Abstract Book

XXI Quinquennial World Congress of the International Association for the History of Religions (IAHR)

Erfurt, Germany

August 23-29, 2015
The organizing committee reserves the right to change the program, speakers or venue, should the need arise. Every effort has been made to ensure the stability of the program for the XXI Quinquennial IAHR World Congress, but the organizers cannot guarantee the participation of any listed person. Changes in the program will be posted whenever possible.

During the course of the conference, participants may issue handouts and other material for their presentations, though we ask to limit the number of these as much as possible, as the XXI IAHR Congress aims to be paper-free as much as possible. All such material should be treated as the property of the person issuing it. Other participants may not use any such material or re-publish it in any way without the specific consent of the original author.

Erfurt University takes all reasonable precautions to ensure the security of its visitors and of their property. Participants are nonetheless advised to exercise due care to secure their property. Erfurt University or the Congress organizers take no responsibility for lost or damaged property however caused.
TRAVEL INFORMATION: BY CAR

Erfurt can be reached via the motorways A 4 and A 71. Coming from the west (Frankfurt/Main), stay on the A 4 Frankfurt – Dresden till intersection Erfurter Kreuz. At the Erfurter Kreuz, drive onto the A 71. Leave the A 71 at turn-off Erfurt-Bindersleben. Follow the signs to Erfurt-Nord and Universität.

Coming from the east (Dresden or Leipzig), follow the A 4 Dresden – Frankfurt to the Erfurt-Ost turn-off. Then follow the signs to Zentrum und Universität.

There is a visitors’ parking at the back of the university campus with plenty of free parking spaces.
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Welcome

It is my great pleasure to extend a hearty welcome to you all on the occasion of the XXI IAHR World Congress! Every five years, we converge on a different region of the world, this time, Europe, and in particular the charming medieval university town of Erfurt, Germany.

This grand, quinquennial event might be described by some as our Olympic Games or our World Cup, in that it takes years to plan and train for, whether you are one of the key organizers or a panelist. Our goal is to provide the leading international forum for critical, comparative, cross-cultural, and historical studies of religion.

The results from these gatherings over the years are a testament to their value: publications, collaborative research, resource development, and the rise of new national and regional associations for the academic study of religion. Increasingly, they provide us with the wherewithal to promote and defend our academic enterprise in ever-more competitive educational marketplaces.

So whether you are attending an IAHR Congress for the first time or are a highly valued, regular supporter, I wish you the most fruitful and enjoyable deliberations. I know you will join me in thanking our local hosts in particular for their marathonic efforts in staging this event!

Rosalind I. J. Hackett
IAHR President, 2005-2015

Welcome to the 2015 Erfurt IAHR World Congress - and its Book of Abstracts

The IAHR proudly claims to be the “preeminent international forum for the critical, analytical, and cross-cultural study of religions, past and present”. Or, as stated in the IAHR Constitution § 1: the IAHR “[...] has as its objective the promotion of the academic study of religions through the international collaboration of all scholars whose research has a bearing on the subject. The IAHR is not a forum for confessional, apologetical, or other similar concerns.”

Heartfelt thanks are therefore extended to Congress directors, prof. J. Rüpke and C. Bochinger as well as to Congress Coordinator Dr. E. Begemann, to the members of the Organizing Committee, and to each and every member of the Academic Program Committee, including, of course, the co-chairs, profs. C. Bochinger and M. Marcos, for their meticulous and hard work to help align the IAHR 2015 Erfurt World Congress academic program with the general aims of the IAHR and with the ongoing efforts of the IAHR leadership to improve, secure and tighten up the IAHR academic profile.

Thanks are also extended to the IAHR Honorary Life Members for once again serving the IAHR as members of the Congress Advisory Committee.

Allow me also to extend thanks to Dorothea Ditchfield who has generously sponsored the 2015 Gary Lease IAHR Memorial Lecture. Gary Lease, who passed away in 2008 while serving as IAHR Treasurer, was a staunch supporter of the IAHR and its aims: to promote and strengthen the academic and non-religious study of religions worldwide. Thanks to this sponsorship, the Gary Lease IAHR Memorial Lecture is now an established feature of the IAHR World Congress.

Last but not least thanks are extended to all those scholars and colleagues who have carefully prepared and submitted proposals for panels and papers, that is to all the IAHR members who will be participating in the IAHR World Congress, whether as panelists or chairs. It is thanks to your dedication to the academic study of religion(s) and to the IAHR that the IAHR 2015 World Congress no doubt will prove to be the “preeminent international forum for the critical, analytical, and cross-cultural study of religions, past and present”.

Welcome, therefore, also to this Book of Abstract. A promising ‘Speisekarte’ as well as ‘Vorspeise’. Welcome to Erfurt August 23-29, where we shall - to the benefit of the IAHR and its stated aims - enjoy meeting each other and all that we shall serve up for each other.

Tim Jensen
IAHR General Secretary
Welcome to Erfurt

The Quinquennial World Congresses of the International Association for the History of Religion is a stock-taking of ongoing research in all the national associations as well as a unique opportunity to focus research and to attract international attention for our research far beyond the discipline. The Deutsche Vereinigung für Religionswissenschaft (DVRW), being the German member organization of the IAHR, and the University of Erfurt on its behalf feel honoured and challenged to act as hosts to this event. The DVRW (formerly: DVRG) first hosted the Marburg Congress in 1960. Since then, German “Religionswissenschaft” has developed as a branch of cultural studies, closely associated with other philological and historical disciplines as well as with social sciences and anthropology.

Erfurt – with its large and beautiful medieval city – and its surroundings are not only in the geographical centre of Germany. For centuries the region and many of its sites have been connected to global developments in religious history. Its medieval Jewish community maintained ties with other centres of medieval learning for centuries and, despite repeated pogroms, is still traceable in impressive buildings and treasures. At the very same time Meister Eckhart taught and preached, in Latin and German, mystic theology, one of the building blocks of the 16th century Christian-protestant Reformation. Martin Luther studied and taught in Erfurt, whereas today Erfurt belongs to one of the most ‘secularized’ regions in Germany and Europe. Its cultural and political history is as ambivalent: The concentration camp of Buchenwald is looking down on the highlights of German Classicism, personified by Goethe and Schiller in Weimar.

