archaeological and archival records are explored aiming at a comparison in order to analyze and specify knowledge traditions on the theme of nature-culture. The papers in this panel focus on cultures that show similarities but also differences in geographical settings and in societal structures, and at the same time they all differ in culture and religion. Thus we anticipate a discussion of a general interest regarding representations of nature in different cultural settings, aiming at furthering the development of useful theoretical perspectives.

Heike Peter: Drumming thunder and weather talk: ritualization of weather in changing Hittite contexts

How is nature represented culturally in ritual space? Weather gods belong to a group of very important gods of Mesopotamia and Anatolia and they are highly represented in text and exemplified in images. They are both individualized and generalized by the frequent combination of different writing styles marking both a group affiliation on the one hand and personal names – individuality – on the
other. Weather then again has also been taken care of ritually, i.e., in thunder rituals. In this paper I want to investigate how weather has been designed and spoken about in ritual space from Old Hittite texts to the New Kingdom, thus in different historical settings. Is it possible to detect changes during these times and how may changes be interpreted? By focusing on weather and combining material culture, ritual activity and discourse I want to illuminate a possible process of “culturization of nature” beyond structuralism.

Milan Kovac: Man and animal: origin and transformations of Maya nagualism
Nagualism is a frequent belief widely distributed in all Mesoamerican cultures supposing a close relation between man and animal and also special possibilities to transform human beings into animals. At a theoretical level possible relations between nagualism and totemism have been widely discussed, resulting in the confirmation of an autonomous state of nagualism. The paper focuses on the ancient origin of Maya nagualism and its flexibility till today. The author is dealing with the reconstruction of this phenomenon in the past (including the pre-Classic and Classic periods) and he is analyzing contemporary Maya myths and beliefs, especially among the Lacandons. The author reveals its connection with boundaries between the world and underworld. Conclusions based on the Lacandon model can contribute to the understanding of the roots of nagualism and the reason for its pivotal role in Maya religious thinking.

Bodil Liljefors Persson: Challenges and negotiations on spirituality and ritual practices in Yucatec Maya religion
This study focuses on how ritual practices are connected to certain natural and cultural places in Yucatec Maya (con-)texts. Representations of nature and spirituality in texts, images and rituals are highlighted. Classic Maya iconography, early colonial and Yucatec Maya texts, the books of Chilam Balam and ritual of the Bacabs will be analyzed to grasp the intricate patterns of cosmology and ritual in Maya religion. Which processes of change and patterns of continuity are negotiated? Aided by a contextual approach and discourse analysis, this paper focuses on these questions from Yucatec Maya perspectives. Christian influences are analyzed in order to explore the boundaries of Yucatec Maya religion. Today, rituals of healing and harmony are promoted alongside with eco-tourism. Is this only a way of attracting modern tourism or can we track these rituals back in time?

Therese Rodin: The birth-giving earth and the hero: a mythological theme in Mesopotamian literature
A recurrent theme in Sumerian and Akkadian literature is that the earth gives birth. Sometimes she gives birth to heroes who are understood as good and sometimes to creatures that are understood as evil. When the progeny of the
earth is evil, a hero wages war against it and thereafter creates a new world. This hero is always connected to order and to the Mesopotamian kingdom. In this article the birth-giving earth and her creatures as well as the hero will be discussed from the perspective of their connotations of nature and culture as well as power relations. These three parties will also be investigated regarding how their connotations are transformed over time, as seen in the literature. As a point of departure in the analysis, I will use the theorizing of anthropologist Sherry Ortner in her well-known article “Is Female to Male as Nature Is to Culture?”

## Representations of Nature in Text, Image and Practices

**Organizers:** Bodil Liljefors Persson, Heike Peter  
This open session wants to discuss dynamics of representations of nature within historical cultures. The intention is to deal with the issue of different geographical settings and their input on practice and discourse from different theoretical points of view. The session relates to the former panel and is organized as a round table debate starting with empirical presentations of historical religions followed by a discussion of possibilities to compare these different cultural settings. Christian Prager introduces patronage deities in local tradition focusing on the dynamics of local belief in Classical Maya religion based on his research project on gods and kings at Copan followed by short presentations on Maya, Sumerian and Anatolian religion. Is it possible to specify knowledge traditions by comparing these diverse religious surroundings? Is it possible to trace any general patterns looking both at practice and discourse beyond phenomenology of religion and structuralism? With an open conversation with all participants we hope for new insights both theoretically and in the field of religion geography engaging further cross-cultural research projects.  
  
Participants: Bodil Liljefors Persson, Heike Peter, Milan Kovac, Therese Rodin

## Representations of Otherworlds in Japanese and Western Literature

**Panel Chair:** Kazuo Matsumura  
Literary authors who shape our notions of the Otherworld often write stories that seem to contradict the views of the dominant religions of their society. Their aim is often to compose a secular or a syncretic text that fulfills the religious desires of potential readers who long for afterlife and the Otherworld, and by doing so,
they also add an alternative religious dimension to their own lives. In this panel we shall address several different genres of literature in Japan and the West and attempt a comparison of the idea of the otherworld as an alternative religious world, and the related concepts of death and life. More concretely, we shall examine the formation of intellectually constructed worlds that contain a variety of religious motives in the following genres: dialogue, comedy, essay, fairy tale and animated cartoon.

**Yutaka Kitazawa:** Otherworld stories and death: an examination of the contemporary Japanese situation of death

Dante’s “Divina Commedia” is famous as a masterpiece depicting the otherworld after life, but even before that, about sixty visions of the afterlife had already existed in Europe. They were written between the sixth and thirteenth centuries and show us how eagerly people in the Middle Ages searched for the meaning of death. I think, however, people’s attitudes toward death have not changed since then. Gothic novels, romantic literature, fantasy novels and science fiction are in this literary tradition. The mystery of death and terra incognita are the main concern of this literary genre. Otherworld stories were written in various cultures to overcome the sadness and fear of death, but today this sadness is not well acknowledged. In modern medical treatment, death seems to be acceptable and we tend to ignore this sadness. In this paper I will consider the history of modern Japanese otherworld stories and the contemporary situation of death.

**Chieko Osawa:** Religious views of Hayao Miyazaki in his fantastic stories for children

Hayao Miyazaki is a famous Japanese cartoon director whose masterpiece Ponyo on the Cliff by the Sea was strongly inspired by Hans Andersen’s The Little Mermaid. Andersen in his fantasy created a mystic eternal world different from the concept of the Christian Paradise and refused to believe that little innocent souls go to hell, in case of premature death, because of inherited sin. Miyazaki’s creation too is infused with spirituality and has been influenced by children’s literature. Both stories contain symbols that function as a connection between the real and the other world. Suggesting that one can live in this world while also living in eternity is a special feature of children’s literature and may be regarded as the basic matrix of contemporary fantastic stories. This paper will analyze religious motifs in Miyazaki’s work and show that it is a quest for a new view of death and life that motivated the two authors to create fantastic stories for children.

**Hiroto Doi:** Plato and the Other World

In Plato’s works, as is often said, much mention is made of the other world. For example, “the Myth of Er” in his Republic (Book X) and the myth in Phaedo are well known for the story about life after death. Though such myths are interest-
ing from the viewpoint of religious studies, we must also consider the philosophical aspects of Plato’s myth. In order to inquire into the subject, his Timaeus, who is famous for ancient cosmology and cosmogony, should be important because both religious and philosophical aspects are treated. In this paper I discuss Plato’s view on stars and planets (including the sun and the moon) as the intellectual residents of the other world for human beings.

Ilja Musulin: Rethinking death, transitoriness and old age in Yoshida Kenko’s Essays in Idleness
This paper seeks to achieve a more accurate understanding of the medieval Japanese author Yoshida Kenko’s attitude towards death. In literature and Buddhist studies in Japan Kenko has traditionally been viewed as a revolutionary figure who offered a more accepting and positive view of life’s transitoriness than other religious thinkers and writers of his and previous ages, who seem to have been preoccupied with death and held the view that human existence was not only fleeting but profane, unsightly and meaningless. However, Japanese scholars have had problems squaring that positive attitude toward life with Kenko’s purported wish to die before reaching old age. This paper will examine Kenko’s concept of death and transitoriness and the way it has been perceived by Japanese scholars, and offer a critique of previous scholarship by using a theoretical framework derived from psychology which views anxiety towards old age as a manifestation of death anxiety.

Representations of Religions

Clarissa Blume: Depicting the belief: Roman Endymion sarcophagi and their allusion to the transmigration of the soul
A small number of Roman sarcophagi showing the myth of Selene falling in love with Endymion stands out in one striking detail: Hypnos who gives eternal sleep to Endymion is not shown having wings with feathers but butterfly-wings. Since these – also to the ancient observer – clearly derived from the iconography of Psyche, with that code an allusion to Endymion’s soul was made. While this myth was usually chosen because of the closeness of eternal sleep and death, those sarcophagi bringing in the aspect of the deceased’s soul must have had the intention to display the idea of psyche and nous separating from the body after death. Due to the mythological frame of the moon and the mortal, it is worth considering that this adjusted iconography was chosen as allusion for the Pythagorean and Stoic idea of the transmigration of the soul from the body of the deceased to the moon.
**Erik Alvstad:** Feasting on the flesh of monsters: the messianic banquet in Rabbinic tradition

In the rabbinic literature the biblical monsters Leviathan and Behemoth are associated with the idea of a grand feast in “the world to come”. During this messianic banquet the two monsters will provide the righteous with food and entertainment: not only will the monsters amuse the righteous by being engaged in a wild-beast contest, but when they have fought and eventually killed each other the spectators are supposed to dine on their meat. This paper interprets the banquet motif by reference to a notion associated with Bakhtin and Burke, viz. the “carnivalesque”. According to Burke the three main themes of the carnival were food, sex and violence. Other important themes were reversal and renewal. It will be shown that these themes are pivotal to the vision of the eschatological banquet. Through an examination of the banquet’s carnivalesque aspects some important cultural meanings conveyed by the motif will be discussed.

**Nao Kaneko:** Robe selling ritual in the context of Chan funeral rites

The robe selling ritual is one of funeral rites described in Chan/Zen pure rule texts (Qinggui). In the ritual, dead monks’ personal belongings or properties are put up to auction and bid on by colleague monks. Most detailed descriptions of the ritual are found in a Chinese Chan pure rule text named “Chixiu Baizhang Qinggui”, which was compiled in the fourteenth century, Yuan dynasty era, and has been estimated as the compilation of all pure rule texts written up to those days. It was confirmed from Chinese Chan pure rule texts that when a monk died, his personal belongings were to be sealed and placed under the control of a monastery. In the course of funeral rites, the monastery’s officials judged their value and prices, and a part of these belongings were put up for auction in the robe selling ritual, in which they were bid on by the dead monk’s colleagues. I have studied Chinese Chan pure rule texts for these years and made inquiry into the economic effects that a dead monk’s mementoes or properties and the robe selling ritual could bring to a monastery he belonged to. In my paper, I would like to examine the meaning of the robe selling ritual and what it generated in Chan/Zen monasteries based on the analysis of “Chixiu Baizhang Qinggui”, not only from an economic point of view, but also from the perspective of Chan/Zen funeral rites, in the course of which the ritual in question might have been carried out.
Re-Presenting and Re-Defining the Other through the Ages: Images, Objects and Texts in Interreligious Encounter

Panel Chairs: Daniela Bonanno, Paola von Wyss-Giacosa

Since antiquity, the confrontation with the Other has been an extraordinarily productive and effective laboratory for the construction of self-identity. Self is basically defined both in relation and in opposition to an often marginalized, or discredited, or even worse, demonized otherness. Within the framework of a more general debate about the relationship between identity and alterity, the participants in this panel will focus their attention specifically on the function that images, objects and texts play in the encounter with the Other. The main questions, posed both synchronically and diachronically, are: which representations of the Other do these media transmit as they are taken from one cultural context to another, or possibly from one religious system to another? What emotions are viewing or reading them meant to elicit and what reactions do they actually provoke? How do these media modify an image of the Other or a system of ideas?

Daniela Bonanno: Looking like Aphrodite, punishing like Nemesis: how objects can express a religious change, a case study from ancient Rhamnus

According to a passage of Pausanias’ Periegesis, the statue of Nemesis in Rhamnus was made by Phidias from a piece of Parian marble, which the Persians had brought along at the time of the battle of Marathon to build a trophy, sure as they were of conquering Athens. According to another tradition the statue was originally an Aphrodite, sculpted by Agoracritus of Paros, Phidias’ pupil, in a competition against the Athenian Alcamene. Agoracritus became angry with the Athenians because they preferred the work of their fellow-citizen, so he decided to sell his work to the Rhamnusians, calling it Nemesis. All these traditions left marks in the iconography of the statue, which looks different from other images of the goddess Nemesis in the Greek world. This paper aims at understanding how an object, going from one cultural system to another, can be (re-)invented in order to respond to precise needs and even promote or express a religious change.

Francesco Massa: The mystery cults and Christian constructions of the other in Eusebius of Caesarea

Regardless of the changes which take place in the first half of the fourth century, Christians carry on living in a multi-cultural and multi-religious empire, while conflicts against enemies inside and outside the Empire contribute to define the borders of their religious identity. The aim of this study is to investigate the role of Greek and Roman mystery cults in the works of Eusebius of Caesarea: on the one hand, they represent one of the main controversies of the Praeparatio evangelica; on the other hand, in Demonstratio evangelica and in the Life of
Constantine, the author takes advantage of the language of the mystery cults in order to speak about rites (baptism and eucharist) and Christian doctrines. The example of mystery cults illustrates how, by creating a construction of the Other, Christians think and model their own identity, in an uninterrupted exchange between religious competitions and identity constructions.

**Daniel Barbu**: Normative inversion: on Jesus and the origins of Christianity in the Toledoth Yeshu

The Jewish Life of Jesus (Toledoth Yeshu) provides us with an unusual and mischievous narrative of the life of Jesus and of the origins of Christianity. According to this “anti-Gospel,” Jesus was an illegitimate child (a mamzer) who managed to trick the crowds of Galilee by usurping magical powers and working pretend miracles. His deceptions revealed, he was condemned to death and hanged. His followers, however, continued to stir up trouble in Israel: they were thus cut loose from the rest of the people by Jewish “double-agents” who gave them laws and customs contrary to Judaism, hence transforming them into a separate religion, i.e., Christianity. The foundational myths of the Christian tradition are here overturned and replaced by a “counter-history,” inverting the respective power positions of Judaism and Christianity. In this paper, I will seek to explore some knots between emotion and identity in the Toledoth Yeshu, and try to assess anti-Christian feelings among medieval and early-modern Jews.

**Dominik Fugger**: Foreign and yet familiar: the study of northern paganism in the early modern age

If it is true that one cannot think of identity without alterity, of one’s own without the foreign, then the history of pre-Christian paganism represented an extraordinary challenge for scholars in the early modern age. Indeed, as Christians – most frequently as learned theologians – when writing about paganism, they were writing about religious stages, the overcoming of which they considered to be a crucial element of their own identity. Paganism in this perspective appears as the Other, as the necessary opposition, without which one’s own being cannot be discerned. At the same time, this Other cannot be totally dismissed as evil, because it represents the beliefs and deeds of one’s own ancestors. As such it is part of one’s own past and proof of one’s own historical existence. This tension crucially influenced the early modern discourse on historical paganism, as I intend to explore in my paper by means of select examples from the history of the pre-Christian religion of the North.

**Giovanni Tarantino**: The uses of the Other in the early modern English Catholic community

The pitiless memoirs of Gregorio Panzani, the papal emissary to England during the reign of King Charles I, demonstrate how the deep rivalries among Catholic missionaries in England, especially between regulars and seculars, only showed
signs of dying down when there was talk of a Protestant hostility directed implacably against them. Yet for the most part English Catholics and Protestants lived on good terms within their local communities. They had the same lifestyle and interests. In periods of crisis, many Protestants actively assisted their Catholic neighbors and friends. It is most likely, then, that the emphasis placed by the regulars on an inflexible and indistinct Protestant enemy, regarded by Panzani in his Memorie as a specious position, served to preserve the fragmentation of the English Catholic community. The rhetorical construction of a distant religious Other was intended to bring about, for reasons relating to a political power struggle within the Catholic Church, a delegitimation of the nearby Other.

**Paola von Wyss-Giacosa:** Struggling with strange idols

One of the key seventeenth-century discourses on idolatry dealt with its origin and development through time as a misguided form of religion. The scholars drew upon a broad range of material for their investigations: antiquitates sacrae were considered as a point of departure, but empirical information on the cultures of Asia and Mesoamerica, a significant part of which came from travellers’ and missionary writings, played an increasingly important role. This paper explores thoughts and theories that revolve around cult images. These are described in ethnographic accounts rich in observations of “idolatry in practice”. Some of the objects were brought to Europe and regarded as valuable for comparative studies and interpretations. I will present aspects of a historical discourse on contemporary “idolatry” based on material culture and more generally on the visual representations thereof. In doing so, I will also demonstrate the epistemological significance and specificity of illustrations and argue for their relevance as source material.

**Representing Death and Life: Transitions, Diversities, and Contemporary Significance**

**Panel Chair: Masaru Ikezawa**

Death has always been an important theme in religions and Religious Studies. Therefore, when the new discipline called “Thanatology” or “Death and Life Studies” developed in 1960s, it was deeply related with religions and Religious Studies. However, this new discipline was not only an academic discipline, but also a movement aiming to change the ways of death and dying, and in fact, it has been influential enough to change the contemporary scenes of death and dying. In this situation, it is not enough for us to make death the subject of our researches; it is necessary to consider the religious significance of academic discourses on death. From these points of view, this panel will try to re-consider
the religious phenomena related with Death and Life Studies, such as contemporary representations of death, burial, mortuary practices, and bioethics.

**Kana Tomizawa (Kitazawa):** Eighteenth-century obelisk-shaped tombs and the plurality of funeral culture in colonial India: a Death and Life Studies perspective

In the study of modern India, investigations of death tend to fall into two contrasting analytical categories. While representations of the deaths of rulers are analyzed as imperial functions, those of the ruled are the object of efforts to salvage them from elite history. Such post-colonial perspectives critical of Orientalism are important, but the complex history of mourning cannot always be reduced to such a simple dichotomy. This paper will focus on the complex history of obelisk-shaped tombs built in British India. Western obelisk-shaped tombs are often said to have emerged in the wake of Napoleon’s campaign in Egypt, but we can find many obelisk-shaped tombs predating the nineteenth century in India. They developed as a result of a complex mixture of images from around the world, and their history shows that Death and Life Studies can contribute a new perspective to colonial history.

**Masaru Ikezawa:** The religiosity of bioethical discourses: an examination from the viewpoint of cultural diversity

Even in the modern and secular era our ways of thinking are, unconsciously or consciously, influenced by traditional and religious views or “feelings.” This is one form in which religion exists in the contemporary world. This paper will discuss this kind of diffused religion by examining its influence on bioethics. As is well known, the underlying logic of European bioethics has diverged considerably from that of the United States. The approach of the former is represented by the UNESCO Universal Declaration on Bioethics and Human Rights. Henk ten Have, who was involved in the drafting of the Declaration, admitted that it was influenced in some ways by religious ideas. Currently, in China (mainly Hong Kong) there is a movement seeking to establish clinical practices compatible with Confucianism. This paper will discuss the influence exerted by traditional religion and culture in these cases.

**David Eaton:** Mourning, digital presence, and the space between spaces

Why do some mourners sense the presence of the deceased on Facebook? And what do their continued conversations reveal about contemporary British expressions of religiosity? This paper examines the phenomenon of digital presence through exploring notions of the digital embodiment of self, implicit understandings of digital ontology, and the significance of emerging online mourning practices.
Representing Judaism: Narrating, Visualizing, Performing, and Feeling a Religion

Cristiana Facchini
In the last thirty to forty years, historians of religion have dealt from a variety of point of views with the notion of representation, entertaining themselves with the symbolic dimension of the religious imagination, increasingly interacting with disciplines such as cultural anthropology, art history and literary criticism, at times with semiotics, in order to depict the religious cultures of the past. Often they fully reconstructed segments of religious systems, as they focused on rituals or performances; in other cases they have tried to unearth segments of their symbolic universes starting from the study of visual or other languages. My lecture is focused on representations of Judaism that emerged at the onset of the modern era, and the more or less self-conscious processes of their construction. As Jews were greatly challenged by different paths of modernity, and precisely because they lived in the diaspora, the way they conceptualized their tradition and history bears the traits of a complexity that has been often overlooked. This complexity has to deal with a number of negotiations that Jewish intellectuals (and Jewish institutions) had to face with the rise of modernity. I will therefore present different representations, framing them against the background of a geographical setting on the move, which will enable me to explore the dimensions of a diaspora religion. Moreover, I will integrate the discursive and descriptive dimensions of these representations with other devices, meant to integrate the visual and performative dimension of religion, its materiality and capability to create emotions.

Representing Religion in Modern Media

Assia Harwazinski: The reception of “primitive religion” in modern dance as metaphor and paradigm for social change: “Le Sacre du printemps” by Igor Stravinsky

“Le sacre du printemps” was first composed as a musical piece by Igor Stravinsky. “Le Sacre”, both musically as well as in dance-form, broke with all the rules of commonly accepted stage performance. Dancers moved in skin-colored costumes “naked” on stage to new, scattered music full of disharmonies. Stravinsky was inspired by a pre-Christian Russian myth about the necessity of a virgin human sacrifice to ensure the successful recurrence of spring. Hence, he symbolically cited the political situation of radical change in Tsarist Russia and staged it as a ballet, featuring radical choreography by Vaslav Nijinsky. Modern dance
thus became a vehicle for challenging acknowledged social norms, and a medium for the communication of concepts such as “primitive religion”.

**Gabriel Badea:** Mircea Eliade and art as a spiritual experience: a complementary view to the aestheticized hermeneutics and interpretation of art as a historical phenomenon

The proposed paper is structured as follows: first, I will focus on Eliade’s ideas regarding art and creation as types of religious experience, especially in traditional societies. Then, I will put these ideas in relation to the main discourses on art in the modern context (aesthetics and art history, the system of modern art). A major feature of Eliade’s hermeneutics is the “primeval” perspective on a work of art and its metaphysical origins, as a means of access to the sacred. His approach may be similar to that of other scholars, such as Rudolf Otto, Ananda Coomaraswamy or Gerardus van der Leeuw. It should be noted however that while their contributions remained in the field of the sacred art or the syncretism between art and religion, Eliade was interested also in the recent changes imposed by literary and artistic modernism. Secondly, I will follow Eliade’s impressive reception of Brancusi’s sculpture, by emphasizing the profound link between anamnesis and artistic creation and the modern avatar of the syncretism of art/religion. Finally, I will insist on the reception of Eliade’s “aesthetic” ideas and their relevance for present-day debates.

**Ruth Illman:** Tradition and change in contemporary Jewish song practices

Jewish musical practices stemming from mystical sources have since the turn of the millennium notably increased in popularity inside as well as outside Jewish communities in Israel, Europe and North America, relocating and reframing traditional practices for a late-modern, urban, liberal and liquid spiritual milieu. This development has been met with mixed responses: some valuing it as a vitalization of Jewish worship, others dismissing it as vulgarization and commodification. This paper presents an ethnographic study of the contemporary practice of niggunim among progressive Jews of various backgrounds in North London. The Hasidic tradition of singing niggunim – wordless spiritual melodies – is currently experiencing a renaissance as part of an experience-based, un-dogmatic, emotionally saturated and border-crossing form of Jewish spirituality. The presentation discusses the ethnographic research and in relation to a theoretical framework combining Judaic Studies with a vernacular religious perspective on religious change, embodiment, the arts and creativity.
Researching Religions & Politics: Young German Perspectives

Panel Chair: Ulf Plessentin

Political conditions often had and still have a profound influence on religious groups. Likewise, religious groups endeavor to impact politics, policy-making, and politicians, both in past and present times. Topics in the nexus of religion and politics are therefore an integral part of any scientific study of religions. Novel and interesting research has been conducted by sociologists, political scientists and scholars of religious studies over the last decade. Due to their cross-cultural and historical perspectives, religious studies can contribute fruitfully to ongoing academic discussions. In order to provide a platform that unites different approaches, a working group on religions and politics was founded within the DVRW, the German section of IAHR. In this panel, young scholars present their research, especially on processes of adaptation to and transformation of political structures. Additionally, the mechanisms by which political conditions foster innovative or traditional religious structures and practices shall be discussed.

Thomas Jurczyk: Religious and political semantics in the first two Books of the Maccabees

The major aim of this paper is to identify possible indications of a distinction between the two (modern) societal spheres of “politics” and “religion” in pre-modern societies. This shall be achieved by analyzing the semantics of the first two books of the Maccabees. For instance, the examination of the use of semantic fields related to the terms hagios/hieros, basileuò, ho nomos, and to krateos might point to a differentiation between the above-mentioned societal spheres. By analyzing a concrete historical example, this study hopes to contribute to the much debated question of potential societal differentiation in pre-modern societies.

Katharina Neef: Churches, chapels, clubs: legal dimensions of and their implications for religions in twentieth-century Germany

The paper discusses the possibilities of small religious groups to become (at least legally) accepted religions in the German federal states of the twentieth century. Often, the precise legal formation affects not only the hierarchical and bureaucratic organization in question, it also influences the conception of the group itself. Communities and their members begin to understand themselves and their organization as religious or non-religious, they locate themselves in specific relations to other participants in the (religious, political, scientific or societal) field, and they act and communicate in specific ways.
**Ulf Plessentin:** Syriac-Orthodox Christians in Sweden and Germany: adaptation to and application of democratic principles

Since the mid-1960s, Syriac-Orthodox Christians have migrated to Europe, especially to Germany and Sweden. In the first decades after their settlement, new church communities were founded, often with the assistance of the established Churches. Over the course of the last years, a new generation of Syriac-Orthodox Christians grew more powerful and increasingly visible by advocating their own interest with politicians and in the public of both countries. This shift would not have been possible without adaptations to the conditions and roles which actors can play in democratic and open societies. This paper will render a twofold perspective: on the one hand, it will show how Western societies have changed European Syriac Orthodox communities. On the other hand, it will examine how Syriac Christians successfully exert influence on politics in their own interest both for their European communities as well as for those in the historical regions of origin.