Religious change is not a privilege of the present, but its dynamics are of consequence to all time periods and on a global scale. As Congress directors, we say Welcome! to scholars from all over the world, who make this a common topic of debate during the XXI World Congress.

Christoph Bochinger

Jörg Rüpke

Congress Directors

A Green Congress

The XXI IAHR World Congress in Erfurt understands its responsibility not only to the field of religious studies, but also to society at large and the future. We as organizers have therefore early on decided to do our best to reduce the carbon footprint of the Congress. In consequence, your registration fee includes a Green Fee which goes directly to the myclimate foundation, a non-profit working to combat CO2 emissions and to protect the climate. We invite you to support our efforts by making use of the public transport ticket which is provided for you by the Congress for the entire Congress week, and which allows you to use buses and trams in Erfurt free of charge. All hotels are within easy walking distance to a public transport station which will get you to the Congress venue.

In the same spirit, the Congress aims to reduce the amount of paper used in the Congress. The Abstract Book and Session Guide will therefore not be available in printed form, but only as .pdf files ready for download from our website, as well as in the form of our Congress app. We encourage you, too, to further reduce the carbon footprint by considering your printed hand-out needs, use of plastic bottles and avoiding extra waste.

We welcome you cordially to Thuringia, Germany’s green lung!

The organizers
Registration

Registration for the XXI IAHR World Congress in Erfurt is possible at the following registration points (marked by the red dot ● on the map):

**Main station Erfurt**

Please exit through the main exit toward Willy-Brandt-Platz. Registration begins Sunday, 9 a.m., ends Thursday 2 p.m. No registration possible at the station on Wednesday.

**Theater Erfurt**

Sunday only! Registration possible between 12 and 5 p.m. Sunday, August 23.

**Congress Secretariat**

Registration begins Monday, 8 a.m., ends Friday, 4 p.m.

To pick up your Congress badge and register for the Congress, please note that you must provide **valid ID** (e.g. passport) and your **registration number**, which you will find on the booking confirmation sent to you by Thuringia Tourism when registering for the Congress.

The XXI IAHR World Congress is a green congress. Therefore, there will be no delegates’ packs. Print outs of the program are not available.
## Committees

**Congress Directors:** Christoph Bochinger, Bayreuth, Jörg Rüpke, Erfurt

**Organizing Committee**  
**Chairs:** Jörg Rüpke, Erfurt and Tim Jensen, Odense  
Elisabeth Begemann, Erfurt (Congress Coordinator)  
Wanda Alberts, Hannover  
Martin Fuchs, Erfurt  
Mar Marcos, Santander  
Vasilios Makrides, Erfurt  
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Hubert Seiwert, Leipzig  
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Marco Pasi, Amsterdam  
Michael Stausberg, Bergen  
Emilio Suárez de la Torre, Barcelona  
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Jan G. Platvoet, Bunnik  
Michael Pye, Marburg  
Kurt Rudolph, Düsseldorf  
Jonathan Z. Smith, Chicago  
Yolotl González Torres, San Angel  
Akio Tsukimoto, Tokyo  
R.J. Zwi Werblowsky, Jerusalem  
Donald Wiebe, Toronto
Die Deutsche Vereinigung für Religionswissenschaft (DVRW) ist die deutsche Mitgliedsorganisation innerhalb der International Association for the History of Religions (IAHR). Sie pflegt den internationalen Austausch und arbeitet mit Partnerorganisationen innerhalb und außerhalb Europas eng zusammen.


Darüber hinaus widmet sich die DVRW einem vielfältigen Aufgabenspektrum:

- Förderung der religionswissenschaftlichen Lehre und Forschung
- Interessenvertretung deutschsprachiger ReligionswissenschaftlerInnen in der Öffentlichkeit
- Förderung des Nachwuchses
- Ausrichtung von Fachtagungen
- Vermittlung von Informationen über das Studium der Religionswissenschaft in Deutschland an die Öffentlichkeit

Theoretische, empirische und methodische Fachdiskurse innerhalb der deutschen Religionswissenschaft werden von unseren Mitgliedern mitgeprägt, z.B. durch deren Arbeit in den diversen Arbeitskreisen. Nähere Informationen zur DVRW und zu Möglichkeiten der Mitgliedschaft finden Sie unter: www.dvrw.de

*The German Association for the Study of Religion (Deutsche Vereinigung für Religionswissenschaft (DVRW)) is the German representative within the International Association for the History of Religions (IAHR). It maintains international relationships with partner organizations from within Europe and beyond. DVRW is a registered association with an international membership of 350 (July 2015). It represents the Study of Religion in Germany as received academic association. It is authorized to make proposals for the Review Board of the Deutsche Forschungsgemeinschaft (DFG), the most prominent organization for the promotion of academic research in Germany. DVRW is also proprietor of the Zeitschrift für Religionswissenschaft (ZfR), which is the leading Peer Review Journal within the Study of Religion in German speaking countries (http://www.degruyter.com/view/j/zfr).*

*Furthermore, DVRW devotes itself to a manifold of tasks:*

- Promotion of research and instruction within the Study of Religion
- Public advocacy of German speaking Study of Religion scholars
- Promotion of junior scientific staff
- Hosting conferences
- Imparting information about the Study of Religion to the wider public

*In several working groups, members of DVRW engage in theoretical, empirical and methodological discourses. For more information on membership etc. please check our website: www.dvrw.de*
Practical Information

Wireless Internet
Erfurt University offers wireless internet through eduroam (http://eduroam.org). This allows any eduroam-enabled user to get network access at any institution connected to eduroam. To log in, you need to bring your username and password from your home institutions.

Smoking
Smoking is prohibited inside any of the Congress buildings. Please use the designated smoking areas in front of the buildings.

Public Transport
Taxigenossenschaft Erfurt 0049 361 666 666
EVAG Public Transport 0049 361 564-4644

Tours
Thuringia Tourism 0049/361 37420
Erfurt Tourist Info 0049/361 66400

Hotel Information

Airport Hotel
Binderslebener Landstr. 100
0049 361 658880

Best Western
Bahnhofstraße 35
0049 361 56700

Hotel am Kaisersaal
Futterstraße 8
0049 361 658560

Hotel an der Krämerbrücke
Gotthardtstraße 27
0049 361 67400

IBIS Altstadt
Barfuesserstrasse 9
0049 361 66410

Intercity
Willy-Brandt-Platz 11
0049 361 56000

Mercure
Meienbergstr. 26-27
0049 361 59490

Pullman
Theaterplatz 2
0049 361 64450

Radisson Blu
Juri-Gagarin-Ring 127
0049 361 55100

Ramada
Auf der großen Mühle 4
0049 361 43830

Victor's
Häßerlerstraße 17
0049 361 65330

Zumnorde
Anger 50-51
0049 361 56800

Emergency Numbers
Police 110
Fire Department 112
Ambulance 781-0

Medical Care 116 117
Campus Security 0049 361 737 5399
Congress Secretariat 0049 361 737 2828
Main Sponsors

The Family of the late
Gary Lease (1941-2008)
Exhibitors

Publishers

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Projects

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MWK-FELLOWS
International Fellowship Programme of the Max Weber Center for Advanced Cultural and Social Studies for Experienced Researchers

MWK-FELLOWS offers incoming fellowships to excellent experienced researchers from countries other than Germany who are conducting interdisciplinary research in advanced cultural and social sciences. Fellowships are awarded competitively within an open, merit-based and transparent multi-level selection process. Successful applicants will have the opportunity to conduct their own, freely chosen, independent research project in an intellectually stimulating and vibrant research environment.

The Max Weber Center for Advanced Cultural and Social Studies is a highly ranking research center which forms an avant-garde institution of the University of Erfurt. It is distinguished by a unique organisational structure - combining the features of an institute for advanced study and a graduate school - and a 'Weberian' research programme. The 'Weberian' research programme combines historical, comparative and interdisciplinary perspectives with an interest in normative issues in the social sciences.

The Max Weber Center for Advanced Cultural and Social Studies provides an excellent infrastructure which includes individual support and guidance as well as training, mobility opportunities and network possibilities. MWK-FELLOWS will be appointed on the basis of a regular one-year employment with the possibility of extension for another year. The fellowships come with an own research budget.

MWK-FELLOWS programme is co-financed by the European Union as part of the Marie Skłodowska-Curie Actions within Horizon 2020.

We invite all experienced researchers - regardless of seniority – to apply.

- Call for applications will be published on 01 September 2015.
- Deadline for applications will be 15 October 2015.
- Final notice about the fellowships awarded will be given in March.
- MWK-FELLOWS fellowships will start in September 2016.

Further information: www.uni-erfurt.de/max-weber-kolleg/kolleg/mwk-fellows
How to read the Abstract Book

All information providing time and place of your sessions are contained in the first line of each session abstract:

The first number refers to the session number, by date (23-29), time slot (1: 9-11 a.m./2: 1:30-3 p.m./3: 3:30-5:30 p.m.) and session. I.e. the session above is scheduled for Tuesday, August 25, from 3:30 to 5:30 p.m., session 28.

The second number refers to the venue your presentation is scheduled in. Please refer to the campus map to find your room. I.e. this session is scheduled in building 1, first/ground floor.
A major development in the study of ancient religion over the past few decades has been the growing emphasis on the social, material, and experiential realities of non-elites. This development has affected both the sorts of questions scholars are asking, and the sorts of data on which they draw to formulate their answers. Rather than focusing on the philosophical or theological concerns of elite texts, scholars have sought to bring a wider body of evidence to bear on understanding and interpreting the lived experience of religion.

The Society for Ancient Mediterranean Religions seeks papers for a conference to be held in Erfurt, Germany, August 22-23rd 2015, on the topic, “Religion on the Ground.” In keeping with the society’s broad interests in religions of the Mediterranean basin over the great chronological expanse from prehistory to late antiquity, we seek contributions from scholars in the fields of Classics, Ancient History, Religious Studies, Archaeology, Near Eastern Studies, and Egyptology. While not excluding textual evidence, the organizers are seeking proposals that incorporate archaeology, history of art, ritual and/or liturgical studies, and other sub-fields that provide a window into the religious practices of the time. Particular preference will be given to proposals that engage a question from a cross-disciplinary perspective or that highlight important theoretical or methodological issues. Especially welcome are trans-disciplinary papers which synthesize a variety of textual, archaeological, and art historical and/or material culture sources to reach new insights into ancient Mediterranean religions. Scholars from all phases of their careers are welcome to submit proposals.

Jay Johnston (PhD) is Associate Professor, Department of Studies in Religion, and Director of the World Religion Program, University of Sydney. Her current research examines concepts of materiality, embodiment, environment and image agency in religious and archaeological discourse and practice. She leads the international collaborative project: “The Function of Images in Magical Papyri and Artefacts of Ritual Power from Late Antiquity” funded by the Australian Research Council. She is the co-editor of “The Sensory Sacred: Aesthetics as a Connective Concept for the Study of Religion”. Publications include Angels of Desire: Esoteric Bodies, Aesthetics and Ethics (2008); Religion and the Subtle Body in Asia and the West: Between Mind and Body (co-edited with G. Samuel, 2013) and Animal Death (co-edited with F. Probyn-Rapsey, 2013).

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Sunday, August 23, 4 p.m.

23-001 | Theater Erfurt | Opening Keynote and Gary Lease Memorial Lecture

Hubert Seiwert

Dynamics of Religion and Cultural Evolution

The theme of this conference ‘Dynamics of Religions: Past and Present’ can be understood as just another term for religious change, whose past and present forms are traditionally studied by the history and the sociology of religions. A more specific understanding of ‘dynamics’ focuses on the effects religions have on the evolution of human cultures. In this lecture culture is conceived of as the environment of human activity that has been produced and is continuously reproduced by humans. Since whatever can be studied as ‘religion’ has been produced by humans, religions are part of the cultural environment, which includes both material and immaterial artefacts. Cultural evolution—being a cumulative process marked by the reproduction and modification of the cultural environment—is therefore affected by those products of human activity that are objects of the study of religions. It will be explained that their effects contribute both to the maintenance of the cultural environment and to its modification. Empirical examples to illustrate the dynamics of religions and cultural evolution will mainly be taken from the history of religions in China, past and present.
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 to Japan. Here, we focus on “skillful means” (善巧方便: shànqiǎo fāngbiàn), one of the most important Buddhist terms. Our four panelists will discuss the concept of skillful means in the following four different contexts: Early Buddhism (Theravāda Buddhism); the Lotus Sutra, one of the representative 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 examine the meaning of the concept of skillful means and its possible interpretations.