**The Response of Ukrainian Muslims to the Challenges of the Crisis Year 2014**

**Panel Chair: Sergii Ismagilov**

Events of the year 2014 in Ukraine have issued a set of challenges concerning Muslim organizations and have compelled them to adapt to life in conditions of occupation, acute changes in legal frameworks, ideological and worldview standards, and a crisis of Ukrainian Muslim discourse over all. Every major Muslim association has demonstrated peculiar dynamics in the taking of an official position, either from a political angle or in matters of inter-Muslim and interreligious dialogue established during the year 2014. The most significant thing is that armed and political conflict has covered the regions of Ukraine where an overwhelming majority of Ukrainian Muslims live. During the workshop we will look at examples of the public position dynamics of different Ukrainian Muslim communities during the year 2014.

**Mykhaylo Yakubovych:** Ukrainian Muslims after Maidan: recent changes and new developments

The recent history of Islam in Ukraine is closely interrelated with Ukrainian independence, since before the late 1980s no single community officially existed in this part of the USSR. However, already by 2014 around seven hundred registered Islamic communities were gathering Muslims for common prayers, also in the Crimea. However, the deep political crisis and military conflict of 2014 resulted in the appearance of a new phenomenon in the history of Ukrainian Muslim
Rethinking the History of Religions in Postwar Japan from a Post-Secular Perspective

Panel Chair: Jørn Borup

In 1947 a Constitution for postwar Japan was enacted as a direct result of Japanese defeat in the Asia-Pacific War. Subsequently the relationship between the nation state and religion in Japan changed dramatically, as Japan moved away from the Meiji Constitution. Effectively, the Constitution (drawn up under the Allied Occupation) shifted away from what has been termed “State Shinto” (under which mandatory shrine visits were imposed upon subjects, especially during wartime) to a secularized framework based on the principle of separation between church and state. However, when looking more closely at the relationship between religion and politics in postwar Japanese society, it becomes apparent that the separation embodied in the Constitution is unable to fully capture the empirical reality found at the ground level, and is subsequently superficial. Therefore, this panel aims to develop a more subtle and nuanced appreciation of postwar Japanese religious history from a post-secular perspective.
Kiyonobu Date: Politics and religion in postwar Japan: focusing on the relationship between political parties and religious groups
To understand Japanese secularism, one needs to closely examine the relationship between political parties and religious groups. Research in this area, despite its importance, has been limited. Besides growing secularization of postwar Japan, one of the factors inhibiting religious issues from entering public discussions seems to be the constitutional principle that politics and religions should be separated. After introducing different types of connection between political parties and religious organizations, I will focus on the evolution of partnership between the Liberal Democratic Party (LDP) and the Komeito Party. It is common knowledge that the latter has been supported by Soka Gakkai, but the influence of Shinto Seiji Renmei on the LDP remains largely unknown. I would like to propose that State Shinto has haunted the memories of this organization and that, recently, Komeito has shown tolerance towards the right to collective self-defense proclaimed by the LDP while its alliance, Soka Gakkai, is committed to upholding peace.

Masayoshi Sumika: Christian prime minister Masayoshi Ohira’s political philosophy
It is well known that the proportion of Japanese Christians – those who have been baptized and are currently regular churchgoers – to total population is less than one percent in Japan. On the other hand, three baptized politicians, Tetsu Katayama, Masayoshi Ohira and Taro Aso, have served as prime minister of Japan. If Taro Aso’s grandfather Shigeru Yoshida, who received baptism after death, is reckoned as a Christian, then four out of thirty-four Japanese prime ministers in the postwar period were Christians. Christian prime ministers account for more than ten percent of the total. This amount is intriguing enough to research, but there are few studies about their Christian belief and policy. This paper examines Masayoshi Ohira’s belief and his political philosophy as a first step of the research into Christian prime ministers of Japan and their policy.

Akira Nishimura: Spirits and remains: on the relationship between Chidorigafuchi National Cemetery and Yasukuni Shrine
Chidorigafuchi National Cemetery, established in 1959, interst the remains of the unknown fallen soldiers of the Imperial Japanese Army. It is a secular institution, but nonetheless holds memorial ceremonies officiated over by various religious groups. Yasukuni Shrine served as the Japanese government’s central war memorial and became highly relevant as a religious body after Japan’s defeat in WWII. It won’t allow the presence of physical remains of the deceased based on the Shinto idea that the dead body is polluted. The cemetery and shrine could be understood as contrasting sites: Chidorigafuchi contains the physical remains of the ashes of the deceased, whereas Yasukuni enshrines their spirits. In this
paper however, I would like to decipher the nexus of relationships between the cemetery and the shrine. These will be analyzed through case studies that illuminate the recovery of the remains and the memorial services held in former battlefields.

**Retraditionalization, Anti-Foundationalism and Glocalization in a Post-Islamic Muslim World**

**Panel Chair: Carool Kersten**

Since the 1990s, some researchers of the contemporary Muslim world have been predicting the end of political Islam – introducing the term Post-Islamism. This does not mean the end of the role of religion in the Muslim world. A wide spectrum of religious practitioners, Muslim activists and intellectuals, ranging from social conservatives to critical progressives, propose innovation through critical and appreciative engagement with the Islamic tradition. The vacuum in the centre is filled by a trend towards “retraditionalization”. These include strategies to rehabilitate local Islamic traditions and regimes of knowledge promoted as more pious, authentic, or progressive and tolerant. More “adventurous” intellectuals advocate different forms of Muslim cosmopolitanism and worldliness, drawing inspiration from the 1980s Heritage Thinkers and writings of anti-foundationalist philosophers and postcolonial theorists. In contrast to reactionary Islamism, proponents of these trends seek an alternative Muslim future while retaining an “Islamic referent”.

**Cecilie Endresen: Pagans and pantheists: pluralist new age Islam in Albania**

This paper explores Islam-oriented ideas promulgated by a number of adherents of “Pelasgian” theories, a multifaceted Albanophonic discourse based on conspiracy theories, rejected knowledge and an esoteric impulse. A tenet is that modern Albanians through their “Pelasgian” ancestry and language possess the key to recover a lost wisdom tradition, which is contrasted with others’ religious “fanaticism”. This Pelasgian Ur-Religion is well preserved in Albanian culture, above all in one’s own religious heritage, which is endowed with global and cosmic significance. The backdrop is secularist, under-siege nationalism, and current visions of European integration and Western recognition. A main inspiration are nineteenth-century efforts to refashion the Sufi Bektashiyya tradition into a kind of pantheist, pagan-Christian pro-Western Islam. “Pelasgian” interpretations of Islam are idiosyncratic and unorganized, often with a pantheist, panentheist or polytheist twist and a neopagan character, with elements from UFO religions and an increasing similarity with New Age in the West.
Carool Kersten: Alternative regimes of knowledge for a post-Islamist world: pragmatism, anti-foundationalism and hermeneutics of alterity

This paper examines the use of pragmatist/anti-foundationalist philosophies in challenging the totalizing and teleological tendencies in contemporary Muslim thought by analyzing the writings of two Iranian-born but US-based sociologists of knowledge: Dabashi’s ‘hermeneutics of alterity’ is a counterpoint to the metaphysics underlying the false binary of ‘West’ vs. ‘the Rest’, and rejects the inherently violent totalitarian ideologies undergirding the French Revolution, Bolshevism and Islamism. He proposes an alternative decentered, postcolonial, postorientalist and postwestern world, using Arendt, Gadamer, Deleuze and Vattimo for a new ‘geography of liberation’ that restores the worldly cosmopolitanism found in the literary humanism of the Muslim past. Ali Mirsepassi identifies non-Islamic elements in the ‘philosophies of despair’ manifested in Persian nativism and Islamist ideologies, traceable to the totalitarianism of Jacobin Enlightenment and Heideggerian authenticity. Mirsepassi’s alternative ‘philosophy of hope’ draws on the appreciation of everyday experiences in British Enlightenment and Drew’s pragmatism for realizing human freedom and deliberative democracy.

Ali Paya: Critical rationalism vs. doctrinal dogmatism and violent radicalism: Muslim intellectuals in Iran

Faced with the sad reality of misrepresentation/misinterpretation of the teachings of Islam, a group of Muslim intellectuals in Iran have tried to promote critical rationalism (CR) as an antidote to misguided interpretations of Islam and as an intellectual tool for developing a sound Islamic outlook. At the heart of CR lies the thesis that “all knowledge is conjectural and yet it is not impossible to get closer to a true knowledge of reality by learning through our mistakes.” CR is against all justificatory and foundationalist approaches. CR argues that it is through a never-ending process of critical examination of our interpretations of Islamic teachings that we can hope to develop an “Islamic outlook” that is fit for the twenty-first century. In my discussion I shall critically assess the efforts of Iranian Muslim intellectuals to develop their new approach.

Émilie Roy: Educating pious citizens in Bamako’s Médersas: sacralizing daily life and Islamizing the public sphere

The arabisants of Bamako’s médersas have constructed, occupied, and controlled a social space within the officially secular Malian public sphere by constituting a class of self-conscious Muslims, pious and productive citizens. They are at the forefront of a re-traditionalization of the public sphere where Islam is claimed and celebrated as both a factor of internal cohesion and of social peace. The choice for the arabisants was never between modernity and Islam, but rather between an Islamicized and a Westernized modernity. Malian arabisants have fo-
cused their activism on moralizing the daily lives of Malians through “Islam mondain,” a form of sacralization of daily life that allows one to live as a pious Muslim in a secular, pluralistic, and democratic environment. This paper thus illustrates the agency of the arabisants in defining their activities, rendered Islamic, in the public sphere in light of Bayat’s theorizing of daily life as politics (2010).

**David Vishanoff:** Hermeneutics and the traditional Islamic sciences in Indonesia today: continuity, rhetoric, or creativity?

Numerous recent Indonesian books on Qur’ānic hermeneutics present their adaptations of modern and postmodern Western theories as reformulations or extensions of the classical Islamic disciplines of exegesis (tafsīr), legal theory (uṣūl al fiqh), and the Qur’ānic sciences (‘ulūm al Qur’ān). This essay will consider several scholars such as Aksin Wijaya, whose “new direction in the study of the Qur’ānic sciences” includes a reformulation of the classical Ashʿarī doctrine of God’s eternal speech in terms of modern communication theory, and Sahiron Syamsuddin, who recasts classical exegesis as a hermeneutical system comparable to modern and postmodern western hermeneutics. It will be argued that while these scholars distort or modify the classical disciplines quite seriously, they are not just using them as a rhetorical strategy to mask their divergence from tradition, but are engaging them in substantive and creative ways, and treating them as real intellectual resources on a par with their modern western counterparts.

“Returning the Call”: The Impact of “Foreign” Missions in Europe

**Panel Chair: Pamela Klassen**

Historians have long recognized the crucial role of Christian missions in disseminating Western culture and science. This is hardly surprising given that missionaries in the nineteenth and twentieth centuries saw spreading Western “civilization” as their raison d’être. What historians of mission have often neglected, however, is the extraordinary and concurrent impact of missions on their country of origin. In other words, Christian missions also facilitated the flow of ideas, objects and people in the other direction, back into Europe and North America. Moreover, mission societies and their supporters often wielded significant political power at home. David Hollinger has used the boomerang as a metaphor to describe the important impact of returning protestant missionaries on American post-war liberalism. Through several case studies, this panel will examine whether something similar has taken place earlier in Europe as well. In what
ways did missions shape the political, religious and intellectual environment in their countries of origin?

Revisionisms and Diversifications in New Religious Movements

Panel Chair: Eileen Barker

New religious movements tend to start their lives with a number of unequivocal statements, not only of a theological nature but also about the world and appropriate behaviors for the believer. Yet these apparently inalienable Truths and their interpretation frequently become revised, "adjusted" or selectively adapted by different believers. This panel explores different ways in which, as new religions develop, stagnate, fade away, or abruptly ceased to exist, certain orthodoxies and practices have, for one reason or another, been dropped or radically altered. Sometimes such changes are adapted by only a section of the movement, resulting in schism.

Eileen Barker: The changing ways and means and beliefs of New Religious Movements

Concentrating primarily, but not exclusively, on the Unification Church (the "Moonies"), the Children of God/The Family International, the International Society for Krishna Consciousness, and the "Exclusive Brethren", this paper will compare ways in which these and other new religious movements have changed their beliefs and practices as a result both of inevitable demographic changes (such as the death of charismatic leaders, the ageing of converts and the arrival of second and subsequent generations) and other internal dynamics (such as failed prophecies), and of external pressures (such as attention from governments, the so-called anti-cult movements and the media) and general external changes, such as the fall of the Berlin Wall and the introduction of the Internet.

Gordon Melton: Revisionism in the New Age movement

Significant change in the belief/practice of religious movements can be attributed to a variety of agents both internal (leadership changes, fresh revelation) and external (social pressure, failed expectations). The New Age movement inadvertently set itself up for change by erecting beliefs on falsifiable claims capable of refutation by both the nonappearance of predicted events and scientific research. Such claims within the New Age movement of the 1980s included broad predictions of social change (the coming of a New Age) as well as particular changes such as the many predictions made by channelers or the claims of vast power stored in crystals for healing. By the end of the 1980s, however, the falsification of a spectrum of New Age claims resulted in a host of revisions of its
beliefs, a massive loss of credibility, and ultimately the end of the New Age movement.

Massimo Introvigne: “The Sounding Cosmos” revisited: Kandinsky, the theosophical tradition and religious/artistic innovation
Prominent artists’ association with new religious movements was once regarded as disreputable, and revisionist accounts of the career of painter Wassily Kandinsky (1866 – 1944) were produced, where his association with the Theosophical Society, anthroposophy and other alternative religious traditions was downplayed or edited out. In 1970, however, Finnish historian Sixten Ringbom (1935 – 1992) published his influential book The Sounding Cosmos, where he argued that Kandinsky’s artistic innovation was crucially influenced by the Theosophical Society’s esoteric tradition. In fact, so influential was the book that a new historical revisionism gradually merged, making Theosophy the main, if not the sole interpretive key for most of Kandinsky’s innovations. Recent studies and exhibitions show an evolution toward a more balanced approach, identifying the esoteric tradition, including Theosophy, as one source among others of those innovations of Kandinsky that effectively created the modern concept of abstract art.

Erin Prophet: Revisionism in Church Universal and Triumphant and related groups
Revisions of doctrine and transformations of authority in Church Universal and Triumphant (founded 1974) and The Summit Lighthouse (parent organization, founded in 1958) will be reviewed, with a focus on legitimacy, charisma and response to internal and external pressures. The review begins with the definition of authority for the leaders (Mark and Elizabeth Prophet) and early members culled from groups such as the “I AM” Religious Activity and the Bridge to Freedom. Both Prophets claimed Messengership, a concept which originated in the “I AM.” How they negotiated the tension between their own inspiration and the individual inspiration promoted in their theology will be reviewed, along with doctrines on race and sexuality. Finally, the paper will review transitions of authority, first after the death of Mark (1973) and the retirement of Elizabeth (1999). Issues will include the routinization of charisma and the rise of new “messengers.”

Beth Singler: When galaxies collide: Jediism’s revisionism in the face of corporate buyouts and mythos “retconning”
In 2001 thousands of people wrote in “Jedi” for the religious question in censuses around the world. While for many this was a joke or parody, small groups of genuine believers have formed their own Jedi religion, both on- and offline. This paper explores their revisionism in response to the rewriting, or “retconning”, of the Star Wars Universe by George Lucas, its creator, and by Disney, which bought that universe in 2012 for $4 billion. In 1999 Lucas introduced micro-organisms as
the true indicators of Jedi ability. Disney’s purchase of Lucasfilm has led to a large reduction in the size of the universe itself as the new owners make and release new films. This paper will discuss and contextualize the coping strategies of the real world Jedi in response to these changes.

**Christian Uhrig:** The masters and the many paths: revisionisms and diversifications in Theosophy and beyond
The masters of wisdom, a supposed group of supernaturally gifted men located in the Himalayas, are one of the founding myths of the Theosophical Society which was founded 1875 in New York by Helena Petrovna Blavatsky (H.P.B.) and Henry Steel Olcott. H.P.B. claimed that her writings on and insights into the cosmos and deeper meaning of all things came directly from these masters. They were one of the key elements in the attraction of the Theosophical Society. Surprisingly the decline of theosophy did not cause a simultaneous decline of the belief in the masters. The various shifts, schisms and the lively scenery of modern spirituality adopted the idea and altered it remarkably. In some groups a notion of the theosophical backgrounds of the idea can be found, but more often the masters are mentioned without recognizing their origins. Also a lot more masters exist than those named in H.P.B.’s original conception. In my paper I concentrate on the reception of the concept of the masters in the Theosophical Society, the I Am Activity and Share International.

**Graham Harvey:** From democratized esotericism to edgy animism: revisionism among Pagans
Exemplary mid-twentieth century founders of contemporary Paganism drew significantly on the ritual repertoire of esotericism. Early Wicca and other movements within Paganism illustrate Wouter Hanegraaff’s categorization of a range of “democratized esoteric” developments. That is, they simplified the hierarchies and, perhaps, the arcana of groups like the Golden Dawn. As Wicca and other Paganisms evolved, their ritual praxis became increasingly linked not merely with (romantic or esoteric) “nature” but with ecological perspectives and activities. At the turn of the millennium the term “animism” took on new resonances among some Pagans – paralleling similar linguistic changes in academia. Animism’s association with “spirits” (e.g. of trees, rocks or ancestors) diminished in favor of associations with the personhood of a larger-than-human community. Such revisions are aspects of changing Pagan origins stories which have removed claims about witchery and fertility and claimed indigenizing trajectories.
Revisiting “Secularization” in Japan: A Historical Perspective (1850s-1890s)

Panel Chair: Orion Klautau
Although the idea of “secularization” has been applied to the Japanese context since at least the Meiji Period (1868–1912), it was not until the postwar period, with the dissemination of Weberian Theory, that it became a central notion for speaking of both historical and contemporary religions in the archipelago. While the debate over “secularization” continued throughout, towards the end of the twentieth century Japan scholars were less prone to utilize it as a valid framework for describing concrete historical realities. In the past decade, however, with the increasing popularization of studies on the history of the term “religion” in Japan, “secularization” has been revisited from a yet different perspective, that is, from the viewpoint of discourse theory. In light of this new type of scholarship, the present panel session intends to revisit the idea of “secularization” in Japan by focusing on historical cases of the latter half of the nineteenth century.

Kiri Paramore: Secularism not secularization: the interactivity of modern ideologies of religion between China and Japan
Most scholars of early-modern Japan agree that something resembling a process of secularization had already occurred in Japan around the late sixteenth century. For an early-modernist like myself, therefore, the late nineteenth and early twentieth centuries are remarkable not for any process of alleged secularization, but rather for the rise and dominance of a modern political ideology of secularism. This paper argues that the crystallization and deep influence of a modern ideology of secularism not only in Japan, but also in China, occurred through transnational interactions between Chinese and Japanese intellectuals during the late nineteenth century. Although very different ideologies of religion arose in the very different Japanese imperial and Chinese republican states which emerged from westernization, both shared a deep secularism which was related to their shared pre-modern histories, and which went on to influence shared aspects of East Asian modernity – notably scientism.

Makoto Hayashi: Asylum practices and the dissolution of priestly status in modern Japan
The 1970s were the heyday of “secularization” theories in Japanese academia but, even then, scholars hesitated to fully adopt the concept. For instance, the historian of religions Hori Ichirō suggested that Japan had never experienced “secularization”, since religions in the archipelago had always been “secular” to begin with. While it is true that as a subcategory of “modernization” the idea of “secularization” lost much of its effectiveness in recent years, it is still
possible, to an extent, to use it as a framework for comparative history. Here, I will focus on the process through which Buddhist priests were deprived of their privileged status by the Meiji Government (1868–1912). This meant that priests became subject to tax collection and conscription, and that temples lost their societal role as sites of sanctuary. In my perspective, the demise of these “asylum” practices is central for reconsidering “secularization” in the context of modern Japanese Buddhism.

Seiji Hoshino: Considering the “religious” and the “secular” in Meiji Japan
During the 1890s, a discourse emerged in Japan that emphasized the autonomy of the “religious” as a sphere independent from the “secular.” However, in the previous decade, there predominated among Japanese religious intellectuals, namely Christians, yet another type of discourse which, emphasizing God’s orderly running of the cosmos, left no place for dualistic distinctions such as “religious” and “secular.” Influenced by deism, these holistically informed intellectuals reinterpreted the idea of God in light of indigenous frameworks, such as the concept of ten (“heaven”). Furthermore, Christian apologetic works published in Chinese around the mid-nineteenth century also had a strong impact on their arguments. In this paper, I will examine the continuities and ruptures between these two types of discourses between the 1880s and 90s, and discuss how the establishment of a modern education system around the same time influenced the conception of the “secular” among the academics in late nineteenth-century Japan.

Trent E. Maxey: Response

Ritual Dynamics

Frederick Brenk: Adaptation and transformation: animal worship and the temple of Isis at Pompeii
The community of Roman Isis worshippers was embedded within a complex culture characterized by social change (hostility, then acceptance) and intercultural exchange. This involved extensive adaptation. Animal worship was not viewed favorably by most Greek and Roman authors. Yet, hybrid human-animal creatures were common in Greek religion, some Greek philosophers attributed a sort of reason to animals, and some historical authors treated Egyptian animal cult sympathetically. No statues of sacred animals were found in the Pompeian temple. However, depictions of clearly sacred animals do receive some prominence, particularly in the “sacrarium”. The depictions involved a very artistic Roman style of painting, as in the main meeting room, depicting the animals only obliquely as sacred, and cruder paintings, more directly presenting the an-
imals as sacred, in the “sacrament.” Thus, animal worship was “negotiated” so as to maintain something of the essentials of Egyptian animal worship without offending Graeco-Roman sensibilities.

**Ludivine Beaurin:** Studying an ancient religious ceremony: the example of the Isiac ceremonies

At the heart of ancient religious practice, ceremonies raise quickly a methodological problem for those who want to study them: how to restore a phenomenon of which we cannot recreate the experience anymore? Contrary to ethnologists who attend and record the progress of a religious ceremony, it is unfortunately impossible to apply here the method of participating observation: the historian of religions has to content himself with indirect sources. This contribution proposes to consider new coherent interpretative frames for ancient ceremonies. In regard of the Isiac example, subject of my thesis, we have to wonder what a religious ceremony is in antiquity and we may propose a key for reading them which can be applied to other cults. For that purpose, it is necessary to try and combine the approaches of the human sciences (anthropology, sociology etc.), of the archaeology of the ritual, but also of the individualization of religious practice.

**Renata Salvarani:** Preserving and changing to survive: Jerusalem Christian liturgies in eleventh and twelfth centuries

Christian liturgies’ development in eleventh century Jerusalem outlines how continuity and discontinuity can combine and alternate to ensure a religious community’s survival, even in deeply modified contexts. In 1009, when Fathimid caliph al-Hakim ordered Holy Sepulchre’s total destruction, architectural space for worship disappeared. Thus celebrations continued as in the past (Anastasis Typicon swears to this persistence) and allowed the building’s reconstruction. In the meantime Christian communities identified in the same worship survived as a religious group during Islamic rule, keeping frequent external contacts, mostly with the Greek world (mid-eleventh century). From 1099 Latin conquerors introduced prominent elements of discontinuity in the city life and in Christian liturgy itself (regular canons and Latin hierarchy had predominant roles and positions, and brought along their language, hymns and chants). Crusaders’ yard at Holy Sepulchre received a general makeover in the area. Nevertheless some continuity with hagiopolite liturgy had been ensured by specific worship, especially during Holy Week and paschal triduum: processional liturgies performed across the whole city became places of common worship for different and antagonistic, but coexisting Christian communities (Greeks, Armenians, Siri, Ethiopians, Coptic, monks, hermits). If Latin liturgies became prevalent, Christian non-Latin liturgies had their parallel persistence (antique et nova consuetudo), allowing the whole cosmopolite population to take part in celebrations and ensuring Christi-
an worship’s continuity long after the crusader kingdoms fell and after Latin and “western” inhabitants’ banishment in 1187.

### Rituals as Media and Content of Religious Education in Later Antiquity

**Panel Chair: Ilinca Tanaseanu-Döbler**

The panel focuses on ritual and religious education in two closely related ways. On the one hand, it inquires into how knowledge about rituals and ritual competence are transmitted, how rituals are “taught” and “learned”. How important is discursive knowledge about the purported meaning(s) of ritual in different religious traditions? Are there any purposeful processes of instruction, or does one learn ritual exclusively by doing or by experience? What about rituals that are performed only once in a lifetime? On the other hand, we focus on the use of rituals as an effective, because performative and multisensory, medium employed to impart and engrain doctrinal or discursive knowledge. We study examples from later antiquity (second to fifth century CE), a period in which the ritual panorama of the Roman Empire experiences important changes, such as the rise of Christianity with its newly designed rituals and the decline in public animal sacrifices. In doing so, we aim both at a better understanding of these historical processes by looking at them from the vantage point of religious education and at refining our terminology and approaches for theorizing religious education from a history of religions perspective.

**Christoph Auffarth:** How to unlearn pagan rituals in Christian times: the case of sacrifice

Sacrifice is regarded as the central ritual in ancient religions, a Mediterranean longue durée (B. Gladigow). But in late antiquity the ritual ceased to be performed. In part, the Christian rejection of animal sacrifice is one cause for the end of sacrifice: at least the legal prohibition of sacrifices by the Christian emperors. There are, however, other causes, which are not connected with the rise of the Christian religion. Concerning the question of learning and unlearning, the paper will analyze how rituals are learned and, if they are rejected and forbidden, how they can be unlearned. Are there other rituals, which may serve as equivalent, such as the Eucharist as “bloodless sacrifice” (ἀναίμακτος θυσία), drawing on the metaphors of breaking the body and shedding blood? And did Christians change their diet to a vegetarian one?
**Martin Döbler:** Teaching the Eucharist East and West I: Ambrose’s De mysteriis and De sacramentis

While over the last decades religious education has been studied mostly in and from contemporary contexts, current research has opened a historical and systematic perspective on this topic. Tanaseanu-Döbler/Döbler proposed an analytical frame for the study of religious education. Drawing on that framework, this paper will examine one aspect of late antique Christian religious education from the fourth to fifth century CE: the central ritual of the Eucharist. How was this ritual taught? To what addressees? Did the ritual itself serve as a medium for religious education? The paper will follow these questions by concentrating on Ambrose of Milan and two works on the sacraments attributed to him. This case study from the Latin West is the first part of a joint presentation; the second part will focus on the Greek East.

**Ilinca Tanaseanu-Döbler:** Teaching the Eucharist East and West II: the Greek East

This paper is the second part of a joint presentation on the Eucharist as content and medium of religious education in late antiquity and focuses on two types of sources from the Greek-speaking East: post-baptismal instructions to the neophytes and liturgical regulations. How is the ritual taught? What aspects are emphasized for which group of addressees, and what are the aims of instruction – e.g. ritual competence for participation or the engraining of doctrinal knowledge? What role does the ritual context of post-baptismal instruction play in the process of teaching about the Eucharist? And finally: can the ritual of the Eucharist be considered not only as a content to be transmitted, but also in its turn as a medium for imparting further religious knowledge and competence? By exploring these questions and relating the answers to the results of the corresponding study on the Latin West, we will gain on the one hand a better understanding of the dynamics of late antique Christian ritual in its historical context. On the other hand, our findings will contribute to the theorizing of religious education from a History of Religions perspective.

**Silviu Anghel:** The role of rituals in the civic identity and Hellenic education in late antique Athens

Ancient Athens is perhaps one of the most important centers of education in the Roman Empire. Education did not take place only in classrooms or libraries, but through public festivals and religious rituals, for Hellenism, for Athenians, embraced literature, history, philosophy as well as religion. Hellenic rituals are attested in Athens throughout late antiquity. Leading Athenians gladly – and publicly – financed and organized Hellenic rituals on behalf of the city. Why were rituals so important for Athens when they seem to have been neglected, forgotten or even banished in other cities? The answer is connected with the role rit-
uals had in Athenian Hellenic education and civic identity. The present paper will explore the connection between education, civic identity and rituals. It will first discuss some particular rituals and religious feasts, from literary evidence, as well as some archaeological and epigraphic testimonia. This survey will provide a brief introduction to rituals in late antique Athens, focusing on how they were shaped and taught within a circle of highly educated intellectuals. Public and civic rituals performed in turn by leading citizens had an important educational and formative value. The last part of the paper will explore to what extent the preservation and the transmission of rituals was due to the Hellenic identity and strong sense of local history of the citizens of Athens.

The Role of Gender in the Distinctions between Religion, Secularism and Spirituality

Panel Chair: Kim Knibbe

In recent years, a large body of literature on “the secular”, secularism and secularity has emerged, showing how “religion” emerges as a category in relation to the secular. However, the relationship of the category of “spirituality” to the secular is not discussed very often. This panel intends to broaden the discussion about religion and secularity to include the category of what is popularly recognized as “spirituality”. Furthermore, we intend to use the lens of gender to discuss the ways these categories are related to each other in diverse contemporary cultural contexts. Religion is usually associated with conservative gender politics, whereas secularism prides itself on promoting gender equality. Meanwhile, spirituality often acts in specific ways on both the “patriarchal” tendencies of religion and the disenchantment of secularity. How do these generalizations attached to each of these categories influence the lived realities of participants in various cultural contexts?

Lauren Zwissler: “Spirituality” as feminist third choice: gendering religion and the secular

If we approach the “secular versus religious” dichotomy as a contestation between political and religious institutions for control of public space, then it becomes logical that not all social categories would easily fit themselves into such a divide. Women, historically denied access to public power in either arena, yet policed by both, are such a category. Based on fieldwork with feminist activists, who also participate in religious communities (Catholic, United Church Protestant, and Pagan), in Toronto, Canada, this paper investigates their use of the language of “spirituality.” I argue that their political engagements and religious practices require them to confront conflicts between “religion” and “secularism,”
yet, by articulating their own worldviews as “spiritual,” they create a third alternative. Further, such naming may be particularly powerful for feminists who critique structural inequalities, such as gender-based violence, homophobia and Islamophobia, that they understand as jointly perpetuated by both religious and political institutions.

**Brenda Bartelink:** Exporting disenchanted sexualities: religious/secular dynamics in humanitarianism

Religious humanitarian organizations are generally seen as an example of how religion continues to play an important role in an assumed secular public domain (Clarke and Jennings 2007). It has also been suggested that, because they cut across categories of religion and the secular, these organizations more easily mediate between sanctifying and secularizing tendencies in humanitarian contexts (Barnett and Stein 2012). However, sexuality and gender are highly symbolic in historical and contemporary discourses on secularism in Western Europe (Scott 2011). Based on empirical fieldwork, this paper explores how Christian development organizations from the Netherlands propose to understand and tackle problems around young people’s sexual and reproductive health in Uganda. It investigates how these discourses interact with how Christian organizations in Uganda understand and approach sexuality education for young people.

**Anna Fedele:** Goddess spirituality and its entanglements with religion and secularism

In recent years several social scientists and religious historians have observed that a growing number of individuals in Western society state that they are not “religious” but “spiritual”. These individuals refuse to consider themselves as part of established religions and prefer to create their own spirituality. Does the end of religion predicted by the social scientists in the 1970s and 1980s imply not secularization but rather a sort of “spiritualization” of religion? Is “spirituality” indeed something that can be distinguished from “religion” on an analytical level? Does spirituality represent a way of “formatting” religious ideas and practices making them acceptable to an increasingly secularized society? These questions will be explored drawing on ethnographic data about contemporary Goddess spirituality in Southern Europe paying particular attention to gender and corporeality.

**Kim Knibbe:** A global view on the role of gender in relating and dividing religion, secularity and spirituality

It seems that whereas the last decade of the twentieth century after “the end of history” was marked by the unexpected (and global) rise of ethnicity as a source of contention, nowadays religion seems to have taken over that role. There is one common factor in these conflicts that deserves more attention: gender. There
seem to be two camps: those who espouse secular projects of emancipation and depart from a non-essentialist notion of gender, and those who feel (often backed up by a religious tradition) that biological sex should determine one’s position and behavior. To complicate things, a third category has emerged with its own take on gender: that of contemporary spirituality. This contribution will discuss some of the recent developments in the role of religion and secularity worldwide in the development of sexual nationalisms as well as how the option of spirituality attempts to overcome the religious-secular divide while working on gender ideologies.

The Roman Emperor’s Divine Body

Panel Chairs: Dorothee Elm von der Osten, Darja Sterbenc Erker
The transition from a sceptical attitude towards the deification of mortals in the late Republic to the cult of deified emperors and empresses represents a major religious change in ancient Rome. The panel wants to trace literary discourses surrounding and shaping the dynamics of this religious innovation, the invented or reinvented religious traditions involved, and their subtle transformations. Recent scholarly debates exploring the corporeality of gods focused on the interdependency of divine images and human imagination (e.g. Borgeaud/Fabiano 2013). The relevant interdisciplinary studies, e.g. of epiphany, often do not, however, refer to the complex problem of how to present the emperor as god (Platt 2011). In the proposed panel we would therefore like to draw on these studies and shift the focus towards the corporeality of divine emperors (Meister 2012 does not focus on divinity). Each paper on the panel will treat different aspects of imagining an emperor’s or an empress’s divine body in texts. Literary representations aim at the visualization of the divine body, e.g. via the stylistic figure of ekphrasis, and thus could create a textual epiphany. In emperor-panegyric this technique might invite readers to imagine a god-emperor with an ageless body, whereas texts on “bad” emperors stress how their bodies were maculated for example by infamous sexual practices. Tracing the literary and religious discourses surrounding this religious innovation and its establishment is understood as a contribution to the study of the dynamics of religion and at the same time places a topic centre stage, which is in need of an approach which takes into account literary, visual and religious studies.

Darja Sterbenc Erker: Augustus’ divine body in Ovid’s Fasti
In Augustan Rome new patterns of perception and description of persons approaching the divine sphere emerged. This paper analyzes the images of Augustus in Ovid’s Fasti. Ovid refers sometimes to images of the emperor (and em-
press) spread through Rome (e.g. on reliefs and coins). Sometimes his poetics of illusion create completely new images of the divine Augustus. The paper will focus on the question of how Ovid depicts divine bodies, especially Augustus’ body. On the one hand postures of Augustus’ body when performing rituals will be analyzed and on the other his identification with divine mythological figures will be discussed.

**Dorothee Elm von der Osten:** Emperors’ divine bodies in Latin panegyric

Descriptions in panegyric evoke images, visual experiences in the imagination, and mental pictures which can be matched to works of imperial art. This paper engages with the image of the emperor’s sacralized body that these descriptions evoke: its divine features, its human features, the way his gender and age are imagined. It draws on such descriptions in Statius’ and Martial’s verse panegyric, depicting an emperor enjoying an endless iuventus, but also takes Pliny’s Panegyricus and other orations in the corpus of Latin Panegyrics into consideration. It thus traces the dynamics of change in imagining bodies of gods for emperors, and the subtle interplay of tradition and innovation involved.

**Patrick Cook:** Contesting divinity through the bodies of Roman emperors

The bodies of deified Roman emperors proved fertile ground for contesting the boundaries of humanity and divinity. The body of Augustus was transformational, his ageless portraits defying previous conventions in displaying the human body at Rome. A closer reading of Suetonius, however, suggests that the body of Augustus points in a variety of directions, to humanity as well as divinity. The same tension between the divine and human found in the body of Augustus may be seen in descriptions of the bodies of “bad” emperors, but it is here highlighted as critical writers pointed to discrepancies between the divine image of the emperor and what they alleged to be a more flawed physical reality. This paper will look at ancient explorations of the flawed bodies of “bad” would-be divine emperors, focusing on Suetonius’ description of the body of Caligula and on the Apocolocyntosis.

**Meike Rühl:** Divine and not so divine bodies: aspects and strategies of corporeality and character presentation in Tacitean narratives

During the principate Roman literature showed an increasing interest in body descriptions. For genres like epic, satire and drama, much work has already been done to elucidate several aspects of corporeality: by illustrating the aesthetic values displayed within the text, for example, or by highlighting the pragmatic or cultural purpose of detailed descriptions of the ugly and grotesque body. Historians have furthermore examined changing corporeality from the Roman republic to the principate by comparing the embodiment of aristocratic performance and the habitus of the divine emperor. My paper therefore follows a
twofold approach. Analyzing Tacitean narratives, which present divine as well as human bodies, I would on the one hand like to show that the description of the body is an aspect of character presentation and could function as a pattern of dynamic development in the progress of narrative. On the other hand I hope to illuminate the deeper cultural perceptions of the emperor’s habitus.

**Sacrifice**

**Celia Schultz:** Sacrifice among the Romans
The “insider-outsider problem” has made almost no impact on the study of religion in pre-Christian Rome. Classicists generally assume that modern conceptions of prayer, belief, and even religion are identical to Roman notions, encouraged by the close linguistic relationship between our vocabulary and theirs. I argue that this apparent continuity is illusory by looking at one Roman habit, sacrifice (sacrificium). The etic notion of sacrifice as a ritual killing of an animal that is later served to humans and gods has blinkered scholars to nuance in Roman ritual. It is clear that sacrificium included vegetal and inedible offerings (this last undermines the argument for a close link between sacrifice and dining). Nor is sacrificium the only Roman ritual that can have living victims. Roman sacrificium is thus both less and more than the typical etic notion of sacrifice, and this calls into question master narratives that apply that notion universally.

**Hideki Teshima:** Promotion of the sacrificer through the ancient Indian kingship rituals
The Rājasūya (royal consecration) and the Aśvamedha (horse sacrifice) are the most well-known kingship rituals of the Vedic tradition. And we recognize that, in general, the former is to be celebrated for being a king, and the latter for promoting a king over other kings. But it is still obscure how the different status is reached by the Aśvamedha from that by the Rājasūya. This report aims to clarify from a fresh viewpoint that the sacrificer of Aśvamedha obtains “political superiority”, and also “religious authority” especially by entrusting his kingship to the chief priest as well as by plundering the Brahmin people. In this way we will make clear the transition of the sacrificer’s status between the Aśvamedha and the Rājasūya which simply endows political superiority to the Rājanya rivals, especially through several ceremonies of competitions.

**Naoko Sakamoto:** The sacred horse at the Grand Shrine of Ise
In Japan horses are understood to have a deep relationship with Kami (deities). At major Shinto shrines horses designated as Shinme (a sacred horse) are often present. In the Grand Shrine of Ise (Jingu), a Shinme is brought in front of the
Kami three times a month. This ceremony is called “Shinme Kenzan”. Focusing on the Grand Shrine of Ise, known as Jingu, this paper will examine the relationship of horses, Kami and Shinto shrines. The paper begins with a brief history of the dedication of horses at the Grand Shrine of Ise. Next, it reviews the ceremony regarding the horses. Finally, it considers the significance of the sacred horse at Jingu.

Science and Religion

Johannes Bronkhorst: What is missing in the cognitive science of religion? The cognitive science of religion (CSL) is unanimous in its rejection of the idea that religion is something sui generis, dealing with the “wholly other” and homo religiosus. As a result CSL is disinclined to construe a general theory of religion: religion is rather to be explained in terms of ordinary human behavior; it is natural (see e.g. McCauley 2011; Pyysiäinen 2013; Stausberg 2009). Religious experience, sometimes thought of as exclusive to religion, is regularly avoided as an object of study, or explained away (as in Taves 2009). Those few scholars who do take religious experience seriously, tend to admit that “none of the extant cognitive or neuroscience models of human nature or of the mind/brain can adequately account for the range of behavioral and cognitive phenomena associated with religion” (McNamara 2009: x). This paper sympathizes with CSL’s general opposition to the reification of religion, but fears that it throws away the baby with the bathwater. Rather than reducing religion to ordinary behavior and thus banalizing it, religious behavior (especially in its more extreme forms) should be seen as a challenge that may throw new light on human behavior in all its forms, both religious and non-religious. The paper will make a suggestion as to how to proceed, starting from the central role that mental absorption plays in religious phenomena. Some few scholars realize its importance (e.g. Glicksohn & Barrett 2003; Luhrmann, Nussbaum & Thisted 2010; Luhrmann 2012; 2013), but no one appears to have attempted to develop a theoretical model into which it finds a place. McNamara’s “decentering” points roughly in the right direction, but remains imprecise and does in the end not explain much (neurological parallels being of only limited help).

Neil George: A failure of nerve in the study of science and religion
The relationship between science and religion has been a hot topic since bursting onto the scene in the late nineteenth century. Although the early theories of inevitable conflict between science and religion have come into academic disrepute in recent decades, the scholarship has failed to live up to the implications of its own theoretical commitments. What little has been written on method and
theory in the study of science and religion has largely embraced scholarship critical of the concepts of both “religion” and “science.” This veneer of sophistication, however, does not hold up in the face of the rampant essentialism employed and the repeated fallback to the convenient crutch of a classically formulated world religions paradigm. A study of science and religion possessing appropriate nerve, however, is one that can advance the field by not studying science and religion at all.

**Shuhei Fujii:** Potentialities and problems of religious theories in biology and cognitive science

This paper examines scientific theories for studying religion based on biology and cognitive science. In recently developed evolutionary psychology and cognitive science of religion, various research methods concerning religion have been elaborated. This paper first clarifies the historical background of these methods. It then focuses on a common feature shared by such scientific theories. These theories are undertaken to explain the nature of religion in general based on the idea that religion is produced by a universal mentality of humankind. This point of view is shared by theories proposed in the nineteenth and early twentieth century, rather than in recent postmodern-postcolonial discourses. This means that it would be necessary to reexamine classical religious theories including those of Tylor, Frazer, and Eliade. In conclusion, the author argues that although the scientific theories have some problems due to their premise, they would make a valuable contribution to the study of religions.

**The Scientification of Religion: Discursive Change via Religion-Science Relations**

**Panel Chair: Laura Vollmer**

Departing from the observation that “religion” is not a reified object, this panel explores the conceptualization of religious change via the social and discursive construction of “religion” as it relates to “science.” Engaging case studies from the nineteenth to the twenty-first centuries, the participants examine the process of the “scientification of religion,” as the co-constitution of “religion” and “science” in a relative perspective. “Scientification” is variously treated: as an intellectual, cultural, and discursive negotiation in which “science” is self-referential rather than a signifier for a set of practices; as the discursive change of religion in scientific environments; and as the discursive construction of religion as a scientific object. The panel provides an opportunity to explore different approaches to scientification, as well as the commonality of the analysis of religious change.
as a relational process, whereby certain constellations of meaning, though dynamic, reveal specific structures that guide the construction of “religion.”

**Benjamin Purzycki:** Representational models of gods’ minds in eight diverse societies: an ecological account

Some attempts to explain the ubiquity of god concepts suggest that because they have “socially strategic knowledge”, they are especially salient and memorable. From a cultural ecological framework, a compatible but more nuanced view predicts that as religion minimizes the deleterious effects of locally specific problems of coordination and cooperation, and gods function as difficult-to-verify sources of motivation and reminders, what the gods care about should correspond to such problems. Up until now, there has been a dearth of reliable and comparable cross-cultural data attending to representational models of gods’ concerns and the degree to which they overlap with local cultural models of the socially strategic. With data collected on fifteen different gods from eight diverse societies, we present evidence that what the gods care about are important indices to understanding the function and evolution of religious systems and highlight the impact that local ecological problems have on religious cognition.

**Tim Rudbøg:** The scientification of religion in the long nineteenth century

Exploring and problematizing the “scientification of religion,” this paper asks which “religion” and “science” are being constructed in this process. The plurality of science discourses in the “long nineteenth century” and how the relation between “religion” and “science” was negotiated are examined in three significant cases: German Idealism, the Science of Religion, and the Theosophical Society. All three cases differently merged “religion” and “science” in relation to the specific epistemé of their intellectual contexts, which determined their relationship. Given these different contexts and constructs what is the “scientification of religion” and how do we approach the variety of constructs? In addition to directing attention to the plurality of connotations and denotations of the terms involved, this paper seeks to pose a solution to the above question and offer insight into what characterized the “scientification of religion” during the long nineteenth century.

**Kocku von Stuckrad:** Carl Gustav Jung and the psychologization of religion

The institutionalization of psychology as an academic discipline at the turn of the twentieth century has led to a profound discursive change when it comes to “religion,” the “soul,” the “self,” and related concepts. Presented and legitimated as “science,” academic psychology presents a telling example of the process of the scientification of religion. The paper analyzes this process with regard to the impact of Carl Gustav Jung. In his work, Jung turned religious and esoteric concepts into psychological language and linked them to intellectual discourses of the humanities and the natural sciences. By doing so, he psychologized not
only religion but also science. Looking at Jung’s collaboration with Wolfgang Pauli on “synchronicity” in particular, and at Jung’s concept of “archetypes,” it is demonstrated how influential the re-entanglement of psychological, religious, and scientific discourses has been for the development of religion, astrology, and alternative spiritualities in the twentieth century.

**Laura Vollmer**: God on the brain: the cognitive scientification of religious experience in the twenty-first century

In problematizing “religion” relative to “science,” “science” has conventionally been constructed as “not religion,” employing various dichotomies (physical/spiritual, natural/supernatural, etc.) to establish such differentiation. As “religion” became an object of natural scientific study, it increasingly became discursively reconstructed as “science,” divorcing it from the previous signifiers. This culminated in the cognitive science of religious experience, which was largely conceived as wholly accounting for the nature, function, and significance of religion. As the notion of “science” as “not religion” still pervades conventional thinking, constructing religion as a scientific object – i.e., “religion” as “science” – is to formulate religion as “not religion,” in a manner of speaking, thus giving rise to the question of whether this “religion” is religious. This is a reflection of the relational nature of the discursive construction of “religion,” here relative to “science,” providing insight on the structure of religious change.

**Shaman, Healing, Paranormal**

**Belinda Winder, Vivianne Crowley**: Interpreting the unusual: How Pagans and Pentecostal Christians interpret and integrate paranormal experiences

Belief in and experience of unusual, paranormal phenomena is a dimension of the personality construct of schizotypy, which ranges from normal dissociative, imaginative states to psychosis. Such experiences can also be interpreted as highly valued religious experiences. This paper examines whether religious beliefs that welcome and contextualize unusual experiences enhance individuals’ coping strategies by creating frameworks for integrating and valuing them. Using a purposive, theory-guided approach to sampling, 379 participants from Pagan and Pentecostal Christian groups completed online measures relevant to schizotypy, including Mason, Linney and Claridge (2005). Seventy per cent of participants had had unusual experiences, 76 per cent produced creative work, and a third had experienced some form of mental illness. Structural equation modelling demonstrated a complex relationship between schizotypy, religious belief, creativity, and unusual experiences. The implications are discussed of whether
participation in religious groups that place a positive value on unusual experiences promotes psychological wellbeing.

James R. Lewis: New religions, the cultic milieu and paranormal beliefs
Using data generated from questionnaires containing select items from the Baylor Religion Survey, the current study proposes to examine the paranormal interests and beliefs of participants in two specific alternative spiritual movements, contemporary Paganism and the Movement of Spiritual Inner Awareness (MSIA). The analysis will be framed by a discussion of the larger alternative spiritual milieu in which these movements are rooted, and how belief in the paranormal is correlated more with this milieu than with involvement in these NRMs.

Nanne Elisabeth Jensen: Possession and healing in contemporary alternative medicine in Germany
The aim of this project is to look into the increasing spread and variation of exorcist therapy concepts within complementary medicine in Germany. The field-based research focuses on the way the actors, as healers or non-medical practitioners, see themselves. Concepts of healing activities and the development of training contents for disciples are also explored. I look comparatively at these healers’ exclusive or hybrid exorcist treatment concepts and the associated conceptualization. In view of my research aims, I conduct open guideline interviews with various therapists which will be developed further during the course of my research. This guideline questionnaire contains questions about extrasensory abilities and education of the actors, methods such as rituals, prayers and instruments. I ask about theories, underlying religious traditions and their possible individual transformation as well as delimitation from other exorcist healing concepts. If possible, I complement the results with participant observation.

Situating Hinduism in Switzerland: A Case Study of the Hindu Temple within the House of Religions in Berne

Simona Chaudhry-Ferraro
The creation of the unique House of Religions in the heart of Switzerland (Berne) is not only a case of emphasizing peaceful co-existence between various religions but also a remarkable tool to showcase recent trends in the religious beliefs amid practices. This becomes truer when we study the environs of the recently consecrated Hindu temple therein. Majorly a relocated center of Hindu believers of Tamil origin from Sri Lanka, the Hindu Hall not only dots the skyline of the complex with its traditionally sculptured lofty tower but represents also the revolutionary undercurrent within the Tamil Diaspora, taking an innovative path away from the Hindu orthodoxy, particularly shedding old taboos related to
gender and caste/class barriers, while initiating a path-breaking attempt to de-
Sanskritize the rituals. The different Hindu communities in the vicinity are wit-
nessing such transformations that include the empowerment of women as re-
flected in the unique and most recent anointment of the first four female priests.
The poster presentation of this project (focusing on these new trends of Hindu-
ism and their impact, acceptance/non-acceptance among the different Hindu
communities in Switzerland) highlights such changes while illustrating the
main features and Hindu practices taking place within this particular socio-religi-
ous context and architectural complex.

**Skillful Means: Developments in Indian and East Asian Buddhism**

**Panel Chair: Yasutomo Nishi**

Since the time of Gautama Buddha who was born about 2500 years ago, the
teachings of Buddhism have been passed on through generations and have
been practiced in numerous different ways. The Buddha began to share his
teachings in northeast India, and they were spread throughout India, then to
Central Asia, China and Japan. Here, we focus on “skillful means” (善巧方便: shànqiǎo fāngbiàn), one of the most important Buddhist terms. Our four panel-
ists will discuss the concept of skillful means in the following four different con-
texts: Early Buddhism (Theravāda Buddhism); the Lotus Sutra, one of the repre-
sentative Early Mahāyāna Buddhist texts; Japanese Shingon Esoteric Buddhism;
and the interpretation of the term by the modern Japanese Buddhist philosopher
Inoue Enryō. Through our discussion from several points of view, we will exam-
ine the meaning of the concept of skillful means and its possible interpretations.