Yutaka Kawasaki: “Skillful Means” and the Related Concepts in Pāli Literature

“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 “skilful means” in the context of early Buddhism, mainly referring to the Theravada Buddhist canon. Next, I will examine how the concept of “skilful 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 “skilful means” in his sermons.

Makio Takemura: On the Skillful Means in Esoteric Buddhism

In the Mahāvairocana Sūtra, which is a central text of Esoteric Buddhism, there is a very famous sentence, that says, “Bodhi-citta is the cause, Mahākaruṇā 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 Mahākaruṇā (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.

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

**Ignatius Swart**: Making a contribution? Africa and African scholarship in the new debate on religion and development

In the broad field of development studies new conceptual spaces are opening to advance a sociological debate about the potential and actual significance of religion and religious actors in realising the ideals of development. Against the backdrop of this identification and my own interest in exploring the theoretical and conceptual relevance of the new flourishing scholarly debate on religion and development for my own South African and African context, in this paper my aim will be to more closely examine how and to what extent a focus pertinent to the African continent and its multiple societies features in and is making a contribution to the larger debate. In particular, through an exploration of the existing literature and in view of my overall aim I will address questions about: a. actual authorship (in the light of the current domination of the overall debate by scholarship from the global North); b. pertinent themes, concerns and approaches that are emerging from the African contribution to the debate; c. the way and extent to which such themes, concerns and approaches are related to key issues and themes in the broader religion and development debate; and d. the way in which such themes, concerns and approaches are in turn acknowledged in selected key contributions in the broader debate.

**Danoye Oguntola Laguda**: Interrogating Dynamic Nature of African Religion in the age of Globalization

The pristine African traditional Religion seem to have witnessed various evolutional trends due to globalization. In this paper we seeks to argue that the pristine African Traditional religion that was handed down from one generation to another is no longer “visible” on the continent and even in African diasporas in this era of globalization wherein adherents as well as leadership of the religion are now more interested in economic gains at the expense of the spiritualities that are the basic focus of the pristine African Traditional Religion. Further we seeks to demonstrate using both historical and analytic methods, that globalization as well as influx of “foreign” religions into the African continent are twin factors that destroyed the pristine fabric of the religion.

**Bettina E. Schmidt**: African religionscape in Brazil: A discussion of the dynamics of resilience and mutation of Africa in Brazil

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

**Babatunde Adedibu**: Can a Leopard Change its Skin? Space Contestation, Creativity and Ritualization of African Pentecostal –led Churches in London

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

**24-103 | 112 | Changing Women’s Roles in Contemporary Japanese Religions (1/2)**

**Panel Chair: Monika Schrimpf**

This panel focuses on women in contemporary religions in Japan as agents of religious change. In the Study of Religions, religious roles are usually defined by clear-cut borders based on status, gender, education etc. However, women in contemporary religions often cross or dissolve these borders by integrating multiple roles or re-defining the praxis and meanings of particular roles. The panel explores a variety of changes in role definitions and performances as initiated by contemporary women in Japanese Buddhism, Shugendō, Shintō, and Christianity, addressing the following questions: Which kinds of status and which roles are ascribed to or are accessible for women in contemporary religions in Japan? How do women (re-)define their own roles, and how do they construct their religious identity by integrating various roles? In how far does the distinction between laity and clergy actually affect women’s role performance and self-understanding? And where do they draw boundaries?

**Naoko Kobayashi: The Entrance of Women into “Sacred Mountains”: The Case of Ōmine Okugake Shugyō (Ascetic pilgrimage at Mt. Ōmine)**

Although Mt. Ōmine is one of the most important and fundamental holy places for mountaineering ascetics, women, even skilled female ascetics, were excluded from it for over 1200 years. It was said that if women were to climb it, the sanctity of the mountain would be violated, and its role as a site of ascetic pilgrimage would be ruined. However, since the 1970s, the demographic of excluded women at Mt. Ōmine has changed. Female ascetics have gradually come to participate in ascetic pilgrimage at Mt. Ōmine (Ōmine Okugake Shugyō). After female ascetics joined, it changed from an activity that was combined with sightseeing to a practice that focused on ascetic practices without pleasure. This paper will clarify the change that the entrance of women into “sacred mountains” has brought for the religious activities of mountaineering ascetics.

**Monika Schrimpf: Self-perceptions of Buddhist Nuns in Contemporary Japan**

This paper explores the diversity of Buddhist nuns’ lives and self-perceptions in contemporary Japan. Buddhist nuns shape their lives and negotiate their identities between the legal permission to get married and wear ‘secular’ clothes, and Buddhist precepts reflecting the ideal of world renunciation; between a hereditary system of temple succession for men and women, and insufficient opportunities for a monastic life within each Buddhist school. Whether they head a temple, are married to a temple priest, or live ‘secular’ lives outside a temple, Buddhist nuns cross borders between roles and constantly re-negotiate what it means to be a nun, depending on their social context. Based on interview data, the paper takes a closer look at these self-perceptions and negotiations. How do Buddhist nuns define the purpose of this role, draw boundaries, conceive their position within their Buddhist school, and integrate other roles such as mother or wife?
Mira Sonntag: Christian Feminism and the Relevance of Interreligious Dialogue in Japan

This paper explores contemporary approaches of Christian women to theology and practical faith, focusing on proponents of “Christian feminism” in the broadest sense. Although Japanese Protestant churches started women’s ordination as early as in 1933, their means of influence on church administration and political decisions are still very limited. While some women established independent research and/or mission institutions, others received support from international initiatives (U.N. or WCC campaigns) pushing gender-balanced action inside the churches. Active women from Catholic, Anglican and Protestant (UCCJ) backgrounds and their notions of a “feminist/women’s perspective” will be introduced and analyzed. Struggling to make a difference as a sub-minority of the religious minority of Christians in Japan they came to realize the importance of interreligious dialogue with other Japanese women as well as in the broader Asian community. At the same time engagement in dialogue seems to pose a threat to their theological self-assertion.

Noriko Kawahashi: Response

The respondent will address the issues raised in the papers of this panel.