**Yutaka Kawasaki:** “Skillful means” and the related concepts in Pāli litera-
ture

“Skillful means” in Mahāyāna Buddhism has been studied extensively. It is one
of the most important religious concepts and many Buddhist teachings relate to
it. However, it can only be speculated how this idea emerged and whether it was
rooted in the original teachings of the Buddha himself. In this presentation, I
will, first, discuss the use of the term “skillful means” in the context of early Bud-
dhism, mainly referring to the Theravada Buddhist canon. Next, I will examine
how the concept of “skillful means” is dealt with in some “Hinayāna” Buddhist
treatises. Finally, I will use teachings and episodes from the early Buddhist
canon to demonstrate that the Buddha made actual use of the idea of “skillful
means” in his sermons.
**Yasutomo Nishi:** On the “skillful means” in Saddharmapuṇḍarīka

The purpose of this paper is to figure out what “skillful means” is in the context of Saddharmapuṇḍarīka (SP), one of the early Mahāyāna sūtras. Traditionally, the study of the Lotus Sutra has been done based on a Chinese translation. The translation which has simply been called “the Lotus Sutra” generally refers to the translation done by Kumārajīva in 406 CE, the title of which is Miaofa-lian-hua-jing (妙法蓮華経). It has been known for its liberal translation that conveys the profound messages of Buddhist thoughts. Here, focusing on the process of the formation of SP, I will find out a fundamental concept of SP. Studies of the formation of SP should be done in a careful philological approach to its texts in Sanskrit. This paper will try to prove that the fundamental concept is the very teaching of skillful means in SP.

**Makio Takemura:** On the “skillful means” in Esoteric Buddhism

In the Mahāvairocanā Sūtra, which is a central text of Esoteric Buddhism, there is a very famous sentence that says, “Boddhi-citta is the cause, Mahākarunā is the base, and Upāya (skillful means) is the ultimate.” The original meaning of “upāya” in this sentence has been understood as the means of ascetic practice. But because of the preceding term Mahākarunā (great compassion) many researchers also have interpreted “upāya” here as means for liberating living beings. I intend to analyze how the word “upāya” is used in the canon of Esoteric Buddhism. By clarifying its content and its interpretation as means, I will elucidate the specific meaning of “upāya” in Esoteric Buddhism.

**Rainer Schulzer:** Soteriological pragmatism and Buddhist psychotherapy in Inoue Enryō

Besides the derogatory usage of upāya in the sense of “only a means, but not the full truth,” the Japanese Buddhist modernizer Inoue Enryō (1858–1919) applies the term also in affirmative ways. I will distinguish four interpretations: (1) Upāya as a pragmatic concept of religious truth: A teaching that reduces suffering is a true teaching; (2) Upāya as a Buddhist concept of tolerance: Religious “dispositions” (kikon) are various, therefore the teachings must be various too; (3) Upāya as a hermeneutic tool: Buddhist doctrines inconsistent with the scientific worldview can be interpreted as soteriological devices; (4) Upāya as a psychotherapeutic approach: Faith can work as a self-fulfilling prophecy in healing.
Sonic Explorations in the Study of Religion

Panel Chair: Rosalind I.J. Hackett

The modern-day study of religion has benefited from a number of “turns”, each destined to provide new analytical purchase on the dynamics of religion. One area that remains neglected despite the uptick in material and multi-sensory studies of religion is that of sound. This panel features four scholars whose research is centered on the category of sound in all its performed, perceived, and imagined complexity. Drawing on their work on jazz improvisation in the United States, popular music in Brazil, the sonic agency of electronic music, or technologically mediated listening practices, they explore concepts deriving from the burgeoning multidisciplinary field of sound studies, such as soundscape, acousmatic listening, embodiment, sonification, improvisation, and reverberation. Taken together, they make the case that thinking with and through sound can advance new understandings of the making, experiencing, and transmission of the religious and spiritual in local and global contexts.

Jason Bivins: The Tao of Mad Phat: jazz, meditation, and improvising on the body

This paper will explore improvisation as a practice of religious self-cultivation, embodiment and transformation. Focused on jazz traditions, I attend specifically to the generation of “peak experiences” in collective improvisation, avowed by performers as moments when the human body becomes a “vessel” or a “receptacle” for divine energy and will. I analyze these experiences in three separate fashions: (1) as the posited outcomes of meditative practices; (2) as states of egolessness; and (3) as means of transforming or even ascending beyond the limits of the body. Analysis of these expressions reveals not only complex forms of religious embodiment in musical practice, but an opening to new considerations of religious presence, affect, and ritual. Musicians considered include Dennis Gonzalez, Steve Lacy, Myra Melford, William Parker, and Ivo Perelman.

Martijn Oosterbaan: Sounding the religious city

As a number of writers confirm, sound and religion are often ignored in our conceptions of the modern urban fabric (Arkette 2004; Atkinson 2007; Lanz 2013). Though highlighting the idea of an “urban sonic ecology” – “a permeable, modulating, fleeting and occasionally persistent soundscape within and across different social and physical sectors of the city” – Atkinson, for instance, limits his analysis of sound in the city to work and leisure. This is remarkable because in many cities around the world conflicts about urban sounds are strongly related to religious experiences and boundaries. This paper on evangelical sonic interventions in Rio de Janeiro, Brazil, attempts to bring back sound and religion into our conceptualizations of contemporary societies by means of a postsecular
critique. Ideally, such a critique lays bare some of the normative structures that tend to push sound and religion to the side and thus creates space for their presence.

**Marian Caulfield:** “Acousmatic listening”: philosophical investigations of sound and technology within the Study of Religions

In this paper, I introduce potentially useful theoretical concepts to describe how sounds, received and interacted with in isolation, i.e., iPods, video game playing, social media sharing, etc., whilst realizing a solitary, transcendental, ineffable way for the listener to “be,” can at the same time support a “virtual” social experience. I begin by investigating the term “acousmatic listening”. Introduced by French composer and pioneer of musique concrète, Pierre Schaeffer, it describes an experience of hearing sounds with no visible causes. This, married with an exploration of Marx’s idea of “phantasmagoria,” described as the production of something reified and “godlike” through forgotten or hidden technical processes, may offer interesting methodological pathways to explain the above dichotomy. With Bourdieu’s ideas of “epistemological rupture” applied to the study of sound in the study of religions, I propose possible methods of multidisciplinary investigation that may allow these ideas to be approached from several angles.

**Rosalind I.J. Hackett:** Making the invisible audible: the sonic mysticism of ambient and space music

All sound is mediated, but the development of digital acoustic and auditory technologies over the last few decades has expanded the opportunities for sounding and listening practices exponentially. In this paper I argue that the genre of electroacoustic/electronic music, particularly of the ambient and “space” varieties, is productive for understanding the agency of sound in shaping the experiences and practice of religion. The ethereal, immersive, and meditative soundscapes (cf. David Toop’s Ocean of Sound 1995), generated by groundbreaking radio programs such as Hearts of Space and supported by websites such as Sounds True, invite new understandings of spatiality and religious praxis (cf. Umberto Eco’s notion of the “open work” [1989]) and a non-dichotomous interpretation of the material and the spiritual (Cobussen 2008). The ambiguity and ineffability of this electronic music are generative of what composer Kristina Wolfe terms “sonic mysticism” (2014).
Sources of Post-Modern Religion

Anne Dyer-Witheford: New Age practice models post-Fordist production
This paper examines the parallels between New Age practices and values and post-Fordist work. New Age practices are excellent immaterial commodities: because seeking is multivariate and ongoing; because social good is implied beyond the consumption act; and because “spiritual” branding allows a company to sell a varied and changing product line without diluting brand strength. However, the relation of New Age spirituality and capitalist production is under-explored. Industrial research sees spirituality as an imposed or emergent ethos supporting work, uninterested in its independent, parallel and productive character. Nevertheless, organizational forms (complementary production/consumption as nodes in networks) and skills valued (creativity, cooperation, and affective intensity) are similar for spirituality practices and generic information and cultural services production. This paper outlines these parallels and accounts for them through providing, for New Age spirituality, a model in relation to post-Fordist industry that is similar to what David Harvey and Fredric Jameson offered for postmodern culture.

Christiane Kliemannel: Folkish religion: the religious adaption and transformation of racist ideology
Modern religious diversity includes certain New Religious Movements which provide propaganda for right-winged and racist ideology. These communities and their religious opinions are not new but have their origins in the pre-fascist movement and are referred to by cultural sciences as “Folkish Religion.” The presentation is focused on four German communities (youth alliances) and their prominent masterminds: Deutsche Schwesternschaft (Otto Reuter), Adler und Falken (Wilhelm Kotzde), Nordungen (Hildulf Flurschütz) and Deutschjugend (Mathilde Ludendorff). The first part reconstructs and compares the religious concepts and their origins in the view of their proposed identity and meaning. Then, selected adaptations by female members of these alliances are analyzed. The final part discusses references to contemporary Religious Movements and their differences. The lecture points out a detailed view on the thoughts of these youth alliances, particularly in regard to new contents of folkish religion, and clarifies adaptations and transformations of folkish and racist ideology.

Marita Guenther-Saeed: Age, gender and spiritual knowledge: Are we going native?
This paper reflects on the label “indigenous” and concepts of so-called traditional, spiritual or alternative knowledge within indigenous communities and also Western contexts of spiritual movements. Do these concepts reveal some crisis of identity politics – and the growing impact of post-secular spaces as self-em-
powering and also political strategies? With the term “Mother Earth”, a concept pointing to post-colonial globalized power relations sensitive towards bio-political and economic issues is now (09/2014) included in documents of the first UN World Conference on Indigenous Peoples. This concept also refers to indigenous claims of representation and owning history while at the same time being part of alternative Western concepts, e.g. when German female elders as part of the feminist spirituality movement present themselves as indigenous, having special spiritual power and knowledge. The paper concludes by discussing “going native”, as questioning the legitimizing of (hegemonic) knowledge and power – and the position of academic research and scholarly obligations within this framework.

Sissel Undheim: Spiritual Lego: toys, temples and New Age in the Lego brick universes of Ninjago and Chima
This paper will discuss the use and presence of eastern inspired New Age concepts in the creation of two recent and very popular additions to the toy company Lego’s brick collections: Lego Ninjago and Lego, the legends of Chima. Merging traditional fantasy-mythology with more specific references to Chinese and eastern religious traditions, both Lego Ninjago and Lego, the legends of Chima rely on general concepts relatively well known from the world of alternative spirituality. With a focus on the Confucian concept of qi/chi, as it is transferred and used as a key concept in the “Legends of Chima”, the paper will also discuss how the “new age frosting” found in these Lego products may be contributing to the toys’ popularity.

Spirits in Past and Present

Jessica Moberg: Casting out spirits: the impact of occult reality on Sweden’s spiritualist landscape
Modern media have become a powerful force that contributes to changing the way we communicate, perceive the world, structure our relationships and practise religion – a process media scholar Knut Lundby refers to as “mediatization”. The paper uses mediatization as an analytical tool, addressing a global phenomenon that took root in the Swedish setting at the turn of the millennium: Occult Reality TV. Focus lies on the most popular show, The Unknown (Det okända), in which real spiritualist mediums are seen casting out disturbing spirits from people’s homes. The paper investigates how the show has contributed to transforming the spiritualist landscape in Sweden, suggesting that the casting out of spirits, which had been extremely rare, now is practiced at a large scale and that famed TV-mediums are central for introducing it into the spiritualist tradition.
**José Carlos Vieira Leitão:** Individual and collective narratives in an Amsterdam Espiritismo Cruzado community

Arising from late nineteenth century developments of French Kardecism in Cuba and Puerto Rico, Espiritismo Cruzado stands as a hybrid practice between European, Kongo and Yoruba cults and cosmological views. Given its cosmological complexity, Cruzado practitioners constantly negotiate a transgressive path between spirit and material and personal and collective notions of the spiritual, effectively building their own pantheon of spirit correspondences. Resorting to personal interviews, this paper explores the personal narratives of solitary Cruzado practice and meditation at the bóveda espiritual (the spiritual dome/vault, a private spiritual altar), and the perceptions of causality, sensation and consciousness in what is by definition an absolutely personal and private experience. These narratives are then also compared to communal and collective practices of Cruzado (Misas Espirituales), and how these same individual and personal narratives fit and arrange themselves in a collective and community environment of an active Amsterdam Cruzado center.

**Merili Metsvahi:** Female werewolves in Estonian vernacular beliefs

In the Estonian Folklore Archives one can find more legends about female than about male werewolves. During the Estonian werewolf trials of the sixteenth to seventeenth century more women than men were accused in transforming themselves into wolves. In the first part of my presentation I will give a very short overview of the history of Estonian werewolf beliefs. In the second part of my talk I am going to give an answer to the question of popularity of female werewolves in the Estonian vernacular beliefs. In my interdisciplinary approach I am going to point to the position of Estonian women in the Middle Ages and early modern period that differed from the position of women in most of the other European countries. For that purpose some facts from the history of the Estonian family have to be introduced. I will draw the connection between the changes in women's position in the family and the beliefs about female werewolves.

**Teruyoshi Yonei:** A relationship between humans and deities

In the ancient era of Japan, various spirits including gods were considered to dwell all around the country. They believed the society consisted of both humans and deities. Both were able to influence mutually. People could not keep peace without deities' protection, and deities in shrines were presented offerings in return for those graces. The causes of disasters were explained by this relationship. The lack of, or ill-formed, offerings causes gods' anger and they were thought to give people many types of calamities.
Spirituality

Assia Harwazinski: Spirituality and critique of religion in the work of Joni Mitchell
The American “anti-intellectual” singer Joni Mitchell (born in 1943 in Alberta, Canada, as Roberta Joan Anderson), belonged to the anti-Vietnam war, Civil Rights and ecology movement – shortly: to the origins of the Woodstock festival and a whole generation of flower power artists of all branches in the USA. Her beginnings included a phase in Laurel Canyon, the artistic hippie colony in Los Angeles where she was embedded in the free-floating spirituality of this time, a place significant for a whole generation of artists with very individual developments. This spirituality was the precondition as well as expression of this artistic colony which only lasted a few years before being disrupted by scary incidents. Mitchell’s work reflects this spirituality, combined with a growing critique of traditional religion dominant in US society.

Michael Amoruso: Spiritual but still religious: religious affiliation and movement in São Paulo’s devotion to souls
Every Monday, countless Brazilians travel to Catholic churches to light candles, pray to, thank, and ask things of departed human souls. While most devotees identify as Catholic, some do not affiliate with the Church, and many consider themselves Catholic and something else too. The eclecticism among devotees is often reflected in individuals’ devotions, which may incorporate distinctly non-Catholic elements such as colored candles for Umbanda entities or Kardecist prayers. This paper addresses the devotion to souls as a vector for movement between religious institutions, theologies, and identities. Given the individual nature of the devotion – a solitary practice conducted in the presence of others – and the complex nature of devotees’ religious affiliations and participation, it questions models of religious affiliation that imply a strong connection between religion and the social group, as well as the applicability of North America’s anti-institutional “spirituality” to the Brazilian religious field.

Tatiana Malevich: The categories of “new spirituality” and “traditional religion”: an attempt at differentiating in Russian context
The proposed paper presents general findings of a series of empirical research projects on the possibilities of applying the categories of “new spirituality” and “traditional religion” to Russian realities. The research was conducted by means of the following instruments partly borrowed from European colleagues and adapted to Russian particularities: (1) the so-called “New spirituality/traditional religion” scale; (2) a closed-ended question concerning the respondents’ self-definitions in terms of “being spiritual” and/or “being religious”; (3) four Likert-type scales aimed at defining the respondents’ self-ratings of “actual”
and “desirable” spirituality/religiosity; and (4) the Personality Differential ratings concerning the categories of “spiritual person” and “religious person.” The findings show that the concepts “new spirituality” and “traditional religion” have relevance to the contemporary Russian religious situation and could be effectively used in its context, but with some limitations. The possible reasons for and nature of such limitations are discussed.

**Stasis and Innovation in Western Esotericism**

**Panel Chair: John MacMurphy**

One of the most intriguing phenomena in the field of Western Esotericism is the adaptation of long-discarded systems of belief into new modern currents. This panel examines the reasons esoteric traditions go back to their roots, the selection process and methodology by which these heritages conform to their new forms and the ways in which these systems of beliefs are classified in modern scholarship. Focus will be placed on Kabbalah, magic, and Satanism.

**John MacMurphy:** Sefer Ha-Zohar as an ecstatic text

Current academic research in the field of Prophetic Kabbalah (Idel, Wolfson and Hames) – which explores the kabbalistic practices for inducing altered states of consciousness, gnosis or divine union – revolves almost exclusively around the school of Abraham Abulafia (1239–1291), sometimes called the “Father of Ecstatic Kabbalah”. Until now, Sefer ha-Zohar (The Book of Splendor), the largest and the most influential kabbalistic corpus, has been associated primarily with the theosophical lineage – with the ecstatic aspect receiving little to no scholarly attention. By examining the zoharic literature, the Abualfian corpus as well as works by other kabbalists such as the Lurianic texts, this paper argues that ecstatic elements not only exist in the Zohar, but were also recognized as such by other Kabbalists.

**Carl Karlson-Weimann:** Anti-cosmic Kabbalah: esoteric re-interpretations in contemporary Left Hand Path Satanism

This paper analyzes the uses and interpretations of Kabbalah in contemporary esoteric and anti-cosmic Satanism. In the introduction to the recently published “The Book of Sitra Achra: A Grimoire of the Dragons of the Other Side”, the author N.A-A.218 explicitly states that the book owes much to the writings of “some of the adepts” of the Hermetic Order of the Golden Dawn as well as to the teachings of Rabbi Nathan of Gaza, the prophet of Sabbatai Zevi. These references indicate not only a desire to be associated with the Occultist Kabbalah of nineteenth- and early twentieth-century occultism, but also with Jewish Kabbalah of the seventeenth century. My paper will present the system of thought applied
in the innovative Kabbalah of N.A-A.218, relate it to the sources mentioned, tracing transformations and re-interpretations of kabbalistic and other esoteric elements, and also place it in the wider Left Hand Path milieu.

**Kateryna Zorya:** The magical restoration: pre-nineteenth century sources in twenty-first century magical practices

In an attempt to improve their magic, contemporary occultists often employ ideas and concepts borrowed from modern philosophy and science. In the spirit of post-Enlightenment innovation, antiquated schematics are replaced by less complex ones, stemming from a largely contemporary view. Some contemporary occultists, however, believe that post-nineteenth century occultism is a decline rather than a modernization and turn to earlier sources in their practices. This paper examines published editions of pre-nineteenth century sources made by occultists, such as the True Grimoire in the interpretation of Jake Stratton-Kent, and reports of using such sources in magical practice by such contemporary occultists as Christopher Warnock, whose focus is on Renaissance astrology and magic. The paper will examine reasons for disregarding later occultism, modern interpretations of classical works of magic, and adaptations of classical works to a new intellectual environment.

**Shinichi Yamamoto:** A comparative analysis of the Great Resurrection of Nizari Ismailism and the messianic eschatology of Sabbateanism

Two similar historical events and their esoteric backgrounds are examined in this paper: the Great Resurrection of Nizari Ismailism and the messianic eschatology of Sabbateanism. The Nizari leader Hasan II proclaimed the abrogation of the current sharia in 1164. After the death of Hasan II, however, his successor abandoned his revolutionary scheme. The self-proclaimed Jewish messiah, Sabbatai Tzevi, converted to Islam in Adrianople, the Ottoman Empire in 1666. Before his conversion, he intentionally violated traditional Jewish customs. All of these blasphemous deeds were based on the Kabbalistic idea that the true messiah could discharge the Jews from the commandments and give the new Torah. Interestingly, both of these events had almost identical backgrounds in the esoteric ideas of world cycle. Although difficult to claim a direct historical connection between them, it is possible to indicate that this type of eschatology could result in a similar frustration and apologetic doctrine.
The Study of Religion as an Area of Conflict: Three Outsider Perspectives

Panel Chair: Horst Junginger
With Edmund Hardy (1852–1904), Eduard Erkes (1891–1958) and Hans Alexander Winkler (1900–1945), the panel takes three outstanding German historians of religion into account who equally failed to overcome the academic outsider positions they were entrenched in. Despite their exceptional skills, the Catholic Hardy, the Social Democrat Erkes and the Communist Winkler did not fit into the mainstream of religious studies for political reasons, but also as a consequence of their lacking willingness to make compromises in scientific regard. Considering their life and work against the background of four different political systems in Germany shows interesting similarities with the relatedness of marginality and productivity typical of the academic study of religion as a whole.

Fritz Heinrich: The Study of Religion in the German Empire: Edmund Hardy’s critique of Friedrich Max Müller in historical context
In 1898 Edmund Hardy published a programmatic article in the first issue of the Archiv für Religionswissenschaft with the title “Was ist Religionswissenschaft?”. In it, the Catholic scholar of religion offered an approach to the relatively new discipline that came close to our modern understanding of cultural studies. Three years later the same journal published one of the first historiographical descriptions of the study of religion, written by him. Besides a profound overview of the research that had been done up to his times, Hardy here criticized Friedrich Max Müller’s idea of a perception of the infinite (“Wahrnehmung des Unendlichen”) as being unable to sufficiently explain the origins of religion, countering with the almost untranslatable sentence: “Der Mensch ist ein alter Praktikus” (man has always been focussed on practical issues). Despite his political and religious engagement, and also despite his scholarly abilities, Hardy remained a solitary person in his private life as well as in the study of religion. The disruptions in his biography and the physical breakdown at the end of his life offer insights in the academic field of the early study of religion in its political, religious, ideological, and scholarly contexts.

Horst Junginger: The knowledge of the powerless and the power of knowledge: the strange case of Hans Alexander Winkler
Before Hans Alexander Winkler obtained his venia legendi for a general history of religions in 1928, he went through difficult times. Constant want of money repeatedly forced him to disrupt his studies, even to live on the streets for some time. As a miner he joined the Communist Party in 1922, for which he was dismissed from an academic post in 1933. During another couple of hard years he survived with ethnographic fieldwork in Egypt. In that time he wrote a number
of brilliant books, one of them being translated in 2009 as “Ghost Riders of Upper Egypt: A Study of Spirit Possession”. Ironically WWII turned things around for Winkler. The former Communist became a member of the NSDAP and the Foreign Office, putting his Oriental expertise in the service of German warfare in Iran and Northern Africa. In 1945 he lost his life on the battlefield, perhaps not unwittingly as it seems. Winkler’s extraordinary talent parallels not only the great potential of the academic study of religion but also the misfit’s corruptibility and the peril of adaptation and overcompensation revolving around the old saying of Francis Bacon that scientia est potentia.

**Udo Mischek:** Eduard Erkes (1891–1958): a cultural-materialist critique of religion in the Weimar Republic

Eduard Erkes, a historian of Chinese culture at the University of Leipzig, is commonly known as a sinologist but was a scholar of religion in the true sense of the word as well. He belonged to the few academics who made use of a materialist approach. Being a member of the Social Democrats since 1919, Erkes participated actively in adult education. In 1925 he published a booklet on how God was created (Wie Gott erschaffen wurde) in the left-wing and freethinking journal Urania-Monatshefte. It came as no surprise that Erkes lost his position as adjunct professor and curator of the Leipzig Museum of Ethnography when the Nazis assumed power. After the war Erkes joined the Socialist Party of East Germany (SED) and represented what might be labelled a “new mainstream” in the GDR. In 1948 he was appointed full professor of Chinese studies at the University of Leipzig. A closer look at his writings makes clear how deeply engaged he was in the academic study of religion in Germany.

**The Study of Religions (in Plural) in Catholic Countries: Particularities, Specificities and Challenges**

**Panel Chair: Francisco Diez De Velasco**

Countries with a Catholic majority, and in which the Catholic Church has a strong weight in education and the formation of the intellectual elite, presented a peculiar development of the disciplines devoted to the study of religions. These disciplines are based on an approach that is necessarily built with a methodological openness towards diversity and plurality. Before the Second Vatican Council this plural position faced rejection in Catholic countries, rejection which remained sometimes even after, influencing the academic consolidation of the disciplines of the study of religions and the themes and ways of working in the field. This panel proposes a revision of different examples focusing on the par-
ticularities, specificities and challenges of the development of the study of religions (in plural) in those countries.

**Natale Spineto:** Catholic Church and history of religions in Italy
The aim of this paper is to study the relationship between the Catholic Church and the study of non-Christian religions in Italy, with particular reference to the period from the second half of the nineteenth century until WWII. Indeed, in these years, the history of religions has some special features that are related to the influence that the Catholic Church has had on Italian culture. For example, we can mention the role of the clergy in the abolition of theological faculties; the delay with which classic British anthropology (opposed by the church) spread in Italy and the success of the school of Wilhelm Schmidt; the attempts to encourage the diffusion of a Catholic history of religions (especially related to the Jesuits); and the renewal of the religious-historical knowledge by the modernists.

**Mar Griera:** Cults, sects and heresies: the study of religious minorities in Spain
This paper examines the evolution of the scientific study of religious minorities in Spain, paying special attention to the twentieth century. The development of this field of research has been intimately linked with the historical, social and political context of the country, and strongly marked by the role of the Catholic Church. The goal of the paper is twofold: first, to describe the changes in the scientific approach, conception and definition towards religious minorities during the twentieth century; and, second, to analyze the political uses of the knowledge generated and, in particular, its role in the construction of conceptual foundations of public policies towards minorities.

**Monica Cornejo:** Catholic and folk: representations of popular religion and the spring of Spanish anthropology
This paper explores the emergence of scientific studies on Spanish religiosity in the twentieth century, trying to show how native anthropologists highlighted heterodox and sometimes bizarre representations of folk Catholicism against the orthodox point of view of the Catholic Church. This kind of study had a remarkable impact on emerging local identities and also on policy trends, especially in the period between the final decade of the Franco dictatorship and the process of democratic transition. In that period, anthropological research gave accounts of some of the more widespread images of religious Spain: crowded processions in Sevillian Holy Week, weeping devotees of the Virgin Mary, strange outfits with cones on the heads, statues of saints and “fiesta” everywhere. This paper will analyze the political and scientific context in which this interpretation of popular Catholicism in Spain became relevant.
Francisco Diez De Velasco: History of Religions vs. Sciences of Religions: names and shapes of a disciplinary field in Spain

“History of Religions” was the name of the first Chair in the Spanish University on the subject with which we are dealing. Created in 1954, its only holder was Ángel Álvarez de Miranda, who trained with Raffaele Pettazzoni in Rome. He understood the history of religions as an autonomous discipline following the model of the Scuola di Roma. Upon his death in 1957, the political changes and the pressures of the Catholic authorities made the Chair and the discipline in Spain disappear. It emerged decades later not as an autonomous discipline but as a confluence of approaches from very different disciplines (philological, sociological, philosophical, historical, anthropological, legal, etc.) and except in Catalonia and some few universities in Spain, the name adopted (e.g. in the SECR – member of the IAHR) is Sciences of Religions (with both elements in the plural). The implications and models that underlie both denominations are analyzed in this contribution.

The Study of Religions and Motherhood Studies: A Fruitful Interdisciplinary Potential?

Panel Chair: Florence Pasche Guignard

This panel features scholarship on motherhood (as an institution), mothering (as women’s experience), and mothers in several religious traditions with the aim to uncover the interdisciplinary potential of motherhood studies with the study of religions and reflect on new paths of research. Studies on kinship and family, im/purity in childbirth, transition rituals, spiritual mothering, goddesses, etc. constitute traditional topics in our discipline, while other areas still deserve further consideration. This is the case with women’s religious experience as mothers and of discourses not just about family and parenting, but of women reflecting on or challenging the religiously defined norms of “the good mother”. The contributions to this panel examine maternal representations and ritual practice in various historical and religious contexts. Methodological issues raised by these cross-cultural perspectives will also be addressed in the response to the panel and in the discussion.

Florence Pasche Guignard: A “mother turn” for study of religion/s? A literature review on the study of mothers, motherhood and mothering in religious traditions

As both disciplines focus on an (often difficult to define) topic (“religion/s”, “motherhood”) rather than a geographical area, a historical period, or the use of specific research designs and methods, the study of religion/s and mother-
hood studies share some epistemological and methodological issues. This presentation will underline the most important ones and see which new paths of research could emerge from the intersection of the study of religion/s with contemporary motherhood studies, a burgeoning field. This introduction first consists of an overview of the state of scholarship in both disciplines. As this review of literature will show, even if it has successfully integrated theoretical inputs of gender studies, our discipline has not yet taken the “mother turn”. Motherhood, as a normative institution, and patriarchal representations of mothers are classical topics of research, but mothering, as women’s experience, remains an understudied issue (often because of a lack of access to sources).

**Giulia Pedrucci:** Divine motherhood: a missing chapter in the Greek and Roman pantheons
An analysis of a variety of ancient Greek and Roman sources (medical, philosophical, poetic, iconographic, juridical, epigraphical) reveals a female stereotype in which the woman and the mother overlap to a point where they practically coincide. We also gain the impression that we cannot speak of a motherhood tout court, but of several motherhoods, depending on the context taken into consideration: purely physiological, political, social, mythical, religious, philosophical, juridical or iconographic. Therefore, rather than real people, we have figures or characters.

**Augusto Cosentino:** Women and female figures in Lokroi: mothers, daughters, lovers
The status of (human or divine) women in Lokroi Epizephyrioi, in Magna Graecia, is characterized by peculiar aspects, as is the Locrian cult to Persephone and Demeter in this apparently matriarchal context. An analysis of archaeological data identified the so-called “U-Shaped Stoa” as the site of “sacred prostitution”. Moreover, one of the most important sanctuaries of Persephone in South Italy was located in Lokroi. A collection of pinakes, pottery tablets, that were found there represent the myth of Kore’s rape and her subsequent wedding (as Persephone), but goddess Demeter is never depicted in these pinakes. A particularly intriguing pinax features a female figure opening a cista (corb) with a child inside. Who are they? Is this a maternal figure? This paper examines the potential relationships between these various elements and underlines Persephone’s role in relation with her mother Demeter and with Aphrodite.

**Anna-Katharina Höpflinger:** Motherly nation: civil religious representations of the “motherland”
“Motherland” is a term used to construct spatial concepts of political belonging. This belonging is strengthened by a naturalization of the relation between the individuum and a geographical setting, often using terms of family ties. Processes of identification and normative expectations towards the individuum form an
important part of such idealized relations. It is striking that the construction of the “motherly nation” is (especially in the course of the strengthening of nationalism in the nineteenth century) based upon religious world views and representations. For example, female state personifications such as Germania, France’s Marianne or the United States’ Columbia, adopt in their visual stagings iconographical elements taken from religious traditions. These religious visualizations contribute towards the shaping of such female personifications into the idealized concept of the “motherly nation”. My contribution will explore the civil religious functions of the construction of nations as “mothers” with a focus on the specific sociopolitical contexts.

Anna M. Hennessey: Uncovering the topic of childbirth in art, religion, and philosophy

There is an academic, artistic, and cultural void when it comes to the topic of childbirth. In the case of Religious Studies, research overwhelmingly prioritizes the topic of death over that of birth. A review of library and journal resources or any academic press catalogs on religion reveals that the literature available on religion and death greatly outnumber that on religion and birth. The American Academy of Religion devotes conference sessions exclusively to research on death and yet none are devoted to birth. As for teaching resources, the situation is no different. In Philosophy and the Arts, the same curious lack of focus on birth exists. What is it about birth that is so silencing? This paper explores the possible reasons for which childbirth remains a taboo topic within Academia. It then makes the case that this academic prioritization of death over birth has profound implications, both ideological and actual.

Pamela Klassen: Response

Swedishborg’s Written Revelation: The Dynamics of Reception

Panel Chair: Jane Williams-Hogan

Emanuel Swedenborg (1688–1772) was a Swedish scientist, philosopher and civil servant who claimed he was called in 1745 to write and publish a new Christian theology. His first work was published in 1749, his last in 1771. The focus of this revelation was to open the Bible’s internal or spiritual meaning. Like the scientific penetration of nature, this unveiling of the literal meaning of scripture was to provide a rational understanding of the mysteries of faith. He did not found a religion but widely distributed his works to be discovered by people of faith. It was clear that these books called to people because a church organization was founded in London, in 1787, by individuals who had never personally
known Swedenborg. This panel seeks to explore the dynamics of the process of reception of a written revelation, both positive and negative.

**Jane Williams-Hogan:** The call of charismatic books: Swedenborg, artists, writers, and spiritual seekers

Emanuel Swedenborg (1688–1772) wrote and published a new Christian revelation from 1749–1771. He never founded a church. One was established, however, in England in 1787 by individuals who felt called to regularize access to the “charisma” of these books. For a time, the artist and poet, William Blake (1757–1826), was a member of the first congregation. John Flaxman (1755–1826), the sculptor, was also attracted to the message of Swedenborg, as were many other artists, writers, and spiritual seekers in Europe, the Americas, and eventually from around the world in the nineteenth and succeeding centuries. This paper will examine the nature of Swedenborg’s spiritual works, their “charisma” and why they have attracted and continue to attract exceptionally creative and reflective individuals to explore them.

**Bernhard Lang:** Swedenborg and Dickens: traces of Swedenborg’s influence in A Christmas Carol

In Charles Dickens’s famous novel A Christmas Carol in Prose, Being a Ghost Story for Christmas (1843), Mr Scrooge meets and converses with four spirits of which one is identified as Scrooge’s business partner who has died not long ago. The meeting with spirits is a central theme in the writings of Swedenborg whose book on Heaven and Hell was widely read in Victorian Britain. Dickens himself owned a copy, sent to him by the Swedenborg Society of London in 1841. In his letter of acknowledgment (September 9, 1841), Dickens writes that this book “will not go unread.” The paper scrutinizes the novel for traces of Swedenborg’s influence.

**Devin Zuber:** Reading literature as religion, or religion as literature: Swedenborg and a post-secular age

Beyond the Swedenborgian church movement which emerged after Swedenborg’s death, a number of Romantic writers and artists came to use Swedenborg’s writings as aids for enchanting their various aesthetic projects: locating in his theology concepts that allowed them to “spiritualize” the work of the poet or painter. This talk explores how two such American figures, Ralph Waldo Emerson and Henry James Sr., read Swedenborg “literarily” (not literally), and colored their views of the aesthetic as a spiritual office – views that ultimately came to supplant the institutional authority of the church. If James and Emerson could be said to have appropriated Swedenborg as a “post-Christian” figure, how might their idiosyncratic readings of Swedenborg function as post-secular? Some of the recent discussions around post-secularity occasioned by Charles
Taylor and Hent de Vries can find, I argue, a corollary in James’ and Emerson’s transpositions of Swedenborgian theology into literary aesthetics.

**Tiina Mahlamaki:** Swedenborg’s reception within Anthroposophy: the case of the Finnish artist Kersti Bergroth

My paper will discuss the influence of Emanuel Swedenborg on a Finnish female author, Kersti Bergroth (1886–1975) through Bergroth’s novel Eläviä ja kuolleita (The Living and the Dead; 1945). Bergroth was a prolific author with an anthroposophical bent and an admirer of German Idealism. In this particular novel Bergroth refers explicitly to Swedenborg and the story discloses a number of Swedenborgian themes: the doctrine of correspondences; a world divided into material, spiritual, and divine realms; and communication with the spirits of the dead. As Bergroth was an active member of the Anthroposophical movement, I will also consider the route, spread, and place of Swedenborg’s ideas within Anthroposophy and Theosophy in the twentieth century.

**Taxonomies of Religion in the Ancient and Modern Worlds**

**Panel Chairs: Daniel Barbu, Francesco Massa**

Starting from recent studies on the invention of “paganism” and “Judaism” in the fourth century, this panel will investigate historical processes that produce taxonomies of religion as part of a discourse on religious diversity. How do religious groups organize the diversity of religions? What are the narratives through which they give sense to religious diversity? What are the political forces driving the need to organize diversity? Taxonomies of religion are a central component of the discursive construction of religious identities. Drawing the boundaries between “us” vs “others” implies both comparison and systematization of religious knowledge, that is, to inscribe the rites and beliefs of others on the map. Such taxonomies can take many forms, from heresiological discourse to elaborate narratives on the cultural history of mankind. With this topic, we intend to explore the formation and uses of fundamental categories that often continue to frame the study of religion.

**Eduard Iricinschi:** Gnosis, hairesis, and Mani: fourth-century religious vocabulary and its modern adjustments

“Gnosticism,” “heresiology,” and “Manichaeism” are modern concepts in constant need of theoretical fine-tuning. Over the past decades, scholars adjusted the Nag Hammadi codices and the Manichaean texts to the more general contexts of “heresy,” “gnosis,” and “dualism.” This paper explores the ways in which scholars adapted gnosis, knowledge religiously codified in rituals and teachings, and often presented as revelations about invisible realities, into
“Gnosticism,” a seventeenth-century, Protestant linguistic invention, to describe the Catholic Church. It will also sketch the trajectories through which philosophical haeresis, used by second- and third-century Christian writers as a rhetorical tool to describe religious diversity and, simultaneously, to reduce it to a caricature of itself, later became “heresies,” as depicting full-blown religious, social, and political aberrations. Finally, it will suggest that modern scholars follow ancient Christian writers’ use of the same rhetoric of difference, to impose artificial boundaries between the followers of Mani and “real” Christians.

Mélanie Lozat: Religious geographies in Strabo’s Geography
In his Geography, Strabo establishes a map of the Roman Empire and the territories still to be conquered for the use of Roman power. In this context, he offers a detailed description of various countries, their dimensions and the peculiarities of their climate and nature as well as their inhabitant’s nomoi, including religious practices. Strabo constructs the identity of the Barbarians he describes according to Greek ethnographic standards, thus depicting the barbarians following the Greeks models of inversion, analogy and comparison. Starting from the way Strabo describes the religion established by Moses in Jerusalem, and comparing it with what he says of the religion of people living at the ends of the world, I will focus on his construction of religious taxonomies, and present the system resulting from his account of human diversity.

Nicolas Meylan: Is Snorri a colleague?
The prologue to Snorri Sturluson’s Edda, a textbook of Old Norse poetry and mythology, in which he narrates the history of religious change, strikes scholars as ahead of his time: the absence of polemic; the role of linguistic change and diffusion in history; his anticipation of the notion of “natural religion” have led scholars to label Snorri as an early historian of religions. I would like to interrogate this label by replacing it in Snorri’s general project. I will explore the paradigm with which he works and the ways he departs from it. In so doing, I wish to suggest that Snorri’s Prologue is not so much a historical as a taxonomical enterprise, seeking to establish a higher order taxon in order to deconstruct the incommensurability between paganism and Christianity in his bid to protect his forebears and their poetry from clerical censure.

Emma Abate: An atelier of Jewish Studies in the core of fifteenth-century papal Rome
My presentation will deal with a crucial passage in the relationship between Christians and Jews in the Roman Renaissance focusing on the milieu of the Christian Kabbalist Giles of Viterbo (1469–1532). He was Superior of the Augustinian order and Cardinal, reformer and humanist. The study of the Hebrew religious culture played a central role in his reformist and ecumenical vision of the mission of Christianity. He gathered around him a group of Jewish intellectuals
and converts whom he engaged in the acquiring, writing, teaching and copying of Hebrew works. Notably he was interested in biblical exegesis and mysticism. My contribution aims at delving into the intellectual mutual exchange of religious notions in the entourage of Giles of Viterbo and in the friendship between Giles and his master of Hebrew Eliahu Bahur ha-Levi (1469–1549), the celebrated philologist who was guested in Rome by Giles for more than ten years.

**Technology and Religion in Historical and Contemporary South Asia: Spaces, Practices and Authorities**

**Panel Chair: Knut Axel Jacobsen, Kristina Myrvold**

This panel explores intersections between technology and religion in South Asia in the past and present and how various forms of techno-religious intersections transform and open up new religious practices, discourses, communities, and institutions. Technological developments at different times in history may include new machines and technologies in a broader sense (e.g. printing technology) and new means of transportation (e.g. railways, cars) and communication (e.g. telephone, radio, TV, mobile phones, and the internet) that have facilitated new spaces for religion. The techno-religious intersections generate several questions about authority and power, the politics and poetics of identity, community and place, and how religious agency, information and experience are mediated, commodified, and adjusted to the demands of societies. With a specific focus on South Asian contexts and religions this panel invites papers that discuss various empirical and theoretical aspects of how technological innovations create, alter and negotiate religious spaces, practices and authorities.

**Knut Axel Jacobsen:** Technological innovations and Hindu pilgrimage in contemporary India: new means of communication and ritual change

This paper analyzes how technological developments are impacting Hindu religious traditions of pilgrimage in present-day India. Despite an increasing secularization in India, the number of pilgrims visiting places of pilgrimage continues to grow. One reason for this is that new means of communication are being used to propagate the pilgrimage places and to organize the visits. The paper investigates how new means of communication impact ritual practices and particularly examines the relationship between technological innovations and how information about the places is disseminated, how ritual clients are recruited, and how the rituals are organized and performed. By looking more particularly at the impact of the Internet and mobile phones, the paper argues that these new technologies create new ways of organizing ritual clients and rituals. The paper uses the example of the pilgrimage town of Siddhpur in Gujarat which
is the place in which the śrāddha rituals for dead mothers are performed and a place of cremation. The use of the internet and mobile phones has led to a radical transformation of the śrāddha rituals and changed them from a family ritual to a collective ritual performed in large groups. The paper analyzes this ritual change and the role of new means of communication in this change.

Elizabeth Weigler: Historical consciousness and access: Sikh identity and narration of the Great War in Britain

In Britain, several state-sponsored projects seek to incorporate the sources and voices of minority groups into the WWI Centenary commemorations that began in 2014. Ethnic religiously grounded Sikh non-governmental organizations are among those asked to create “new histories” for display to the British public. History is one way the community of Sikh faithful (Panth) make sense of religious teaching and practice; these historical projects constitute a civic extension to an existing process of historical narration among Sikh community members. The resulting WWI narratives are communicated as physical exhibits and non-traditional, publically accessible web-based exhibits and archives. Using a preliminary case-study, this paper explores how new, widely accessible technological platforms may impact authority and individual Sikh identity. It engages debates concerning the value and nature of non-academic authority, explores possibilities for including multiple perspectives within dominant Sikh religious discourse, and questions how these sources and narrative interpretations of Sikh values in driving WWI participation are used in religious debate.

Andreas Johansson: A cry for help: Sri Lankan Muslim organizations’ discourse on social media

The overall aim of this paper is to describe and analyze the creation of identity in social media for Muslim organizations in post-war Sri Lanka. What role does social media play among Muslim organizations in Sri Lanka? The use of social media among different Muslim organizations reflects what happens in society. In contemporary Sri Lanka Sinhala nationalistic organizations like Bodu Bala Sena have made a great impact on the debate on what role religion should have in the country. Bodu Bala Sena claims that Islam is a non-Sri Lankan element in the Buddhist majority society. This shows that the role of a political organization in a minority situation is complex with various kinds of discourse to relate to.

Anna Bochkovskaya: Counter-scriptures online: promoting Punjabi Deras’ ideologies

Social media has been good at countering Islamophobia in Sri Lanka. The use of social media is only one of many self-defense strategies the Muslim community uses. For example, these self-defense strategies can also be seen in political forums, like the parliament, and in ecumenical discussions among theologians.
The focus in this study is to see how Muslim organizations use social media in relation to ethnicity (Muslim), nation (Sri Lankans), and state (the Democratic Socialist Republic of Sri Lanka) in their reaction towards organizations like Bodu Bala Sena. The materials that will be analyzed are pictures posted on the Facebook pages of three Muslim political organizations.

**Hindol Sengupta:** How technology and the free markets changed the Hindutva project

The paper studies the impact of the use of social media and mobile phone technology to bridge the caste divide between upper caste Hindus and so-called lower castes in relatively new Hinduism movements in their attempts to create a cohesive Hindu society and fill traditional caste chasms. Economic empowerment has been key in bridging the caste divide as, for instance, has been shown by Devesh Kapur, Chandra Bhan Prasad, Lant Prichett and D. Shyam Babu in Re-thinking Inequality: Dalits in Uttar Pradesh in Market Era Reform (Economic & Political Weekly, 2010). Now the use of technology is adding a new layer to this social transformation. The paper will specifically look at the work of the Hindutva Abhiyan which is led by a metallurgical engineer, trained at the Indian Institute of Technology and working as an IBM risk management consultant, and also leading a Hindu spiritual order, and his use of SMS, mobile voice messages and Facebook as neutral tools to bridge the caste divide in Dewas, Madhya Pradesh and in Mandla, Chattisgarh, both deep into the interior of the rural forest heartland of central India. The paper analyzes how technology is being used to deliver the same messages on the essence of the Ram Tatva (lessons from the Ramayana), Krishna Tatva (lessons from the life of Krishna in the Mahabharata) and the Bhagvad Gita Tatva (lessons from the Bhagvad Gita) among lower caste groupings. It analyzes how the medium integrally becomes part of the message as similar access to technology brings about a sense of social democratization and caste equanimity, albeit often temporarily to begin with, which is then used to give core messages of a caste-free Hinduism leading to signs of attitudinal change among recipients.

**Testing Functional Hypotheses of Religion: Announcing a New Public Database with Worked Examples for Scholars of Religion**

**Panel Chair:** Joseph Bulbulia

From its inception, the academic discipline of Religious Studies has been home to debates about the origins and functions of religions. Until recently, however, scholars of religion have lacked the tools for resolving the enduring controver-
sies. This panel describes exciting new methods for leveraging publically accessible datasets for addressing fundamental questions. The panel opens with the world premier of Pulotu, the first publicly available database purpose-built for testing evolutionary hypotheses about religion. Pulotu contains rich information from a diverse sample of over one hundred Austronesian cultures, and comes free-of-charge. A second talk raises the question, “Why have the Abrahamic faiths been so successful?” and models the relative importance of key drivers of success, both internal and external. A third talk considers whether the pattern of religious change across Christianity’s history has been defined by key historical moments or occurs more slowly at denominational fragmentation. Evidence is used to evaluate functionalist controversies. A final talk illustrates how fine-grained environmental data can be combined with global ethnographic datasets to predict the worldwide distribution of beliefs in moralizing high gods with an accuracy of 91%. The supported model portrays religion’s role in history as neither one of pure cultural transmission nor of simple ecological determinism, but rather a complex mixture of social, cultural, and environmental influences.

**Joseph Watts:** Announcing Pulotu! A public database of Pacific supernatural belief and practice

Pulotu is the first publicly available database designed specifically to test evolutionary hypotheses of supernatural belief and practice. It contains a diverse sample of over one hundred Austronesian cultures, spread across half the world’s latitude, with belief systems that range in focus from localized ancestral spirits to powerful creator gods. Each culture has variables on a wide range of supernatural beliefs and practices, as well as their social and physical environments. Here I will present the key features of Pulotu and illustrate the power of phylogenetic methods to reconstruct the history of cultures and test theories about the coevolution of supernatural beliefs with social structures while controlling for the historical non-independence of cultural histories. I conclude by offering scholars of religion a hands-on-introduction to Pulotu’s user-friendly graphical interface, and tips about how scholars might get started in leveraging Pulotu’s power to address field-specific questions.

**Quentin Atkinson:** Modelling the spread of Abrahamic religions

In 1900, 45% of people on the planet were Christian or Muslim. Today the number is 55%. Understanding the factors that determine the success of Christianity and Islam across cultures has the potential to explain how and why these religions have become globally dominant today. Here I present a range of quantitative cross-cultural models that investigate the relative importance of religious features and features of the host culture – existing religious beliefs and practices, economic systems, and political structures – in determining the success of a set of Abrahamic religious traditions around the world. This model high-
lights the features of religious systems that are most resistant to change, and lays the foundation for nomothetic laws of cultural diffusibility with the potential to explain the global success of Abrahamic traditions.

**Joseph Bulbulia:** The punctuated evolution of religion
Evolutionary theories of religion hold that religions evolve to enhance group unity, but what is the evidence? “Recognition signaling” argues that religions function to delineate group boundaries and predicts that religious change will be most pronounced at religious schisms. Against the “schismogenesis” of religious diversity, several historians have argued for defining moments – a “punctuated evolution.” We test rival models by applying cultural phylogenetic methods to a large sample of Christian denominations (n=50). Despite previously reported evidence for schismogenesis from small samples, and in line with punctuated evolution, we find that most change in Christianity occurred at the Protestant Reformation. Moreover, despite a superficial resemblance of change within Christianity to an evolutionary tree, results indicate that historical change was exceedingly un-treelike, suggesting substantial borrowing between denominations. Results illustrate the power of cultural phylogenetics to test long-debated theories of religion, and reveal the limitations of tree-like approaches in the evolutionary study of religions.

**Russell Gray:** The ecology of religious beliefs
The role of a broad range of biological taxa in shaping human behavior is currently disputed. Both comparative and experimental evidence indicate that beliefs in moralizing high gods promote cooperation among humans, a behavioral attribute known to correlate with environmental harshness in nonhuman animals. Here we combine fine-grained bioclimatic data with the latest statistical tools from ecology and the social sciences to evaluate the potential effects of environmental forces, language history, and culture on the global distribution of belief in moralizing high gods (n = 583 societies). After simultaneously accounting for potential nonindependence among societies because of shared ancestry and cultural diffusion, we find that these beliefs are more prevalent among societies that inhabit poorer environments and are more prone to ecological duress. In addition, we find that these beliefs are more likely in politically complex societies that recognize rights to movable property. Overall, our multimodel inference approach predicts the global distribution of beliefs in moralizing high gods with an accuracy of 91%, and estimates the relative importance of different potential mechanisms by which this spatial pattern may have arisen. The emerging picture is neither one of pure cultural transmission nor of simple ecological determinism, but rather a complex mixture of social, cultural, and environmental influences. Our methods and findings provide a blueprint for how the increas-
ing wealth of ecological, linguistic, and historical data can be leveraged to understand the forces that have shaped the behavior of our own species.

**THATcamp**

**Organizer: Frederik Elwert**
The THATcamp at the IAHR Congress will allow participants to discuss and engage with current developments that are often framed as the “digital humanities.” Because of its open and participatory nature, it will allow a focus on topics and methods that the participants themselves regard as relevant, and not impose a rigid schedule. A website is to be set up beforehand in order to collect session proposals. For the same reason, THATcamp spans across multiple Open Sessions in order to allow discussion of a broader range of topics. The event is moderated by Frederik Elwert, but because of the purposely open nature a detailed program cannot at this point be provided, but will develop during the Congress.

**Theologies and Religious Studies in Postwar Germany**

**Panel Chair: Johann Evangelist Hafner**
Postwar Germany showed a balance of two mainstream Christian denominations that dominated the religious field. This situation has diversified during the decades since the reunification in 1989, especially through the establishment of Jewish and Islamic Studies at state universities. It took great legal efforts and did not prevent scandal to find the academic place for Jewish and Islamic Studies, beside Area and Religious Studies, and other sciences related to religion. The line between religious and secular approaches to religion is clear as long as it is determined by institutional conditions. But the line gets blurred when it comes to methods: theological research and non-theological research alike are applying historical, sociological, philosophical et al. approaches. The panel will explore the frictions between methodological practice and institutional frameworks and the opportunities of the German model as well.