24-104 | HS 3 | Exploring Aniconism (1/2)
Panel Chair: Mikael Aktor

Aniconic objects together form a broad category of religious material sources – a category which in fact seems both too broad and incoherent. It includes clearly recognizable depictions of wheels, fish, phalli, unmanufactured objects and elements in the natural environment such as unwrought stones, trees, rivers and mountains, fashioned objects, such as stelai and logs, as well as empty spaces, such as vacant seats, and empty rooms. While all of these objects are described as ‘aniconic’, they differ dramatically in their religious agency and manner of mediating divine presence. Based on empirical data from different traditions this panel discusses aniconism from three perspectives: Classification (what are the criteria for distinguishing between different types of aniconic objects?), historiography (what are the historical relations between aniconic and iconic representations within single traditions or in general?) and mediality (how do the sensory properties of aniconic objects generate notions of ritual agency?).

Milette Gaifman: Aniconism: A Comparative Perspective

The modern term aniconism was coined in the 19th c. by the German archaeologist Johannes Adolph Overbeck, in the context of an account of the development of ancient Greek art (Overbeck, J. A., ‘Über das Cultusobjekt bei den Griechen in seinen ältesten Gestaltungen’, 1864). Since then, the word has come to be used in a wide range of scholarly fields and subfields, particularly in the History of Religion and History of Art. The examination of the variety of ways in which “aniconism” is being deployed reveals an inconsistent and often contradictory usage. The broad range of religious and visual phenomena that the term has come to describe shows that “aniconism” demands close scrutiny from different points of views. A broad comparative perspective may allow us to ascertain the significance of the word aniconism and its potential to be applied consistently across different scholarly fields.

Robert G. Bednarik: Aniconism and the origins of palaeoart

Contrary to the widely held belief that iconic palaeoart precedes aniconic during the early history of humans, palaeoart commences as non-iconic forms, and in most parts of the world then settled by hominins continues as such during the Pleistocene. The forms, development and global distribution of such palaeoart are presented within the framework of hominin evolution. Attention is given to the question of the continuation of aniconism after the introduction of iconicity and the apparent connection between the latter and youth. This coincides with the role of aniconism in the world of specific ethnographically studied peoples, such as the Aborigines of Australia and the Jarawas of the Andamans. The neuroscientific explanation of aniconism shows that it is cognitively more complex than iconic depiction. Based on these and other strands of evidence, a general hypothesis of the roles and significance of aniconism in the world’s pre-literate societies is developed.
Jay Johnston: Stone-Agency: Sense, Sight and Magical Efficacy

This paper will consider the materiality and mediality of sacred and ‘magical’ stones in Northern European vernacular belief practices (especially Gaelic traditions). In particular it will examine their attribution to specific deities and metaphysical beings, their role in healing rituals and in enabling humans to perceive metaphysical realms. The paper will focus — via methodologies and theories recently developed in both religious aesthetics and ‘new materialism’ — on the materiality and ontology of the objects, their associated visions and the ‘relations’ such stones are understood to have produced. As ‘sites’ of divine agency and efficacy the stones (including amulets and prehistoric flints) were imbued not only with spiritual agency, but also placed within an invisible network of relations that linked individuals, non-human animals, the landscape and the metaphysical realms. This panoply of relations will be demonstrated as to be crucial to the aesthetic logic guiding selection and ‘attribution’ to specific deities/spiritual beings.

24-105 | HS 4 | The Work of Data: Methods in the Study of Religions (1/2)
Panel Chair: Steven Engler, Michael Stausberg

Contemporary debates in the study of religion’s often speak of “methodology”. Yet methods——i.e. ways of constructing/collecting and analyzing different types of data/materials in empirical research—are rarely addressed. The Routledge 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 process needs to continue. In this double-panel, scholars from Europe and North America look at methods and methodological strategies and tools not covered in the Routledge Handbook. The double-panel will consist of seven papers with 9 speakers.

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 produced—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. Rarely 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. Finally 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 metaphorque 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 worlds’ creation to narratives 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 schematisation of events within narrative communities, and the textual dynamics of narrative cultures. Narratology has seen major transformations in recent decades. From a formalist and structuralist endeavour 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”. In 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 schematisation of events within narrative communities, and the textual dynamics of narrative cultures.

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

**Panel Chair:** Jamal Malik

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

**Thomas Gugler:** Da’wat-e Islami and Sufislamism: Practice & Politics of Preaching in Pakistan

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

Nina Wiedl: Da’wa and Islamic Law in Minority Contexts – On the Interrelation between Salafi Da’wa and Salafi legal opinions in Germany

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

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

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

Panel Chair: Philippe Bornet

Inspired by the historiographical model of “connected histories” (Sanjay Subrahmanym), 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 explore 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 (19th-20th 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 20th 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 Umer (in Karnataka from 1911 to 1928), and the case of a doctor who directed an 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 Second World War, 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 (Rama 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 were the effects 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 Meneses: 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 emphasising the Catholic and Portuguese markers of their multifaceted identities, the D’Abreu boys acquired a subsidised 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.

24-108 | 131 | The Buddha, the Dharma and Me: The Rise of the Individual in Modern Buddhism (1/2). Representations and Inventions

Panel Chair: John S. Harding

Since the mid-19th century Buddhism has been reshaped as a result of its encounter with Western imperialism, Christian missionaries, and the globalization of Enlightenment ideas such as the development of the idea of “religions”. Among the effects of this encounter, Buddhism has been rephrased as a religion of the individual with a primacy placed on experience, (e.g. D.T. Suzuki). The accompanying secularization of Buddhism casts it as a practice or spirituality compatible with other religions. Claims elevate this invention of the Buddhist tradition as more faithful to the Buddha’s intent, accompanied by an imperative to untangle Buddhism from superstitious “folk practices/beliefs”. The World’s Parliament of Religions in 1893 showcased Buddhism as scientific, and therefore uniquely modern. This panels will address the question of how the re-phrasing of Buddhism as a religion of the individual has transformed the tradition and how it is being globalized.

Donald Lopez: The Two Buddhas of 1844

In November 1839, Eugène Burnouf, holder of the chair of Sanskrit at the Collège de France, completed his translation of the Lotus Sutra. He had the translation printed but did not have it published, because, as he wrote, “I would like to give an introduction to this bizarre work.” This would become Introduction à l’histoire du Buddhisisme indien, the most influential work on Buddhism of the nineteenth century. In 1843, he published in a journal a translation of one chapter of the sutra, the famous “Medicinal Herbs” chapter. Burnouf’s piece was translated into English and published by Thoreau in The Dial: A Magazine of Literature, Philosophy, and Religion in January 1844, opening with Burnouf’s description of the Buddha. Yet the Buddha described by Burnouf sounded very different from the Buddha of the Lotus Sutra. This paper will explore the dissonance.