**Giuseppe Veltri:** Daughters or stepchildren of the “Wissenschaft”? Jewish studies and Jewish Theology in the nineteenth century
The lecture focuses on two basic elements of the so-called Wissenschaft des Judentums: the philological study of Judaism, promoted and prospected by Leopold Zunz, and the theological study of teachers and rabbis as suggested by Abraham Geiger. It faces two different patterns of university teaching and learning which developed from the same spirit of academic concern: to give a ground-
ed education to whoever is seriously interested in Jewish religion, history, and literature. Zunz saw the integration of “Jewish studies” or “the science of Judaism” into the body of German university education as one precondition for emancipation. Geiger’s predominant interest was the theological education of teachers, referring to the new spirit of the study of Jewish religion in an institution which could guarantee also the official acknowledgement of the curriculum. Both of them were following a utopian project which ran aground because of the Prussian lack of political understanding of Judaism and minorities.

**Walter Homolka:** Utopia became reality: Jewish Studies and Jewish Theology well-established in Germany

When the Science of Judaism evolved at the beginning of the nineteenth century it intended both theological and secular studies to prove the general value of Jewish culture and civilization. Access to the public university system was denied until after the Shoa. Since then, Judaic Studies have been established at various German universities and in 2013 the School of Jewish Theology of the University of Potsdam was opened. Utopia became reality and both branches of the Science of Judaism, religious and secular, have become an undisputed part of the German academic scene: using similar tools for differing aims. Louis Jacobs says in “A Jewish Theology” (1973, p. 14–15): “The historian of the Jewish religion tells us what it is that Jews believed in former ages. The task of the theologian is to draw on the finding of the historian but to ask what it is that Jews can believe today.”

**Bekim Agai:** Islamwissenschaft, Islamic Studies and Islamic Science: convergences and delineations

Islamic-Theological Studies are a latecomer in Germany. When the German Council of Science and Humanities published its “Recommendations on the Advancement of Theologies and Sciences Concerned with Religions at German Universities” in 2010, including a recommendation to establish Islamic-Theological studies, a discussion took place within the established Orientalist discipline of “Islamwissenschaft” asking for the scientific possibility of another academic discipline studying Islam from a scientific perspective. The new representatives of Islamic-Theological Studies responded to the critique, trying to explain communalities and differences between the old and the new subject. One was the basic difference between an insider’s and an outsider’s point of view. In my paper, I will describe the context of the process of establishment, giving insight into the debates and will explain why the assumption of the difference of insider’s and outsider’s perspective is misleading.
**Johann Evangelist Hafner:** Separation and confusion of theology and religious studies

The ongoing decrease of membership and influence of the main Christian churches provokes the question if Christian theologies should maintain their predominance at state universities. This is expressed in conflicts about the refusals to hire university professors at Christian faculties because they lack the required confessional profile. Materially there is a widening gap between theologies which represent a specific denomination on the one side, and religious studies on the other side, which have to cover also non-Christian religions. Who is doing the job of non-confessional research on Christian cultures? Where are Catholic or Protestant Studies? The talk will investigate to what extent theological research already left its realm by importing not only sociological or historical methods but also theories. Since methods are not innocent, they often lead to reconstruction of Christian traditions under secular premises. This might lead not to an appeasement but to more conflicts in the future.

**Theorizing and Analyzing Religious Change**

**Panel Chair: Liam Sutherland**

The panel explores the analytical study of religion's shared ground with sociology and anthropology to address representation, interpretation and theorizing change through semantics, analysis of social forms, structuralism, Marxist and post-Marxist theory, conceptual history and critical discourse analysis. In 1992, the Comaroffs noted the objectivity vs. critical theory crisis and offered ethnography anchored in critical theory responsive historiography. Nineteen years later, Isaac Reed noted the false binary between activist scholarship that scorns data and causal explanation and naturalism/critical realism advocating stable objects available for value-immune descriptions. Reed states we can offer explanations regarding how and why things happen and change if we attend to the labor of historically and hermeneutically grounded critical theory informed social science. The Comaroffs, Reed and Zald resonate with the best analytical work in the study of religion over the last few decades: their work can operationalize the work of Lynch and Taves.

**Volkhard Krech:** Change we need: dynamics in the history of religions between semantics and social forms

Social change in general is usually conceptualized as an ongoing process (e.g. as "modernization"). However, there could be no innovation if there was no continuity (e.g. "tradition"). The same holds true for the history of religions. It will be argued that the history of religions can be conceptualized best by consid-
ering the dialectics between process and structure, condensation and diffusion as well as dynamics and stability. The history of religions proceeds between these (and other) poles. The oscillation is based on the interplay between semantics and social forms. Free floating semantics are canalized in special social forms (groups, currents, organizations), and social forms are legitimized by certain semantics.

**Paul-François Tremlett**: Theorizing change: forms, morphologies, transformations

This paper explores some ways in which scholars have conceptualized societal change. The paper begins with Lévi-Strauss’ structuralist intervention in anthropology. This is framed as a rejection of linear, “evolutionist” theories which imagined societies as progressing from simple aggregates of elements to complex organisms. Lévi-Strauss developed the idea of “hot” and “cold” societies informed by ideas drawn from cybernetics, including entropy and feedback systems, while his writings on myth posited agentless transformation with myths taking the form of spirals. The paper moves to consider Marxist and post-Marxist theories of change, notably Laclau’s opposition of contradiction to antagonism which indicates a shift from a linear progression of forms to social forms as the outcome of contingent processes of struggle. The paper concludes with an assessment of the value of these theories for understanding contemporary processes of postmodern/neo-liberal change and their impact on religious traditions.

**Ipsita Chatterjea**: Change and assertions of continuity: tracing religious, political and cultural valences of social regulation

This paper focuses on techniques for tracking change and internal heterogeneity within religious social aggregations over time. The paper addresses how Lynch’s notion of “the sacred”, and Taves’ designation of “experiences” and “things deemed special” can be operationalized to study larger scale and complex constructions through historical sociology (Zald, John and Jean Comaroff and Reed) conceptual history (Koselleck, Pocock and Foucault) and critical discourse analysis (Wodak and Wuthnow). These techniques can be used to trace religious, political and cultural change and continuity; identify pivots for comparison and gauge representation and extensibility. The paper will illustrate the implementation of these techniques in a study that tracked metonyms of religious belief regarding human equality, social justice and “justified dominance” to narrate how African Methodist Episcopal women activists and their contemporaries created and responded to institutional shifts within the church and mobilized to fight asymmetrical social regulation within the US.
Toshihiko Izutsu and Oriental Religious Thought

Panel Chair: Yoshitsugu Sawai

This panel aims at reconsidering the characteristics of Toshihiko Izutsu’s “Oriental Philosophy” from the historical perspectives of religions. Izutsu (1914–93) was famous world-wide as a Japanese scholar of Islamic philosophy as well as an Oriental philosopher. He was familiar not only with Semitic thought but also with a wide range of Oriental thought. Through his creative “reading” of classic texts of Oriental thought, he attempted to elucidate the structure of an “Oriental Philosophy,” concerned with manifold layers of being and consciousness, in order to integrate Oriental traditions of thought into an organic unity. In this panel, we will clarify the characteristics of his philosophical reflections, especially his semantic understanding of Oriental philosophical texts, and use them to reexamine theoretical issues in the contemporary study of religions.

Masaru Ikezawa: Confucianism, Daoism, and Toshihiko Izutsu: comments on “Rectifying Names” and “Being Arises from Non-being”

The basic strategy of Izutsu’s “Oriental Philosophy”, according to the present presenter’s understanding, was not to assume a coherent unity of “Oriental Philosophy” as a substantial entity, but to classify various Oriental thoughts systematically and to find some common features in them, in order to present alternative ways of thinking which were radically different from the Modern (the modern Western ways of thinking). It is really amazing for Izutsu to have foreseen contemporary globalization accurately, and to have begun to overcome the Modern by re-interpreting local cultures in the 1970s, because that is exactly the task of the present generation. In this presentation the contemporary potentialities of a couple of Chinese religious thoughts will be discussed, such as the Confucian idea of “Rectifying Names” and the Daoist idea of “Being Arises from Non-being,” which Izutsu referred to.

Juan José López Pazos: Language and its meaning in Izutsu’s Oriental philosophy

If we want to understand Izutsu’s “Oriental Philosophy,” we must pay special attention to his research into language and the way Izutsu uses the concept of “language” itself. As we can see from Izutsu’s words “Existence is language,” “God is language,” language stands in the middle of Izutsu’s thought. Izutsu said that the semantic articulation function in language is the one that creates all things. Even more, all things are nothing more than words (language). This concept of language Izutsu uses differs and transcends the concept of “language” or “word” usually found in general linguistics. Izutsu’s works are already important not only in the philosophy of language field, but also in Oriental thought studies. That is why within this presentation I would like to explain
the meaning of language in Izutsu’s philosophy and also clarify the special understanding of the concept of language in Izutsu’s “Oriental thought”.

Masahiro Shimoda: Some reflections on Izutsu’s metaphysics of consciousness: focusing on his interpretation of the Buddhist philosophy of the treatise of the Awakening of the Faith of the Mahayana

It seems to be far from serendipitous that the last subject Izutsu Toshihiko was engaged with was the philosophy of the Awakening of the Faith of the Mahayana, one of the representative Buddhist treatises regarded to have appeared around the sixth century at the culminating stage of the intellectual history of Buddhism in India. The basic approach to this treatise taken by Izutsu is that of the premise of an inseparable relationship between existence and consciousness, which is mediated by language. This approach was distinctively effective in understanding the Buddhist philosophy both of India and East Asia, crossing the boundaries of the structure of language inherited from Sanskrit and Chinese. I will shed new light on the final work written by this profound thinker that discusses the possibility of opening up a new horizon of metaphysics of consciousness transcending the perimeter of the language of Western philosophy.

Yoshitsugu Sawai: Izutsu’s Semantic Perspectives of Indian Philosophy

The purpose of this presentation is to explore how Toshihiko Izutsu interpreted Indian philosophy from his semantic perspectives. From his viewpoint of “Oriental Philosophy,” he semantically attempted to interpret such Indian philosophical texts as the Upaniṣads, Śaṅkara’s Commentaries on the Upaniṣadic texts, and the Buddhist sūtras of the Mādhyamika and Yogācāra traditions. What he emphasized as an important characteristic of Indian Philosophy is that Indian thinkers opened the dimension of depth-consciousness as their experiential facts on the basis of their metaphysical experiences, while observing the multi-layered structure of reality. In Indian philosophical traditions, Izutsu argues, there exists a one-to-one correspondence of the manifold layers of objective reality with those of subjective consciousness. Through his reinterpretation of Indian philosophy, he developed a structural theory of “Oriental philosophy,” characterized by a multi-layered correlation of human consciousness with reality. This presentation will clarify the characteristics of his Oriental philosophical perspectives on Indian philosophy.

Gregory D. Alles: Response
Tradition and Innovation in the Graeco-Roman World

Organizers: Charles Guittard, Claude Brunet

Roman religion is generally characterized by conservatism and continuity but the Roman rituals and the Latin religious vocabulary offer examples of adaptation to new conditions. Rome’s revival through the myth of its foundation (Camil-lus and Augustus are considered as “another Romulus”), the introduction of new gods and rituals (through the Bacchanalia or the ritual of “evocatio”, for instance), the celebration of the Secular Games and the theme of the Golden Age (revived by Vergil and based on a cyclical conception of the time) are good examples of tradition and innovation. The roundtable will discuss various issues related to this topic and invites participants.

Trajectories of Religious Innovations

Christoph Elsas: Dynamics of dualism in religious traditions: founders and mechanisms of innovation in antiquity

Anthropological bifurcations like in/out, life/death, good/bad, spirit/matter involve questions on how to handle them, and thus have also become themes for religious dualism. Considered from a historical point of view, there are impulses from Zoroaster’s new doctrines and rituals which are inspired by an eschatological monotheistic tendency and were canonized in combination with the concepts of truth/lie and pure/impure in community and world: impulses to modify imperialistic dualism and to develop Pythagoras’ dialectical polytheistic tendency of dualism – in religious individualization with the aid of purification rituals – until both traditions are combined in subsequent cosmic and anti-cosmic dualisms.

Gösta Gabriel: How to innovate mythology: the enûma eliš as an example for the deliberate construction of a new myth in ancient Mesopotamia

The position of the city god of Babylon, Marduk, changed drastically during the second millennium BCE. Formerly being just a minor god within the pantheon, he now became king of the gods. These religious dynamics required justification and, therefore, a new mythical text, the enûma eliš, was created. Its authors – probably Marduk’s priests in Babylon – solved the conflict between the text’s high rate of innovation and the traditionalism of the Babylonian culture by using material that was already known to the educated, literate elite, i.e., material of traditional mythology and religious practice. The paper will show that the references were not simply copied, but artfully adapted to the purpose of the text. Furthermore, it will be underlined how the enûma eliš enhanced on a prag-
matic level also the claim of Marduk’s priesthood in Babylon to consult and
guide the human king.

Philipp Gollner: How Mormons made (some) Swedes white: religion as
movement and boundary among transatlantic immigrants in the late nineteenth
century
This paper employs the case study of a woman who migrated from Sweden to
Utah in 1885 in order to convert other Scandinavian women who had moved
across the Atlantic to join the Latter Day Saints (Mormons), in order to probe
models of the function of religion in modern globalization and test religion’s
ability to simultaneously cross space and construct boundaries. Seeking to tran-
cend simplistic concepts of one-way acculturation of ethnic groups that domi-
nate late nineteenth century transatlantic historiography, I intend to employ the-
tories of religion and globalization in order to show that religion during this
period in Western history presents a unique guide to study movements across
space. I argue that while such migrant religion shared the ability to cross spatial
boundaries with the globalizing marketplace and nascent entertainment culture,
its immanent need for boundaries of identity sets it apart as a category of anal-
ysis.

Transcending Borders in the Wake of Catastrophe: Religion
and Spiritual Care after the March 11, 2011 Earthquake in
Japan
Panel Chair: Elisabetta Porcu
This panel examines religious responses to the 3/11 disasters in Japan with a
focus on survivors’ interactions with the tsunami dead and the emerging trend
of “spiritual care.” The important role of psychiatrists and psychologists in pro-
viding “mental care” to disaster victims has been acknowledged since the Han-
shin Awaji Earthquake of 1995. However, relatively little has been introduced
about “spiritual care” as practiced by religious specialists and the religious
needs of disaster victims. The 2000s saw the growing recognition of “spiritual
care” by doctors and nurses in aid for the dying and the terminally ill. This
type of care was distinguished from “religious care” and counseling in favor of
a particular religious persuasion. In the wake of 3/11, religious specialists down-
played their own sectarian identity and explored new standards for “spiritual
care” and grief-counseling in trans-religious networks, raising new questions
about the “public” role of religion in a post-secular age.
**Tim Graf:** Religion in the public sphere: policy changes, regionalism, and the rise of “spiritual care” in post-3/11 Japan
This paper presents perspectives on religious responses to the March 11, 2011 earthquake, tsunami, and nuclear disaster through the lens of Japan’s constitutional separation of religion and state. I will begin by outlining the role of Buddhist temples as emergency shelters in the wake of 3/11, followed by a discussion of the ways in which religious activists promote the use of religious sites as designated refuge centers in dialogue with local governments. Part two of my presentation explores the shifting role of religion in the public sphere with a focus on trans-religious relief networks and collaborations between clergy, scholars of religion and medical doctors in post-3/11 “spiritual care” programs that have worked to shape a notably more positive image of religion in the media by reassessing the role of religion as a socially engaged practice, and by enabling religious specialists to practice “spiritual care” at hospitals and healthcare facilities.

**Hara Takahashi:** Tales about ghosts of the tsunami dead and their reception in Japan’s religious landscape
In this paper, the author provides an overview of how religious professionals, especially Buddhist monks, are dealing with so-called occult phenomena in the tsunami stricken areas after the Great East Japan Earthquake. Most of the ghost tales seem to result from a variety of unconscious anxieties, and monks are often consulted in such cases. Generally, they accept ghost tales for what they are, and conduct religious ceremonies that intend to bring peace to the restless souls, usually by reciting a sutra. While this seems to be inconsistent with Buddhist doctrine, clergy never fail to add some instructive advice that the souls of the deceased never do any harm, and that it is important to take care of the dead through daily rituals. Monks seem to view their clients’ distress to be settled in the course of time. In this way, monks contribute to providing spiritual care to the tsunami survivors.

**Norichika Horie:** Continuing bonds in the disaster area: locating the destinations of spirits
This paper is a report of qualitative and quantitative research on “continuing bonds” with the deceased in the areas affected by the Great East Japan Earthquake. The disaster survivors recount that it is normal for them to have conversations with the deceased victims, and that the continuing bonds with the deceased make them feel better. Communities of grief, within which stories about the dead are shared, have emerged among the bereaved. These groups share a stronger belief in religion and the afterlife than the general public according to opinion polls. Apart from heart-warming stories about the “familiar spirits” of loved ones, scary ghost stories about “unfamiliar spirits” are also
shared with different frequencies in different places. Being affiliated with a Buddhist temple may strengthen the continuing bonds with familiar spirits. Many victims, however, consider their connection to the deceased to be stronger than their connection to the priests.

**Transformation and Revitalization: Mesoamerican Religious Traditions**

*Sylvia Marcos*

Contemporary struggles for social justice in Mesoamerica are based on both reconceptualizations and permanence of cosmological spiritual references. An analysis of some the most salient themes will be presented. References to basic cosmological philosophical groundings, like the complex inference to duality, opened the way to gender justice in otherwise male oriented struggles for justice. The focus on immanence today feeds a strength for resistance in spite of multiple and permanent attacks favored by powers of every kind. No waiting for an afterlife of reward for suffering. The interconnection of all beings in nature – that includes humans – proposes a view of “nature” and our responsibilities towards the survival of the planet that is much beyond what is generally conceptualized in green ecologies.

**Transformation in Practices and Discourses on Japanese Martyrs in Europe, Japan and Mexico**

*Panel Chair: Haruko Nawata Ward*

This panel compares the practices and discourses of the early modern Japanese Christian martyrs in history in texts from Europe, Japan and Mexico, written with diverse motivations and agendas. According to Pinto’s analysis, seventeenth-century European sources apply the Catholic traditional understanding of martyrdom while also revealing the Japanese perception of these martyrs. The beatification and canonization processes of Japanese martyrs over four centuries show a gradual inclusivity in the profile of the martyrs and confirm the importance of the martyrs’ historical memory for the local Catholic community as our research demonstrates. Finally, the last paper examines the case of the Mexico-born Japanese martyr saint Felipe de Jesús and shows how his figure was first appropriated by the Mexican criollo community in the seventeenth century and by the conservative party in the nineteenth century, and how after declining in early twentieth century, his cult is now expanding to western Mexico.
**Carla Tronu:** Transformation in the discourse on the Japan martyrs from the seventeenth century to the present

The Japanese government banned Christianity in 1614 and persecuted foreign missionaries and Japanese Christians. Some of those who were executed have been recognized as martyrs through a long process, still on-going, that raises questions on identity and historical memory. Initially, in the seventeenth century, the cause for and the discourse on the first martyrs of Japan, the so-called Twenty-six Martyrs of Japan, developed in the frame of the rivalry to preach in Asia between the Mendicant Orders under Spanish patronage and the Jesuits under Portuguese patronage, generating controversial literature. No further claims were made until the late nineteenth century, when secret Christian communities were disclosed and some returned to the Catholic Church. This prompted several causes for Japanese martyrs and beatifications followed in 1867, 1981, 1989, 2008 and 2011, generating a discourse gradually more inclusive and representative of the local Catholic communities in terms of age, gender, class, and region.

**Reiko Kawata:** Transformation in the worship of Saint Felice de Jesus in Mexico from the seventeenth century to the present

Saint Felice de Jesus was one of the Twenty-six Martyrs of Japan who were crucified in Nagasaki on February 5, 1597 and beatified in 1627. He was a criollo, that is, an ethnic Spaniard born in Mexico, where he was already treated and worshipped as a saint shortly after his beatification, although he would not be canonized until 1862. This paper traces the changes in the political discourse on the worship of Saint Felice from the seventeenth century, when the criollos in colonial New Spain appropriated him as one of their identity symbols, through the nineteenth century, when Mexico gained independence and the so-called conservatives in Mexico appropriated him as their symbol, up to the twentieth century, when his worship seems to have declined. My research reveals that today the cult of Saint Felice is again spreading to new territories in western Mexico.

**Wei Jiang:** Levitation, invisibility and ninja: the transformation of the miracles of a Japanese martyr Fr. Thomas de San Agustin O.S.A. (1602–1638)

This paper is a case study on the hagiographical writings on the anti-Christian persecutions in both European and Japanese contexts during the seventeenth century. Fr. Thomas de San Agustin, O.S.A. (1602–1637) was an Augustinian priest of Japanese origin, who was executed in 1637 in Nagasaki and beatified by Pope Benedict XVI on 24 November 2008. A series of hagiographies in the Augustinian archives indicate that de San Agustin had practiced miracles of invisibility and levitation, a unique case among the Japanese martyrs. The contemporary Japanese sources in Omura show that de San Agustin, often named “the
monk with a sword of golden hand-guard”, was a master of ninja-like skills including camouflage and flying. This paper examines the entangled literature on de San Agustin, which contributed to the formation of a Roman Catholic saint and a hero at the time of the Christian rebellion in Shimabara in 1637–1638.

**Transformations of Religions in China: Past and Present**

Panel Chair: Daoru Wei

The religious history and status quo of religions are two main subjects for Chinese religious researchers. A large amount of academic results have been published on the religious history of China thanks to the efforts made by experts in this field. With continuous and rapid development of religions in China, more attention is paid to the status quo of different religions. In this panel, five theses concerning three religions of China – Buddhism, Taoism and Christianity – provide viewpoints and perspectives for you to learn something about the Chinese religions.

**Daoru Wei:** The changes of the study of Chan in the Yuan Dynasty of China

The political, minzu and religious policies of the Yuan Dynasty are obviously different from those of the Song Dynasty. This article analyzes five social factors that directly or indirectly cause the changes of the study of Chan in the Yuan Dynasty. By comparing Kan-hua Chan of Gaofeng Yuanmiao in the Yuan Dynasty with that of Dahui Zonggao in the Song Dynasty, the thesis elaborates three important changes and basic characteristics of Kan-hua Chan in the Yuan Dynasty.

**Xiaofeng Tang:** How to evaluate the rapid increase of Chinese Christianity after 1978

The rapid increase of Chinese Christianity after 1978 is an undeniable fact. When we try to evaluate this fact and its social influences, we have to answer these following questions first: Why do so many different versions about the number of Chinese Christians exist? How many “nominal Christians” are there in China? Is Christianity an adversary of Chinese native religions? Does there exist a so-called saturation status of Chinese Christianity in Chinese culture and society? Is Christianity the only religion rapidly increasing among all religions in Chinese society?

**Qiaowei Lin:** Daoism and the state cult of China in Ming Dynasty

In ancient China the state cult was the core of the Chinese imperial court, which included a series of public divine worship activities in different grades as the Grand, Secondary and Tertiary Sacrifices. The state cult, providing the imperial ritual offerings for the gods in national temples, did not only reflect the core of the political ideas and the social beliefs, but also implied some important reli-
gious meanings. As is well known, the Confucian teachings were the philosophical basis of the state cult in Chinese history. But how about the relation between Daoism (in this paper the English word “Daoism” refers to the Chinese terms Daojiao 道教/religion of the Dao) and the state cult in China? Leon E. Stover, in his book Imperial China and the State Cult of Confucius, “explores the political logic of old China’s archaic civilization, where court protocol was the very essence of a liturgical government whose philosophical basis rested on the scriptural authority of Confucian teachings.” When we focus on the influence of Confucianism, we might ignore the relation between Daoism and the Chinese state cult. This article will look into the literature of the court protocol in the Ming dynasty, and explore the establishment of the state cult in the Ming court, comprised of the worship of the Daoist gods and beliefs in addition to Confucianism. It will present a basic outline on the following three aspects: the enactment of the state cults with the participation of the Daoists (Daoshi 道士); the national temples providing the state rituals managed by the Daoists (Daoshi 道士); and the graded rites of the state sacrifices involving the Daoist gods – trying to show how the Daoist gods and beliefs earned credentials in the imperial court, and how they played an important role in the state cult in Ming China.

**Transgressive Transformations through Art**

**Panel Chair: Lidia Guzy**

This panel addresses the transformative and transitional power of artistic expressions in indigenous and marginalized cultures. The ethnographic studies presented here discuss art and artistic production as a potent medium of social and ritual transformation. The panel comprises members and collaborators of the newly created Marginalised and Endangered Worldviews Study Centre (MEWSC), UCC as an international forum to promote engaged and philanthropic scholarship for an inclusive and reflective global society. MEWSC is emerging as a genuinely critical think tank on contemporary global forms of marginalization. The centre fosters the study of non-hegemonic worldviews and forms of oral, performative and visual techniques of knowledge transmissions often devalued by cultures of literacy and texts. MEWSC focuses on three regions: Brazil, Eurasia (Eastern Europe and Russia, Siberia), and India.

**James Kapalo:** “And the archangel Michael looked just like me!”: visual media and the re-presentation of divinity in Moldovan radical religion

This paper explores the power of the visual to contest and subvert dominant religious beliefs and doctrines. Through an exploration of Inochentism and Archangelism, “home-grown” religious movements in twentieth-century Moldova, I
trace the power of visual media, when combined with folk narratives, prophecy and visionary literature, to contest state and church authority, embody the sacred and transform belief. The two movements discussed, driven underground by communist regimes in Romania and Moldova, deployed visual media in the form of vernacular icons, photographs and photomontages, as powerful tools for critique during periods of persecution by the state. Based on interviews with members of these movements between 2011 and 2014, on secret police archival sources and on Soviet propaganda publications, I examine how, under the pressure of atheist ideology, relations between divine and human, this world and the next, and the material and immaterial were re-imagined and embodied by Moldovan village people.

**Stefano Beggiora:** Aspects of Saora ritual: permanence and transition of the artistic performance
This paper discusses the ancient technique of art performance of the wall paintings called “anital” among the Lanjia Saora of southern Orissa (India). Through the wall-painting, the group strengthens the covenant between the living and the dead. The subject of this art form is highly symbolic and usually tells a dream or vision of the shaman that portrays the subtle world. Since the advent of Christianity, the “anitals” have become a target of persecution among the converted because they embody the tribal identity of the past. The recent revival of indigenous works and initiatives developed by NGOs tend to replicate the arcane motifs of anitals, identifying them as purely “tribal art” deprived of its ancient authentic religious value. Despite the current period of profound social change, I will demonstrate how the traditional technique is still alive and how it is possible to decrypt them through knowledge of Saora culture.

**Claire Scheid:** The Donyi-Polo creative collective: the role of artists in the formalization of Adi religion
The Adi of the Siang districts of Arunachal Pradesh, India, in the far Eastern Himalayan foothills, practice an indigenous religion known as Donyi-Polo (Sun-Moon). Since the mid-1980s, community leaders have been actively restructuring Donyi-Polo through “formalization” initiatives such as the institution of a religious governing body, the canonization and printing of religious texts, the unionization of shamans, and the construction of prayer halls. This religious reformation has also included the introduction of iconographical depictions of deities (previously represented only by straw and bamboo structures) and the composition of new tunes for prayer songs. This paper, based on interviews with the artists, will discuss the creative collective of painters and musicians who worked with the movement’s founder, Talom Rukbo, to produce these new media for Adi religious expression that are still widely incorporated into worship today in the Siang districts and greater Arunachal Pradesh.
**Lidia Guzy:** Transformative power of indigenous Adivasi art in Indian society

This paper explores the recent emergence of a new artistic genre, the indigenous Adivasi Art in India, which especially through the medium of museum exhibitions transforms the general image of socially marginalized and culturally discriminated indigenous Indian communities. The emergence of “Adivasi Art” changes the socio-ritual creator of local visual expression into a nationwide recognized artist (kolokar). An official recognition of a “forgotten” and “neglected art” in national cultural institutions such as museums is an expression of a socio-political emancipation and empowerment process of hitherto marginalized and devalued Adivasi communities. The paper discusses the socio-political process of art creation as a key transformative socio-political power.

**Transnational Encounters and Religion: Following the Threads of Connected Histories (Nineteenth to Twentieth Centuries)**

**Panel Chair: Philippe Bornet**

Inspired by the historiographical model of “connected histories” (Sanjay Subrahmanya), the panel focuses on the detailed “trajectories” of individual actors and pays equal attention to the different contexts and perspectives entailed. Studies taking clues from this approach include biographical reassessments of travelers, “explorers”, missionaries, pilgrims, scholars, students, tourists, etc. In the context of the study of religions, this perspective can contribute to exploring not only the circulation of religious concepts and practices, but also issues such as the dynamism of “religious identities” and interactions between institutional and individual actors. The variety of contexts and actors display interactions that can be developed in many directions, providing a rich set of examples to reassess binary or unidirectional narratives of change. Bringing together selected cases involving European as well as non-European actors, the panel compares “transnational encounters” that involve religious issues (nineteenth to twentieth centuries).

**Philippe Bornet:** Connected histories of religion: examples from Swiss missions in South India

Introducing and explaining the notion of “connected history”, the paper will examine its interest and potentialities for the study of religions. In order to do so, two examples stemming from a twentieth century missionary context in South India are briefly introduced and contrasted: the case of a missionary scholar who developed a strong interest for Virashaiva literatures, Jakob Urner (in Karnataka from 1911 to 1928), and the case of a doctor who directed a hospital
in Betageri, Elisabeth Petitpierre (in Karnataka from 1927 to 1954). Taking clues from diaries, correspondence and reports, we analyze various types of encounters – with Indian scholars, texts or patients – and their effects on all partners of the interactions. We insist on the fundamental ambiguities of the missionary enterprise in those examples, with consequences that not only pertain to the expected process of Christianization but also the involvement with Indian national and regionalist politics and the development of representations of Indian religions that diverge from a mainstream “orientalist” imagination of “Hinduism” in significant ways.

**Carrie B. Dohe:** A tale of two primitives: the role and limitations of transnational encounters in the development of Carl Jung’s myth for “modern man”
Carl Jung claimed he discovered his cure for “modern man’s” spiritual malaise through encountering tribal leaders in 1925 in the American Southwest and East Africa. In subsequent writings, he used these encounters with “primitive religion” as scientific “evidence” for his theory of the collective unconscious and archetypes. Yet Jung generally read these encounters in accordance with his already developed theory. He also obfuscated the modern settings in which he encountered these “primitives”: East Africa was dominated by British colonialism, while in the American Southwest, anthropologists and artists sought to bridge European and indigenous cultures. Furthermore, Jung’s contacts with East Africans were mediated by a Somali translator, but Jung spoke directly with his Taos interlocutor. These differences correlate with his double-sided view of primitivity as both dangerous and rejuvenating, and appear in Jung’s portrayal of East Africans as mute, unconscious ritualists and his Taos interlocutor as a spiritual guide.

**Fanny Guex:** The spiritual daughters of Herman Hesse: going East and changing the Swiss religious scene (1940–1970)
During WWII, Lizelle Reymond (1899–1994), an orientalist, and Ella Maillart (1903–1997), an adventurer and journalist, spent a number of years in India searching for the meaning of life. Once back in Switzerland, they provided scholarly and literary materials raising new perspectives in the study of religion. Before the “Hesse trip” became a trend, both had close encounters with Indian gurus (Ramana Maharishi, Sri Atmananda, Sri Anirvan) and transformative religious experiences. On their return, Maillart and Reymond chose different public profiles about Indian spirituality in Switzerland. In this talk, I examine how they experienced Indian religions and what the effects were of these experiences on their life back in Switzerland. First, at a biographical level, I investigate how their transnational encounters modified their approach to religion. Secondly, at a larger level and using the approach of microstoria (Ginzburg), I consider how their trajectories enlighten more general mechanisms about the history of
religious encounters. Were they at the avant-garde of a tremendous religious change in Europe? What innovations and novel conceptions about religion did they bring back in their luggage?

**Dwayne Ryan Menezes:** The curious case of the Drs. D’Abreu: Catholicism, migration and a Kanara Catholic family in the heart of the Empire, 1890–1950

In the late nineteenth and early twentieth centuries, several Catholics from South Kanara in British India, whether as British subjects or Indo-Portuguese Catholics, journeyed across the wider British, Portuguese and Catholic worlds. Wherever they travelled or settled, they often strategically deployed their Catholicism, distinctive Anglo-Luso-Brahmin culture and ambiguities about their racial heritage to overcome structural barriers to the mobility and assimilation of South Asians. Catholicism, with its numerous institutions, lay and clerical transnational networks, and doctrinal emphasis on universalism emerged as a particularly valuable tool that some could deploy for the purpose of assimilation. Catholicism would not only facilitate intermarriages with Catholics of other ethnicities, but also enable racial “passing” and other forms of strategic ethnic reidentification. By focusing on the D’Abreu family from Mangalore, members of which journeyed to the British Isles since 1890, this study shall uncover the forgotten history of an Indian Catholic family that embedded itself within the heart of British society. It shall explore how, by strategically emphasizing the Catholic and Portuguese markers of their multifaceted identities, the D’Abreu boys acquired a subsidized education at Stonyhurst; became celebrated surgeons; and married into the highest rungs of the European Catholic gentry and aristocracy. It shall explore both the transnational practices and networks of Catholicism and investigate the extent to which Catholicism could facilitate migration and aid assimilation.

**Brian Bocking:** Charles Pfoundes and the forgotten first Buddhist mission to the West, London 1889

Charles J. W. Pfoundes (b. Ireland 1840, d. Japan 1907) arrived in Japan in 1863 aged 23. He learned Japanese and developed a lifelong interest in, and admiration for, Japanese culture. In 1878 he returned to the UK and in 1889 launched, under the aegis of the newly-formed Kaigai Senkyokai (“Buddhist Propagation Society”) in Kyoto, a Buddhist mission in London. This forgotten but highly active Japanese Buddhist mission to London, then hub of the global British Empire, predates by ten years the so-called “first” Buddhist missions to the West which emerged in California in 1899 and, by almost two decades, the alleged “first” Buddhist mission to London of Ananda Metteyya in 1908. New research into the mission, including its confrontations with Theosophy and links to Spiritualism and progressive reform movements, offers new insights into the complex,
lively and contested character of global religious connections in the late nineteenth century.

**Fabienne Jagou:** The Chen Jianmin (1906–1987) legacy: an “always on the move” Buddhist practice
According to his website, Chen Jianmin followed thirty-seven masters before establishing his own school, called “Adi Buddha Mandala”. Chen Jianmin’s Buddhist life impressed a large range of people, from his co-disciples in the 1930s and 1940s to his today’s Taiwanese and American disciples. He first lived among Tibetans in Khams province before spending 25 years in Darjeeling meditating and producing hundreds of Buddhist booklets. He created new Buddhist symbols mixing Tibetan and Chinese traditions, and finally died in the United States. His remains are kept in Taiwan. The aim of this paper is to follow the life of Chen Jianmin and to analyze the way his created Buddhist legacy is practiced and understood among his followers, Taiwanese people mainly, who founded yet another Buddhist identity revealing a mechanism of religion that is “always on the move”.

**Adrian Hermann:** Writing the Philippines into the global history of “religion”: Isabelo de los Reyes y Florentino (1864–1938) and the Iglesia Filipina Independiente around 1900
As a case study on the connected histories of the emerging transcontinental networks of indigenous-Christian elites in the colonial public sphere around 1900, this paper focuses on the life, writings and intercontinental activities of the Filipino religious rebel, publicist, folklorist, historian and political activist Isabelo de los Reyes y Florentino (1864–1938) and the Iglesia Filipina Independiente (IFI) he founded in 1902 after his return from Spain. Through an analysis of Isabelo’s monographs La Religion del Katipunan (1899/1900) and Biblia Filipina (1908) as well as articles from early IFI periodicals, connections between religious, social, political and national struggles for emancipation are explored as an example of a history of religion in the age of a global discourse of “religion”. Thus, the paper reconstructs Isabelo’s contributions to the identity politics of a Filipino elite that – through their reception of and involvement in religious and scientific discourses on “religion” – was trying to find a place for itself and the Philippines in a global history of religion

**Maya Burger:** Response
Truth-Conditions and Religious Language

Panel Chair: Mark Gardiner
To what extent do we need to consider the truth of what religious people say in order to understand them? In this panel discussion we consider an influential approach to meaning – “truth conditional semantics” – that ties meaning directly to truth. According to this view, grasping the conditions under which an utterance is true is central to successful interpretation, whether in religion or elsewhere. However, interpreting religious language poses some interesting challenges to truth-conditional semantics. The discussion will be led by scholars who take very different positions with respect to the relevance of truth-conditionalality to religious phenomena.

Gabriel Levy: Can fictional superhuman agents have mental states?
According to Tollefsen, from an analytic perspective, there is a reasonable way in which groups can be said to have mental states. She bases her argument on the every-day use of language, where people speak as if groups have mental states such as intentions, desires and wishes. Such propositional attitudes form the basis of any account of truth-conditional semantics, the rules by which people grasp the conditions under which an utterance is true. If groups (abstract units of people) have mental states, perhaps superhuman agents have them too. One argument that may contradict this premise is one that says that groups exist, whereas superhuman agents do not. However, if groups exist on the basis of normative narratives about them and the institutionalized actions they carry out in the world, the same can be said for superhuman agents. Superhuman agents are thus fictional and real in a similar sense as groups.

Terry F. Godlove: Interpretation without truth? A circumstances and consequences approach
In this paper I explore an alternative, or, perhaps, a complement to a truth-conditional approach to linguistic meaning, one along the lines of Robert Brandom’s “circumstances and consequences” model. I argue that it makes a natural fit with the study of religion. It takes its lead from a basic fact about linguistic communication, namely, that grasping the appropriate conditions for uttering a sentence and undertaking to react appropriately to its utterance are central to its success. If so, then clarifying the sense of appropriateness at stake here will be central to the philosophical project of giving an account of meaning. But, equally, our most influential theories of religion are also in the business of identifying circumstances and consequences of use – and therein lies the naturalness of fit.
Lars Albinus: The varieties of truth
In this paper I intend to focus on various conceptions of truth relevant for understanding religion. My question is: Should a philosophical notion of religion restrict itself to a concept of truth as a property of propositions irrespective of the specific contents of belief or should it take other concepts of truth into account as well? In suggesting possible outlines for dialectics between a semantic and a pragmatic conception of truth, I shall claim that there are other vitally important aspects of religion available to our understanding than the propositional content of belief. Thus, the study of religion might benefit from a pragmatic view on meaning while realizing, at the same time, that this view already draws on semantic presuppositions of its own. The question is if it is possible to draw from both sides in a conceptually clarifying way.

G. Scott Davis: Semantics and the study of religion
Many years ago David Lewis distinguished between “abstract semantic systems” and language “in use,” warning that “only confusion comes of mixing these two topics.” More recently, John Burgess has suggested that “it is best just to avoid “semantics” altogether.” In this paper I will argue students of religion need not worry about the details of semantic theory as long as they remain committed to the old Aristotelian tag that “to say of what is that it is, or of what is not that it is not, is true.”

Voices of Muslim Women
Organizer: Maha Marouan
Often, in our discussion of women and religion, Muslim women’s voices remain absent from the conversation, or present in problematic ways due to a particular discourse that constructs Muslim women as oppressed and backward, and ultimately as women with no agency. This representation of the Muslim woman is not only articulated in conservative media, but liberal movements, including feminist movements, have located the Muslim woman outside the parameters of their agendas. This panel aims to challenge these constructs and show Muslim women’s experiences in a different light. The panel will start with a screening of the documentary “Voices of Muslim Women” which looks at the lives of Muslim girls in the U.S. and more specifically in the American South and the way these girls have negotiated their subjectivities in a place where there are many misconceptions about Islam and Muslims. The screening will be followed by a roundtable discussion with specialists in religion and gender and the film producer.
Participants: Elias Bongmba, Rosalind I.J. Hackett
Way of Life and/as Religious Knowledge. Premodern Constellations

Panel Chairs: Alessandro Stavru, Alexandra Stellmacher
With special focus on the agents of religious innovation the panel aims at exploring the dynamic relationship between way of life and religious knowledge up to pre-modern times. Religious knowledge is strongly linked to individual and collective practices and discourses. We are especially interested in the dynamic mechanisms of innovation processes which involve both agents (founding/charismatic figures) and their lifestyles as well as the making of canons and institutions. Therefore, our panel explores the developments of religious knowledge (e.g. ascetical, anthropological, eschatological, cosmological) against the background of the agents’ way of life, and their biographical, social, historic, and intellectual environments (and vice versa). Our leading question is: on the basis of which practices and discourses is the way of life performed and how are such practices and discourses generated, and transformed, by taking up (innovative) lifestyles? To what extent are institutions involved? Do they repel or foster the innovation process?

Marion Steinicke: Companions in spirituality: the influence of the “spiritual exercises” on the life practice of early Jesuit missionaries
Founded in 1540 by the charismatic agent Ignatius of Loyola, the Jesuit Order played a decisive role in Counter Reformation as well as in global Catholic mission. The most striking innovation of the new order was the special meditative practice reflecting the founder’s own religious experiences: The “spiritual exercises” have been central for Jesuits’ daily life in completely different social environments. During the pre-modern period they served to tie together the members of the order also far from Europe. Fusing elements of traditional Christian epistemology, medieval mysticism, and rigorous self-investigation, the spiritual exercises form the basis of the Jesuits’ intellectual disposition orientated towards mental formation processes and interests of cultural accommodation. My paper will investigate the discursive role of “exercising the spiritual exercises” within the (auto)biographical writings of the early Jesuit missionaries in China during the sixteenth and seventeenth centuries.

Philipp Winterhager: Migration and hagiographic knowledge: two examples from early medieval Rome
Rome, in the Early Middle Ages, was a world city in transformation. It began to develop an identity as a religious centre in the post-classical Mediterranean world, attracting both pilgrims, who came to visit the tombs of the apostles and other saints, as well as an increasing number of Greek-speaking immigrants to Rome who settled there. Migration from the Byzantine East was therefore
highly influential on Roman culture from the sixth to the ninth centuries. Among others, monks from the Greek-speaking parts of the Mediterranean founded their own monasteries in Rome. My paper investigates the cases of two of these, asking for the specific relationship between migration background and knowledge about saints. Analyzing two hagiographic corpora from the monasteries of saints Lucia and Bonifatius, it will be shown by which narrative means migrants dealt with the task of how to accommodate themselves, through “their” patron saints, in a new environment.

**Alessandro Stavru:** Pythagorean way of life as religious knowledge: akousmatic tradition from Pythagoras to Apollonius of Tyana

The first mention of a “Pythagorean way of life” (Plat. R. 600a8-e2) credits Pythagoras with an astonishing knowledge, superior even to that of Homer. Evidence of this lifestyle has been preserved in the corpus of the so-called akousmata, a set of rules which prescribe individual and collective behaviors and practices. Tradition attributes these “things heard” to Pythagoras himself. In the Classical age akousmata became canonical to the point that a whole branch of Pythagoreanism (the akousmatikoi) derived its name from them. This paper will explore the religious background of the akousmatic tradition of Pythagoreanism and dwell on its ritual, social, historic, and intellectual environments. The focus will be on those aspects of this tradition which are likely to be derived from, or to have generated and transformed, the way of life reportedly performed by charismatic leaders (such as Pythagoras himself and Empedocles, up to Apollonius of Tyana in the Imperial age) within Pythagorean communities.

**Tudor Sala:** The many deaths of Mani: biographical mimesis and corporeal poetics of persecution among Manichaeans and Christians in late antiquity

Ever since the execution of Mani in a Sasanian prison in 274/7 CE, violence and death followed closely the Manichaean communities in their spread from third-century Mesopotamia to the Mediterranean and Asia. Dangerous enemies in the eyes of the political and religious establishment in both the Roman and the Sasanian Empire, the followers of Mani embodied a lifestyle of suffering which found its poetic expression in exceptional hymns and homilies, both woeful and triumphant. We know about these unique examples of late antique literature thanks to the major discoveries of Manichaean manuscripts in Central Asia and Egypt a century or so ago. While the arduous process of editing and translation is still going on, recent breakthroughs in the deciphering of difficult manuscripts (such as the Chester Beatty Kephalaia) allow for startling new insights into the early institutionalization of Manichaean ideologies of martyrdom. In my paper I intend to explore the types of religious knowledge and the categories of social memory that shaped how the dramatic events of death, suffering, and persecution that punctuated the early history of Manichaeism were remembered and rit-
ually reenacted by the later community, how they influenced the Manichaean way of life, and how they framed the institutionalization process of the Manichaean church in its interaction with pre- and post-Nicene Christianity.

**Women Apostles, Syzygoi, and Officeholders in Ancient Christianities**

**Panel Chairs: Ilaria Ramelli, Joan Taylor**

This panel will offer innovative insights into the role of women as apostles, “syzygoi” or companions and colleagues of apostles and, later, presbyters and bishops, widows, and officeholders in the variegated panorama of ancient Christian communities, from the first to the fourth/fifth century CE. Attention will be paid to the meaning of the early Christian metaphor of the widow as God’s altar and the role of widows in early Christian congregations, and to the role of women as true witnesses, prophets and apostles of Christ, even better than the twelve, according to Marcion and in Marcionite communities. The panel will also explore two types of women’s ministry in the churches of the later first and second centuries and the use and import of gendered spaces, and will investigate the meaning(s) of syzygos in early Christian debates, which bears heavily on the issue of women officeholders in ancient Christian communities. Literary (both Christian and non-Christian), iconographic, epigraphic and archaeological evidence will be examined in this connection.

**Joan Taylor:** Women’s place: ministries of teaching partners and widows within the earliest Churches and their situation in gendered spaces

Following on from a previous essay on the Twelve as twelve pairs of male and female teaching-healing partners who went out on missions “two by two”, a proposal that links with Paul’s assertion that a male apostle had a “sister-wife” as a companion, the present essay explores two types of women’s ministry in the churches of the later first and second centuries CE: women who worked alongside men as companions in teaching and healing, operating in missions and locally, and women independent of men who took care of people, acting as a collective in local congregations. The latter are identified as widows, translating the Greek word (“withouts”), because they are without men as guardians/husbands, though they are sometimes defined along with the sub-category of virgins. I will consider these two ministries within a gendered construct of space and movement, exploring what was considered to be appropriate as male and female space in households, dining rooms, cities and villages, or during travel. Concerns for propriety in regard to gendered space underly certain passages in the Pastoral Epistles, which advance standard categories of gender segregation for the sake of
offsetting social critique seen, e.g. in Lucian of Samosata’s comments on second-century Christian communities. The recently-discovered third-century “Megiddo church” suggests a divided space for women and men. This raises questions about how leadership might be understood within early Christian congregations.

Ilaria Ramelli: Colleagues of apostles, presbyters, and bishops: the meaning of syzygos and the Patristic debate
This contribution will focus on the meaning(s) of “syzygos” in early Christian debates. This bears heavily on the issue of women officeholders in ancient Christian communities. It will take into consideration, among other evidence (including iconographic and archaeological evidence), the Acts of Philip and their portrait of the apostolic couple of Philip and Mariamme, in which the latter is described as a better apostle than her male counterpart, and debates concerning Paul’s terminology and praxis in relation to women apostles and leaders in early Christian communities, especially with respect to the interpretations of 1 Cor 9:5. Such interpretations were conditioned by, and in turn influenced, the practices of women leadership in Christian congregations in the second to fourth century CE. Gregory Nazianzen testifies to the existence of a woman presbyter, colleague of a man presbyter and bishop, and highly respected in Cappadocia in the late fourth century. And it is on the basis of the presence of women officeholders in Christian communities in his time (late second to early third century CE), attested both epigraphically and literally, that Origen referred passages of the “pastoral epistles” to women deacons and presbyters and insisted that Paul taught “with apostolic authority” that women must be constituted “in the ecclesiastical ministry”.

Markus Vinzent: Women in Marcion’s community
A comparison between the role of women as described by Marcion in his Gospel and Apostolikon to that of the canonical Gospels and the textus receptus of Paul’s letters will be complemented by other information about the role of women in the Marcionite communities. It will emerge that in contrast to the ambiguous, if not dubious role of the twelve, and especially to that of Peter, women were regarded as true witnesses, prophets and apostles of Christ. The paper is also going to look into the role of women in the Roman church where, for example, in Hippolytus (In Song of Songs 25.6) they are still known as “Apostles to the Apostles”.

Margaret Butterfield: How is a widow like an altar? Early Christian women at the center of the human-divine economy
A small number of Christian texts, dating from the second to the fifth centuries CE, briefly invoke the strange metaphor of the widow as an altar of God. In what ways might such a metaphor have been intelligible to early Christian audiences? In service of what rhetorical aims might the metaphor have been employed, and
what might have been effects of its usages? This paper considers the use of the metaphor in relation to evidence for widows’ statuses as recipients of community funds and as offerers of prayer on behalf of the community. Characterizing widows as altars both presents them as objects under the control of others, and acknowledges their position at the center of a transformational economy of offering. Are widows as altars passive recipients of charity, or workers in the ekklēsia entitled to a share of the sacred portion?

**Women as Change Agents of Adaptation among Religious Communities in Southeast Asia**

**Panel Chair: Sophana Srichampa**

Religions play an important role in the life of Southeast Asia. The region has experienced ongoing religious influences from other parts of Asia, making it a critical hub for religious interaction. The role of women has been relatively absent from studies of these religious developments. Yet Buddhist women in Thailand and Christian women in the Philippines have been advocating for responses to these broader changes such as the inclusiveness of women in Sangha activities (Thailand) and the opening of schools for underprivileged children in rural areas (the Philippines). For example, Bikkhuni Dhammananda in Thailand has made public demands for several adjustments in Buddhist practice. On the other hand leading women reformers in the Philippines argue for a broader understanding of religion to avoid discrimination against the traditional practices and customs of indigenous peoples. This panel will describe and analyze how women draw on religious resources and arguments to advocate for and effect change in countries like Thailand, Malaysia and the Philippines, aided by a new environment of rights talk, particularly equal rights for women, and some progressive Court judgements.

**Sophana Srichampa:** Can women be change agents in Thai Buddhism? Although Buddha allowed women to be ordained as Bhikkhuni (nuns), the Thai Buddhist clergy or Sangha does not allow women to obtain this religious status. In recent times, Dr. Chatsuman Kabilsingh rebelled against this system of non-ordination and went to Sri Lanka to become a Bhikkhuni, only to come back home and start a movement demanding the creation of a Bhikkhuni order on a par with the monks (Bhikkhu). By establishing her own Buddhist Wat (temple), Chatsuman (now known as Bhikkhuni Dhammananda) has attracted several Thai women to her reform movement. The paper discusses how support for this protest has led to the growth of a strong network of over 100 bhikkunis, 400 female novices and supporters in more than 20 provinces in the country.
It has also led to broader protests by women over prevailing gender inequities in Thai society. A qualitative method is used for data collection and the paper draws on Gramsci’s concept of cultural hegemony for analysis.

Bahiyah Abdul Hamid: “Would you rather be a mistress or a second wife?”