Victor Sōgen Hori: Authentic Buddhism: Personal Experience vs. Academic Objectivity

From the mid-1800s on, it was widely agreed in the Western world that Buddhism as practiced in Asian countries was a degeneration. Scholars like Rhys Davids and Max Müller assumed the Buddhism that they found in Pāli texts was authentic Buddhism and declared all of Mahāyāna Buddhism decadent. In the twentieth century, D.T. Suzuki expounded the primacy of personal experience: only one who had personally experienced satori or awakening knew what authentic Buddhism was. Contemporary scholars now consider D.T. Suzuki’s invoking of personal experience to be an ideological ploy. It allows insiders, the practitioners of Zen Buddhism, to defend themselves from outsiders, the academic scholars who critique Buddhism from an objective point of view. This paper asks what the criterion of authentic Buddhism is for scholars who claim to assess Buddhism from the stance of academic objectivity. It finds that “authentic Buddhism” is itself an ideologically defined term.
Shin'ichi Yoshinaga: How the “experience” was experienced: the debate over “religious experience” during Meiji 20s

In the latter half of Meiji 20s (1892-1896), there appeared some heated discussions among young Buddhist intellectuals about religious matters in periodicals. Furukawa Rōsen, one of the leading young Buddhists (Bukkyō seinen) published an essay “Kaigi jidai ni ireru” (Entering the age of doubt) in 1894. He admitted the critical research of Buddhism as a necessary step of its development, which meant the birth of the individual independent of the sect and the loss of faith. A year before that, Kitamura Tōkoku, a literary critic, published a monumental essay “Naibu seimei ron” (Theory on the inner life), in which he stressed the importance of the inner experience as the ethical guide. Though Kitamura was a Christian, both of them relied on the inner experience for conquering the doubt. This paper will deal with the discussion about “experience” and its relationship to the selfhood of modern Japan.

Micah Auerback: The Buddha in Torment on the Prewar Japanese Stage

Beginning early in the twentieth century, the Buddha appeared in modern Japanese writings for the theater, many of which were actually staged. These works included the opera Śākyamuni (1912); its adaptation for the popular musical theater (1920); Śākyamuni in Despair on the Earth (1922), by a reformist Buddhist cleric; Śākyamuni in Anguish (1922), by the scholar of Indian Buddhism Tejima Fumikura; The Light of the Four Oceans (1935), by the silent-film star Hayakawa Sesshū; and Tathāgata Śākyamuni (1936), by onetime expatriate Okina Kyūin. These dramas projected onto the figure of the Buddha new interests in religious faith and individual commitment, so characteristic of “modern Buddhism” across Asia. No longer a wonderworker or even a great philosopher, the human image of the suffering Buddha, as developed in this body of art for the stage, remains in circulation to this day.

Panel Chair: Benjamin Purzycki

Evidence continues to mount to suggest that religion contributes to the persistence and evolution of cooperation and coordination. The international Cultural Evolution of Religion Research Consortium (CERC) based at the Centre for Human Evolution, Cognition, and Culture at the University of British Columbia executed a cross-cultural study in eight diverse societies around the world. Using a synthetic regime of ethnographic methods and an experimental economic game to detect cheating behavior, we tested whether or not certain kinds of gods a) curb antisocial behavior towards other people, and b) whether or not this effect extends to people beyond one’s immediate community. This panel consists of some of the highlights from specific sites, and presents overall results from our eight field sites.

Benjamin Purzycki: High Gods and the Expansion of Sociality: The Random Allocation Game in Eight Societies

Understanding the expansion of human sociality and cooperation beyond kin and allies remains a pressing problem. Religion contributes to this problem in a variety of ways including ritual, and commitment to omniscient, punitive gods. Building on this, recent hypotheses predict that this effect fosters the expansion of sociality beyond the local community and thus contributes to the development of highly complex social organizations. Using an experimental economic game designed to detect cheating, we tested whether or not individual models of moralistic, punishing, and omniscient gods (High Gods) curb cheating behavior better than Local gods. Among a sample of participants from eight diverse societies—Fijians, the Hadza of Tanzania, Indo-Fijians, Mauritians, Tyvans of southern Siberia, Inland and Coastal Vanuatuans, and Brazilians from Pesqueiro—we present cross-cultural evidence that closer individuals approximate their gods to High Gods, the less likely people are to cheat in favor of themselves and their community.

Rita McNamara: Local Favoritism Modulated by Big and Little Gods in Fiji

Conducted among villagers in Yasawa, Fiji, this study is an experimental replication of the correlational results of McNamara, Norenzayan, and Henrich (2014). In Yasawa, supernatural punishment beliefs about the Christian God (“Bible God”) vs. deified ancestors (Kalou-vu) promote different expectations...
about distant, anonymous strangers. We compare RAG offers to strangers across primes evoking Christian, traditional, or neutral beliefs. Though the Christian prime did not produce offers that were significantly different from neutral, the traditional prime did promote significantly higher offers to local recipients over distant, anonymous recipients. This effect seemed to be particularly strong for men. These results help corroborate the effect of local ancestor spirits promoting local in-group favoritism indicated in previous studies. Further, these results further suggest that beliefs about different kinds of deities might promote prosociality towards some recipients at the expense of others.

Quentin Atkinson: Religiosity and expanding the cooperative sphere in Kastom and Christian villages on Tanna, Vanuatu

The island of Tanna is a kaleidoscope of religious variation. Waves of Christian missionary influence interact with traditional Kastom beliefs, as well as more recent ‘cargo cults’ (themselves a mix of Kastom, Christian and nationalist ideas). This affords a unique opportunity to compare the psychological effects of a recently expanded world religion (Christianity), and indigenous religious beliefs and practices in a common cultural setting. Here, we compare results from survey data together with a Random Allocation Game and Dictator Game conducted across two sites on Tanna - a coastal Christian village and a cluster of three inland, Kastom hamlets. We investigate whether religious beliefs and practices at each location predict prosocial game behaviour and the extent to which participants’ prosociality extends to those who share or do not share the same religion. We discuss the implications of our findings for theories of the cultural evolution of religion.

Aiyana K. Willard: Religion’s Effect on In-group and Out-group Preferences in Fiji

Fiji’s ethnic and religious diversity makes it possible to test religious prosocial behavior within and between the three major religious groups (Hindus, Muslims, and Christians) and two major ethnic groups (Fijians and Indo-Fijians). This paper presents two versions of the random allocation game conducted in Lovu, Fiji. The first game used a prime condition (a shrine), but only female Hindu participants cheated less in the prime condition. However, in the second game without a prime, the religious and ethnic group differences of players had a far greater effect. In this game, Christian Fijian and Christian Indo-Fijians divided money between religious and ethnic in-groups and out-groups. I found that Indo-Fijian Christians readily cheated against same-ethnic Hindus and Muslims, but not other-ethnic Christians. This provides evidence that religious in-group preferences are stronger then ethnic in-group preferences.

Panel Chairs: John Eade, Mario Katić

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

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

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

**Michael Peterson:** “Maple Leaf Up”: Patriotic, Historical, and Spiritual Aspects of Canadian Armed Forces Participation in the Nijmegen March

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

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

This paper tries to trace the transformations of pilgrimage to the Roman Catholic shrine in Letnica (Kosovo) on the Day of Assumption from an anthropological linguistics perspective during the last century. Considering the volume of news posted on the Internet, it emerges that by the end of the first decade of the 21st century, Letnica had become a place of mass pilgrimage, visited every year by KFOR soldiers and pilgrims from other countries in the region. A comparatively local Marian cult at Letnica assumes a universal dimension with its recent transformation into the cult of the Black Madonna, strongly supported by the current cult of Mother Theresa, whose picture is found today on the wall of the Letnica church to the right of the altar.

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**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 is 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 successors: Aleph), which killed 28 people until 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 that facilitated exchanges of cults’ information among 160 universities. I will explain the agenda for cult prevention in freshman seminars and counselling in universities, and then suggest what we should teach in a university curriculum to protect religious freedom and recover trust in religion in 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 about 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 a specialist 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.

24-112 | 136 | Kingship and Religion in the Modern World

Panel Chair: Michiaki Okuyama

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

Michiaki Okuyama: Religious Dimensions of the Japanese Imperial System in the Post-Secular Society

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

Hidetake Yano: Religious Nature of the King in Modern Thailand

Since the Thai kingdom’s rise in the early 13th century, the Kingship of Thailand has established a close relationship with religion, especially with Theravada Buddhism. The King has supported the Sangha organization and the dissemination of Dharma. Furthermore, the King has been obligated, during this time, to govern the Thai Kingdom based on the ethical codes of Dharma to ensure social order and give his reign legitimacy. Sometimes, the King has been worshipped as a preeminent sacred person related to Hindu deities. In modernizing Thailand, since the mid-19th century, Thai Buddhism has adjusted its teachings and organization, and the word of religion has been conceptualized as the result of this transformation. In 1932, the monarch’s role has changed from absolute to constitutional. This paper addresses transition in the religious nature of the King with the transformation of Thai society in terms of morality and social order.

Madoka Inoue: The Putin Presidency and Religion

The president Putin has made use of various resources and symbols in order to justify his own governance and strengthen it. Putin makes it public that he has a close tie with Russian Orthodox Church, while he behaves himself as a leader who coordinates interests of plural religious traditions. Both of these behaviors correspond with a phrase in the preface of Russia’s 1997 religion law: it says that the federation assembly of the Russian federation recognizes “the special role of Orthodoxy in the history of Russia and in the establishment and development of its spirituality and culture” and respects “Christianity, Islam, Buddhism, Judaism, and other religions, constituting an integral part of the historical heritage of the peoples of Russia.” The questions to be addressed in this paper are as follows: Does Putin realize some new form of tsarizm or inherit charismatic leadership from Soviet leaders? What religious factors can be seen in Putin’s leadership?

Anne Stensvold, Erik Thorstensen: How to Make Sense of a Constitutional Monarchy

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

For my contribution to this panel, I should like to develop ideas and engage methodological reflection on the main concern of this panel proposal: Buddhist identities, from the wider perspectives of the rise of Global Buddhism and the so-called ‘spread’ of Buddhism to or in Tibet and China, and explore how we can usefully reflect on these issues by theorising on models for regional and global development of Buddhism. I should first and foremost like to offer some pre-emptive methodological reflections and general observations. If we wonder, as we obviously do in this panel: “What does it mean to be a Buddhist?”, we have already taken on board several assumptions. In the prelude to my paper, I should like to articulate these systematically.

Jørn Borup: ‘I am Buddhist, not (really) religious’ Negotiating Buddhist identity in a Western context

Being “a Buddhist” is a subjective identity marker to designate institutional belonging or personal affiliation with certain ideas of practices grounded in “Buddhism”. In an (East) Asian context, where religious diversity is the norm, such affiliation is often part of a syncretic religious reality, where diversity of religions is seldom a challenge for individual practitioners. In the West, Buddhism is a minority religion brought by immigrants and converted to or included as part of an individualized “lifestyle”, and thus often being “something else” that one has to actively choose or (re-) negotiate. This paper discusses Buddhist identity in a Western context. It is argued that, despite of fragmentation, hybridization and increased individualization, it is possible to include different kinds of Buddhists (“culture Buddhists”, “spiritual Buddhists”, “Buddhist atheists”, “convert Buddhists” etc.) in a meaningful category of Buddhist identity by means of self-identification and analytical conceptualization. It is furthermore argued that institutional belonging and personal identification is only partly related to a much larger – and less tangible – cultural influence of Buddhism in the West.