Muslim women and polygamy in Malaysia

Islam regulates and restricts polygamy, mandating conditions for its practice and providing legal restraints that could amount to discouragement and even prohibition of the practice. In Malaysia, this practice is legal for Muslims where a man can have four wives. While women and women’s NGOs have criticized this practice – charging that Muslim men marry women for exploitative reasons, even when framed as noble – a group of women established the Ikhwan Polygamy Club (IPC) which advocates that husbands are to be shared and not fought over. This paper investigates the group’s discourses to understand their arguments for a reformed approach to polygamy. Using media reports and personal interviews, a critical discourse analysis indicates that the IPC attempts to influence Muslim women to accept polygamy as a cure for social ills like adultery and prostitution. However, this discourse does not seem to gain support among women due to weak starting points in IPC rhetoric as well as emerging cultural factors.

Esmeralda F. Sanchez: Babaylan: Filipina ritualist and healer

This study focuses on the changing roles of Babaylan healers in some communities in the Philippines. While the significance of these indigenous healers appears to be declining in urban areas, due to globalization and modernization, more careful research shows them to be still active at the community level in both rural and urban areas. They may be called on to perform healing rituals or deliver prayers at the beginning of community events. The paper also discusses why many modern, educated women recognize the continuing need for the Babaylan in their daily lives, and how and when they turn to them. Research methods for this paper include library research, participant-observation, and in-depth interviews.

Women, Religion, and Violence

Panel Chair: Morny Joy

In the recent past there have been many books published on violence and religion but there have been only a few volumes that have dealt with the question of women in relation to religiously motivated violence or condoned violence (through lack of active intervention). Yet the incidence of such violence against women continues unabated. In this panel the presenters will variously address
this issue, examining a number of examples from different religious and geographical contexts. The aim is to better understand the role religion has played in specific instances. Insights thus gleaned may help not only to understand the dynamics involved but also initiate more concerted effort in attempts to mitigate its occurrence.

**Nina Hoel: Interrogating an Islamic body politics: South African Muslim women’s narratives on sexual violence**

Feminist activists and theorists’ focus on body politics continues to be vital as we try to navigate critically through the enduring androcentrism and heterosexism that mark our contemporary realities. The entanglements of these discourses with the classic dichotomies of nature/culture and public/private, so prevalent in a variety of cultural and religious contexts, call for feminist inventiveness and thorough reconceptualization on the nature of being human. However, in feminist engagements with body politics, seemingly scant attention is paid to the influence of religious discourses on women’s sexual and reproductive decision-making. Hence, in this paper, I foreground the functioning of an Islamic body politics that importantly inform Muslim women’s understandings of sex, gender and reproductive bodies, and probe the extent to which religious norms and beliefs are intricately interwoven in a selection of South African Muslim women’s narratives on sexual violence.

**Birgit Heller: The female body between boundary mark and border transgression**

This lecture focuses on the female body and is based on the fact that “woman” and “body” are identified in many cultures. Gender roles are the most basic building blocks of the social and religious order. Identifying woman, body, sex, weakness, irrationality and decay allows for specific roles, tasks and behaviors to be expected from women. The female body functions as locus where the borders of society and its normative orders are demonstrated and controlled. Particularly in times of social stress and instability, the insistence on traditional gender roles is reinforced. Fundamentalist movements, for example, try to preserve the world order by regulating the appearance of the female body with dress codes – using force if necessary. The recent phenomenon of rape in India may be interpreted in the frame of traditional gender ideology providing the basis for woman and body contesting destruction.

**Chikas Danfulani: “Suffer not the witch to live”: extended family violence against women, some selected cases from Jos, Nigeria**

Studies on domestic violence against women have often focused on husbands as culprits. Another dimension which has been given less attention is the role of in-laws in initiating or aggravating violence against women. This paper relies on data from four biographic interviews with women in Jos, who have experienced
such violence due to their husband’s continued love for them during some family misfortunes. This worsens upon their husband’s death as they are accused of killing their husbands. The paper reveals the role that religion, in the form of witchcraft accusations, plays in issues of violence against women. It further shows how domestic violence against women is carried out not only by intimate partners but by extended family members who use a witchcraft accusation as a powerful weapon. The paper adds to the general debate on violence against women as viewed and interpreted in certain cultural contexts especially where religion has considerable influence.

**Carola Roloff: Violence against women from a Buddhist perspective**

Non-violence is one of the two main pillars of Buddhism, but even in Buddhism in the West there is gender discrimination. Discrimination against women violates this basic Buddhist principle and is not compatible with values common in contemporary societies. The authoritative religious texts are ambivalent. Yet one can be excluded if one does not follow the norm. How can women reach their goals, if those who are in power in religions refuse to discuss such matters? In this paper, using examples from the ancient history of Buddhism as well as the intra-Buddhist and interreligious dialogue during the last thirty years, I want to discuss different possible strategies. My intention is to develop more intensive interdisciplinary cooperation in the field of gender and religion. In order to develop more effective strategies I encourage experts with religious and/or secular backgrounds to respond with their feedback, exchange or advice.

**Women’s Rights and Religions: Contemporary Perspectives**

**Panel Chair: Rosalind I.J. Hackett**

The topic of religion and women’s rights raises a myriad of questions and problems. For many of these issues there are no clear-cut or easy answers. Firstly, there is a question concerning which particular religion(s) out of the many contemporary entities is/are being designated. Secondly, women’s rights themselves demarcate a contested area, with strong criticisms coming from diverse directions – e.g. from post-colonial scholars, from critical theorists, as well as from religious fundamentalists. As a result, before any attempt is made to investigate the topic of rights in relation to religions, I think it is necessary to examine the different ways in which religion and rights have been positioned in specific dispensations. The panel will consist of four papers. Two examine particular religious contexts; one analyzes the present situation in India; and one is a theoretical paper providing new insights on the problem of rights, religion and the secular/religious divide.
**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 is the best known in Indonesia today. It has the largest number of members amongst groups in the Dakwah (proselytizing) movement that work on Indonesian campuses. Some groups in this movement call for Indonesia to become more Islamic – in the Middle Eastern way – with religious clothing, segregation and limitations on women’s roles. In contrast to other Islamic revivalist organizations, however, the Tarbiyah movement is reformist, and relies heavily on modern interpretations of Islam concerned with democracy, civil society, human rights and equality of women, although these values are understood differently from Western notions. This paper aims to explore the varieties of women’s activities in this movement, especially in relation to the ways women view their rights, roles and sexual identities within their notion of piety. Using participation observation and in-depth interviews as techniques of data collection, I will examine female activists of the Tarbiyah movement in Airlangga University, Surabaya.

**Brigitta Kalmar**: Gender dynamics of Tibetan Buddhism in exile

The generally ambiguous Buddhist attitudes towards women are evident in Tibetan Vajrayāna Buddhism in addition to other forms. On the one hand, at the doctrinal level, the Tibetan Buddhist attitude has been favorable, in that it includes positive feminine symbols and images, as well as a significant number of well-respected female practitioners, both monastic and lay people. On the other hand, the undebated folk belief in the “unfortunate female rebirth” has been especially prevalent, resulting in absolute male dominance in the holding of religious institutionalized positions, in an unwillingness to reinstitute the full ordination of nuns, as well as in a lack of financial and educational support of nunneries, leading to a general discouragement towards women taking up monastic life. This paper will investigate the current situation with particular reference to the notion of women’s rights in contemporary Vajrayāna Buddhism.

**Morny Joy**: Women, rights and religion: a change in perspective

A major feature of debates on religion and rights is a tendency towards defining positions as mutually exclusive. I believe it is time to move beyond the resultant polarization, whether it appears as: (1) rights in opposition to religion – as is mostly the case in the secularized West; (2) the public versus private; or (3) accommodation versus assimilation. This essay surveys specific cases of the relations between women, religion and rights so as to illustrate such continuing dilemmas. An examination is then made of proposals from women scholars suggesting certain vital changes, e.g. reconfiguring rights as involving relationships. Such a change in perspective serves to ameliorate the all too prevalent binary dichotomy. The aim of this panel and my paper is to foster future collabo-
rative efforts on the part of women scholars from diverse backgrounds working in religion and rights so as to advance awareness of this contentious contemporary issue.

**Women’s Voices**

**Anja Pogacnik:** Exploring the marital and familial lives of Jain women in diaspora: a study of the Leicester Jain community

This paper aims to shed light on the experience of Jain women living in Leicester (England) and highlight some aspects of their changing marital and familial lives. Contrary to well-documented Indian norms on premarital behavior, marriage arrangements, and familial patrilocality, Jain women living in Leicester are (somewhat reluctantly) allowed to engage in premarital inter-gender interactions and dating, primarily search for their own spouses themselves (and rarely have their marriages arranged), and are predominantly neolocal after marriage. Relationships within families are also changing with women gaining more power within the spousal couple and affinal joint families due to their engagement in paid employment and consequential financial independence. I argue that these changes can be interpreted as a consequence of the diminished power and reach of informal social control the community is able to exhibit over its members due to its relative smallness.

**Elaine Nogueira-Godsey:** Ivone Gebara’s “on-the-move” liberationist methodology

This paper introduces the on-the-move liberationist methodology developed by pioneering Latin American feminist liberation theologian, Ivone Gebara. “On-the-move” refers to the praxis-oriented, fluid theological engagement that has foregrounded Gebara’s theological evolution, and gave rise to the development of a new Christian cosmology and anthropology, which opened the door for alternative theological discourses (e.g. queer, ecofeminist and feminist liberation theologies). This paper argues that Gebara’s work represents the embodiment of a history of resistance underwritten by the experiences of poor women. Developed in recognition of the ever-changing nature of her own contexts, Gebara’s methodology resonates with postcolonial theory and therein highlights an endemic anthropological way to construct knowledge. I argue that this constitutes a dialectical production of cultural and social processes symptomatic of, and responsive to, the postcolonial condition.
Heather Vittum Fuller: Sister artists: the artistic practices of Benedictine women
Historically marginalized by the patriarchy, the art of Benedictine women often demonstrates a spirituality designed especially for women. It portrays an intimate connection between the female and the divine, answering religious needs which were not met on the more traditional levels of worship. Moreover, in some cases, it serves to shift and transform the tradition, expressing a distinct theology and vision of God. This study examines the historic arts of Hildegard of Bingen and the artist of the St. Walburg Abbey followed by contemporary examples from the artists of St. Benedict’s in St. Joseph, MN, who allowed me to interview them and study their work. Study of the arts often reveals truths about marginalized communities that text alone cannot. Using that methodology, we can increase our understanding of the experiences of women religious and their place as agents of innovation within the ecclesiastical structure.

Piotr Sobkowski: Mongolian “religion of the shamans” as a construct of a non-European discursive tradition
Taking as an example the phenomenon of “religion of the shamans” (mong. böge-ner-ün šasin), this paper deals with the history of taxonomical and discursive processes which re-shaped the objects of the 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 tribes. 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 “global history of religions”.

Working Group “Evangelical, Pentecostal, and Charismatic Movements” of the German Association for the Study of Religions (DVRW)
Organizers: Martin Radermacher, Sebastian Schüler
Der Arbeitskreis “Evangelikale, Pentekostale und Charismatische Bewegungen” (AK EPCB) versteht sich als Plattform im deutschsprachigen Raum, die als solche in der spezifisch religionswissenschaftlichen Ausrichtung unter dem Dach der DVRW bisher nicht existiert und das Thema als genuin religionswissenschaft-
liches etablieren will. Dabei sollen sowohl historische als auch gegenwärtsbezo-
genue und systematische Fragestellungen bearbeitet werden. Während des IAHR
Kongresses wird der Arbeitskreis mit einer Posterpräsentation anwesend sein,
die die Projekte seiner Mitglieder vorstellt.

Participants: Anja Bassimir, Esther Berg, Matthias Deininger, Frederik
Elwert, Adrian Hermann, Petra Klug, Kathrin Kohle, Giovanni Maltese, Mar-
tin Radermacher, Katja Rakow, Susanne Rodemeier, Sebastian Schüler

The Work of Data: Methods in the Study of Religions

Panel Chair: Steven Engler, Michael Stausberg

Contemporary debates in the study of religions often speak of “methodology”. Yet methods – i.e., ways of constructing/collcceting and analyzing different types of data/materials in empirical research – are rarely addressed. The Rout-
ledge Handbook of Research Methods in the Study of Religion (2011) was the first major international attempt to take stock of and critically review the current methodological toolbox of our discipline. It discussed a range of well- and less well-known methods, and it began to move our discipline toward the level of methodological diversification and sophistication common in others. This proc-

Oliver Freiberger: Exploring the methodical in “the comparative method”

Comparison, in the narrower sense, has been a common and fundamental activity in the academic study of religion from the very beginning of the discipline. It has also been fundamentally criticized primarily for its potential to decontextualize and essentialize and for being used by scholars with theological, phenomenological, colonial, or other agendas. Yet comparative studies keep being pro-
duced—with varying degrees of reflexivity about the comparative process. If comparison is a subject of reflection at all, the discussed points are most often theoretical, sometimes methodological, but almost never methodical. Rare-
ly have scholars suggested concrete and applicable frameworks and techniques for carrying out a comparative study. Summarizing a larger and more complex argument, this paper outlines such a concrete procedure of comparing. After briefly addressing various options for the research design (goals, scopes, scales, and modes of comparison), it lays out a research process that expands a model suggested by Jonathan Z. Smith and includes six steps: selection, description, comparison, redescription, rectification, and theory building. The paper briefly introduces each of these and discusses the potential benefits of the method. Fi-
nally it argues that a developed comparative method may once again become, if understood as a second-order method, a distinctive disciplinary feature of the study of religion. Considering the discipline’s long experience with comparison – albeit often employed intuitively and also problematically – a comparative method that is both based on critical reflexivity and practically applicable may even be considered interesting by other disciplines, and thus exportable.

**Laura Feldt:** Metaphor analysis

Metaphors are prevalent not only in many forms of religious texts (e.g. hymns, prayers, poetry, narrative texts, mystical literature, magical texts, etc.) and symbolic expressions, but may also underlie rituals and institutions. Metaphors play a structuring role in everyday speech, philosophical language, social norms, and broader discourses of relevance to the study of religions. Figurative language is a language form used to describe, model and constitute deities and other transempirical/non-natural beings. For such reasons, metaphor analysis is a relevant contribution to the methodological range of the discipline. This contribution discusses definitions of metaphor, outlines the core research history of metaphor theory, assesses the strengths and limitations of metaphor analysis, and presents a strategy of analysis drawn from the hermeneutically grounded metaphor theory of Paul Ricoeur (*La metaphore vive*, 1977). This form of metaphor analysis proceeds in a series of steps: (1) identification and classification of the poetic language in the text; (2) sentence-level analysis of the selected metaphor(s) in terms of (a) the semantic domains involved, (b) the tensional aspects and emergent meaning, and (c) the (split) reference of the metaphor; (3) text-level analysis of the extent, status, and impact of the metaphor; (4) consideration of relevant intertextual context(s)/the selected corpus/network. The paper pays special attention to methodological challenges with regard to the analysis of metaphors from foreign or historically distant cultural contexts, and focuses on the representation of deities in ancient Near Eastern texts.

**Anja Kirsch, Dirk Johannsen, Petra Bleisch Bouzar:** Narratological analysis in the study of religion

Narratological analysis is a method to examine text-immanent forms and strategies of narrative representation (Sommer 2010). While developed in literary studies, it can be applied to any sort of narrative: from fictional literature to factual texts; from traditional tales to communicative interaction; from accounts of the world’s creation to those of personal experience. Distinct from the analysis of context and content, narratological approaches focus on “how it is told”, the style of composition. With a variety of instruments, this form of analysis provides insight into the efficacy of narratives, the interpretative biases given by the texts, the schematization of events within narrative communities, and the textual dynamics of narrative cultures. Narratology has seen major transformations in re-
cent decades. From a formalist and structuralist endeavor it developed into a set of “post-classical narratologies”, inspired by diverse fields of cultural and anthropological studies. Two lines of research are of particular interest to the study of religion: first, aesthetic narratologies uncovering the formal foundations of narrative efficacy; second, cultural narratologies refining perspectives on the historical and social context of narrative cultures. The presentation will introduce these aspects of narratological analysis and their use in historical as well as in field research: comprising the identification of plots and scripts; setting, figuration and perspective; as well as blanks and “small stories”.

**Carsten Ramsel:** Mixed methods research in the Study of Religions

Since the 1930s but especially in the 1960s, there was an ideologically motivated fight between researchers who prefered either quantitative or qualitative methods (“Positivismusstreit”). In the study of religions we still often find either quantitative or qualitative studies. I argue for the value of mixed methods studies that utilize both. I postulate, first, that quantitative and qualitative data are linked to the same “unobserved reality”. Second, both methods have their own “blind spots” of research. These “blind spots” are due to distinct research “logics”. Third, combining quantitative and qualitative methods (mixed methods design) increases the validity of both research data and results. My presentation will give a short introduction in the history of mixed methods designs. It will reflect kinds of “blind spots” in quantitative and qualitative research. Results of quantitative research and analysis methods can easily be generalized but say nothing about individual phenomenona. On the other hand, results of qualitative research show a high outcome on an individual level but they cannot be generalized. Mixed methods studies permit both generalization and individual precision. Phenomena can be both explained and described in depth. Mixed methods studies consider the merits and demerits of both quantitative and qualitative methods. To illustrate the value of a mixed methods approach, I discuss the research project “Seculars in Switzerland” at the Universities of Berne and Lausanne, a mixed methods study illustrating how we have conceptualized such mixed methods research, what results we may expect, and how we increase the validity of both quantitative and qualitative data and results.

**Adrian Hermann:** Researching religious media audiences

Drawing on an understanding of religion as a practice of mediation (De Vries 2001; Meyer 2008), in this paper I am concerned with the “perceptual space” (Mohn 2012) constituted by a religious documentary film through its ritual screening. In addition to looking at the film Father of Lights (2012) as a media product, I specifically focus on this film’s performance and presentation – its aesthetic and ritual framing – in a series of religious film screenings and the audience reception to these events. This audience response is evaluated through an
ethnographic field study in combination with social-scientific methods of audience and reception research (cf. Schröder et al. 2003; Staiger 2005), developing a method of researching religious media audiences. Drawing on recent work in film reception studies (Staiger 2000; Austin 2002; Austin 2007; Barker & Mathijs 2008; Plantinga 2009), I evaluate the commercial, discursive and social contexts of a religious documentary film, its circulation and viewing, as well as the audiences’ expectations and responses. This analysis is based on a study of the 2012 Father of Lights-Tour, a religious film screening tour which took place from July to September 2012 in over 40 churches and theaters in the US, Australia, Canada and the UK. I focus here not only on an ethnographic study of these screenings as religious ritual, but also on studying the audience response and reception to the film Father of Lights through qualitative social-scientific instruments (based on fieldwork and a survey conducted with the assistance of Lydia M. Reynolds M.A. in August 2012). The charismatic-Christian documentary film Father of Lights aims at uniting Christians of different denominations in a shared conception of Godly love. Its appeal to emotional affect is performative in constituting the audience as an emotional community (cf. Braunmühl 2012) and in “moving” the viewers (cf. Plantinga 2009) into action (be it social activism for equal rights, or religious activities like healing and praying), as well as into emotion, into the adoption of new (e.g. Charismatic-Christian) emotional styles. In this way, drawing on Belinda Smaill’s examination of emotion in nonfiction discourse, the project interrogates “how emotion is produced in particular documentaries and how the audience is addressed by this emotion” (2010, p. 3). In raising these questions and contributing to the development of a methodology of researching religious media audiences, the paper sheds light on the role of documentary films in contemporary religious fields.

**Jens Kreinath:** Filming Rituals and the Methods of Collecting Audio-Visual Data in the Study of Religious Practice

Recent advances in visual anthropology and visual sociology suggest that new audio-visual technologies are of major importance for the study of ritual and other forms of religious practice (Knoblauch 2011; Ruby 2011; Kapferer 2013; Schnettler 2013). The aim of this paper is to address methodological issues related to the collection, production, and selection of audio-visual data and to focus on how visual data are constructed in research using these technologies. In particular, the emerging field of visual semiotics and research methods (Margolis & Pauwels 2011; MacEachren, Roth, & O’Brian 2012) serves as a theoretical frame for enhancing methods in ethnographic research on rituals and related forms of religious practice. Emphasis is placed upon the production and manipulation of visual data through electronically based audio-visual technologies. The ambition is to set out a methodology that allows for identifying the various processes...
that are involved in the collection and re-construction of audio-visual data that allow for the production of reliable research data. In addition to questions regarding the collection of data of a technological nature, ethical questions also play a significant role in visual research methods, because human subjects become identifiable through advanced technologies of audio-visual representation. Since human subjects and their form of practice are the particular focus and primary source of information, it is necessary to address questions regarding how visual research methods are tied into research ethics in visual ethnographies of ritual and religion.

**Sebastian Schüler:** Dis/advantages of using QDA-software in the Study of Religions

Methods for analyzing qualitative data have become both numerous and highly professionalized in recent years. This professionalization of methods has resulted in the development and application of computer software particularly designed for the purpose of analyzing qualitative data. In the study of religions such QDA-Software gets adopted slowly. One reason for this could be that the focus of training in qualitative methods still lies on data collection rather than data analysis. QDA-Software allows for working efficiently with a greater number of interviews and texts and offers some analytical features. At the same time it seems that QDA-Software and its application for methods such as content analysis not only professionalizes the field of qualitative data analysis but also standardizes the methods. My presentation discusses some of these advantages and disadvantages in using QDA-Software in the study of religions.

**Worldviews, Philosophy, Ethics, and Citizenship Education: Within RE or as Alternatives to RE? Cases, Concerns and Considerations**

**Panel Chair: Wanda Alberts**

Worldviews (religious and/or non-religious), non-religious philosophy and ethics, as well as citizenship education may be found as (more or less) integrated elements of a time-tabled religion education (RE) in public schools. However, non-religious worldviews, as well as philosophy and ethics, and citizenship education may also be offered as alternatives to various kinds of confessional RE. In both cases the respective states and educational authorities use RE, and the named elements in RE or alternatives to RE to further specific ideological/political agendas. This panel is dedicated to analyses of the situations in various countries as well as to study-of-religions based reflections on the pros and
cons for integrating worldviews, philosophy and ethics as well as citizenship education in a time-tabled RE based upon the academic study of religions.

**Tim Jensen:** Study of Religions-based RE and citizenship education: the perfect match or a mismatch?
Analyses of RE in Denmark, from the 1980s and onwards, demonstrate definite traces of an ideological and political agenda: RE is to transmit and consolidate (revive and inculcate) postulated (Christian) ideas and values and foster intercultural understanding and tolerance, an agenda that cannot be understood apart from a perceived threat to the “good life and society” posed by Islam and immigrant Muslims. The same agenda surfaces, in Denmark and elsewhere, in introductions of “citizenship education”, next to, as an alternative to, or integrated into RE. Some of the risks of putting together RE and citizenship education will be discussed – with reference to international debates and as well as to analyses of a compulsory subject (KLM) in Danish teacher education. With reference to a recent (2013) revision of the same subject, some – at least from a study-of-religions point of view – maybe more promising possibilities will close the discussion.

**Patrick Loobuyck:** Religion, ethics, philosophy and citizenship education: a Habermasian plea for an integrative ECR (Ethics, Citizenship and Religious Culture) course in the Belgian curriculum
Belgium has a (semi-)confessional RE system and the students do not have an independent moral, citizenship or philosophy course. As such, philosophy, ethics, religious literacy, intercultural competencies and citizenship education are all the quasi exclusive responsibility of the RE courses, which are organized and controlled by religious institutions (and humanistic freethinkers). This paper takes a critical look at the Belgian situation, starting from a liberal and Habermasian post-secular perspective. From this philosophical perspective the Belgian situation has its strengths and weaknesses. However, the deficits are substantial and provide sufficient reason to think about a better way to guarantee RE, citizenship education, ethics and philosophy for all the students. The paper concludes that there are not only practical, but also substantial philosophical reasons to introduce an independent, non-denominational and compulsory course of ECR (Ethics, Citizenship and Religious Culture & Philosophy) in the Belgian curriculum.

**Tiina Mahlamaki:** The concept of world view in teacher’s education program for Philosophy of Life (PoL) in Finland
The subject Philosophy of Life (Elämänkatsomustieto, Fi; Livsåskådningskunskap, Swe) is primarily aimed at those students that do not follow any religious denomination. The teacher education program for PoL consists of courses from the disciplines of Philosophy and Study of Religion/Anthropology. There are
also some special courses on PoL itself. The concept of worldview is central in both studying and teaching PoL. The national core curriculum states that studying PoL “encourages the young in creating their own worldview, controlling their life rationally and setting their own goals.” The concept is regarded as important also in teacher education programs. In my paper, I discuss how the concept of worldview is described in theoretical literature, in the national core curriculum and in the teacher education program. Data collected from an introductory course to PoL will also be presented where future teachers describe and reflect on their own world views.

Christina Wöstemeyer: Conceptualizations of secular worldviews in religion-related textbooks
Studying the dynamics, complexity, heterogeneity and structures within the field of religious and secular worldviews belongs to the remit of the study of religions. However, secular worldviews and different contexts of “nonreligiosity” are a quite young area of qualitative research of this discipline. This paper analyzes representation and conceptualization of the diversity of nonreligious worldviews in textbooks and curricula of Protestant, Catholic and Islamic confessional RE as well as in the non-confessional subject “Values and Norms” in public schools in Lower Saxony, Germany. The results of this empirical comparison of RE textbooks from a RS-perspective allow for conclusions concerning RS-based didactics in general. A particular focus will be the theoretical and methodological backgrounds of the analysis, including reflection on the concept of “nonreligion” (Johannes Quack) and the “didactics of the study of religions”, as well as on the model of subject materials and their framings used for analyzing different types of RE (Katharina Frank).