24-114 | 122 | “Mediatized Catholicism.” Communicative Figurations of Religious Authority in Recent German Catholicism

Panel Chair: Kerstin Radde-Antweiler

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

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

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

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

Sina Gogolok: The Youth Catechism of the Catholic Church as a non-hierarchical branding instrument

The YOUCAT (YOUth CATechism) belongs to the current phenomena of the Catholic Church in line with the so-called New Evangelization, an emic concept of internal catholic renewal. The initiators refer to an elaborated marketing concept, which marks a new change in advertising Catholic doctrine. The questions of this paper are, first, to what extent the YOUCAT can be understood as a brand, and second, in what way the argument to be a new catechism “from below” is a unique feature of this assumed brand. To consolidate this state of being a “bottom-to-top-catechism” social media are used as a platform for discussions. This paper will exemplary analyze YOUCAT-Facebook groups to show how this platform is used and how the administrators are interfering respectively are involved. Which role do media play by advertising YOUCAT, and how do they transport the idea of being a non-hierarchical catechism?
1500s, the localised performance of a procession is often shaped as a response to current local and international socio-political issues. In the present paper I examine five successive annual performances of Ashura processions in Oslo, to discuss how and why the commemorative ritual in this particular social setting is gradually being turned into statements on the issues peace and terror, while simultaneously serving as an arena for carving out a space of belonging also outside the religious community, in the public space.

**Chris Heinhold:** The use of political context to legitimise sectarianism discourse among Shia communities in the UK

The sectarian division between Shia and Sunni Islam is an issue of global geo-political importance. Daesh is spreading rapidly across Syria and Iraq, into post-‘Arab-spring’ states, and online. Shia organisations have seized this opportunity to portray themselves as natural allies of the West. This paper will examine how the current political context allows for overt sectarian sentiment to be expressed in highly public spaces. In portraying themselves as sharing a common enemy with the West, Shia groups may feel justified in making highly sectarian claims against their Sunni counterparts. I argue that some Shia communities in Britain have seized upon the current crisis in the Middle East in order to convey their own, self-styled, position as the moderate face of Islam in the West. In doing so they are portraying Sunni Muslims as inherently violent; while occupying for themselves a dual position of victim, and ally to the West.

**Yafa Shanneik:** Remembering the ‘Women of Karbala’ Past and Present: Shia Women in London

Twelver Shia remember the events of Karbala when the grandson of the Prophet Muhammad, Husayn, and almost his entire family were murdered in Southern Iraq in 680CE. This master-narrative (Wertsch 2002) of the ‘Karbala paradigm’ (Fischer 1980) is in turn de-constructed into several sub-narratives at which subjective understandings of historical events are connected to personal individual life circumstances producing various understandings and representations of historical events. This paper examines one of these sub-narratives and focuses on remembering the ‘women of Karbala’ as articulated through the majalis al qiraya rituals among various Shia women communities in London. A particular emphasis is placed on the geo-political context of the development of this memory in the Middle East and Europe expressed in traditional and modern Shia lamentation poetry.

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**Panel Chair:** Sarah Pike

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

**Sarah Pike:** Animism and Biophilia in the Rituals of Radical Environmentalists

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

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

Riddu Riddu is an annual indigenous cultural festival organized by a Sami community in arctic Norway, attracting international performers and audiences. It could be conceived of as an aspect of efforts to reassert indigenous sovereignty and pride. Entertainment is an attraction of the festival but education and exploration of alternatives are also evident. The “new animism” provides one lens through which to reflect on aspects of the cultural curriculum of the festival. Based on ongoing fieldwork, this presentation considers expressions of indigenous knowledges that might be labeled “environmental” or “shamanic” but may be better understood as relational interactions between human and other-than-human persons. Examples might include greetings mediated by headline Maori performers between Oceanic mountains and rivers and those of the festival venue; workshops and seminars offered by “shamans” and other ritualists; and responses to wider regional acts (including the violence perpetrated in southern Norway in July 2011).

**David L. Haberman:** Ritualized Means of Negotiating the Human-Nonhuman Boundary

I have been researching Hindu worshipful interaction with natural phenomena in India that are considered to be essential forms of divinity: sacred rivers, specifically the Yamuna; trees, specifically the pipal, neem and banyan; and mountains, specifically Mount Govardhan. Although there are distinctive features in the worship of these three phenomena, they also share the following: they employ strategies of personification in negotiating the boundary between these nonhuman phenomenon and human worshipers. I am particularly interested in the devotional tendency to intentionally anthropomorphize the nonhuman as a way to cross this boundary to more powerfully honor and establish deeper connections with the nonhuman world. I will focus primarily on the ritual practices of worshipers of Mount Govardhan, who decorate stones from this sacred mountain considered to be living forms of divinity with eyes and other facial features, dress them, and sometimes add arms and legs, thereby creating a humanlike divine appearance.

**Donna Seamone:** Eco-Agri-Pilgrimage to the Corn Maze Performance: An Exercise of Cross-Species Sociality?

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

**Paul-François Tremlett:** Response

The respondent will address the issues raised in the papers of this panel.

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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

**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 “Pelagian” theories, a multifaceted Albanophonic discourse based on conspiracy theories, rejected knowledge and an esoteric impulse. A tenet is that modern Albanians through their “Pelagian” ancestry and language possess the key to recover a lost wisdom tradition, which is contrasted with Others’ religious “fanaticism”. This Pelagian 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 19th-century efforts to refashion the Sufi Bektashiyah tradition into a kind of pantheist, pagan-Christian pro-Western Islam. “Pelagian” interpretations of Islam are idiosyncratic and unorganized, often with 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 analysing 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 Mirsepasi 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 Dogmatic 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: Sacralising Daily Life and Islamising 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 focused their activism on moralizing the daily lives of Malian through “Islam mondain,” a form of sacralisation 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 arabisans 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’anic hermeneutics present their adaptations of modern and postmodern Western theories as reformulations or extensions of the classical Islamic disciplines of exegesis (tafsīr), legal theory (uşūl al fiqh), and the Qur’anic sciences (‘ulūm al qurʾān). This essay will consider several scholars such as Aksin Wijaya, whose “new direction in the study of the Qur’anic 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.

24-118 | 125 | Conspiracy theories in Contemporary Religious Discourse
Panel Chairs: Egil Asprem, David Robertson

Academic interest in conspiracy theories has grown in recent years, as it has become apparent that they are a central locus for contemporary debates over power, democracy and rationality. Some scholars have noted the intersection between conspiracy theories and contemporary religious narratives (Goodrick-Clarke 2002; Barkun 2003), but there has been no sustained critical analysis of the field, nor theoretical models through which to interpret the multiple and complex interrelations. This panel is intended to help define the boundaries of this developing field and outline avenues for future research.

How is conspiracy discourse promoted and/or combated within religious communities? Which resources are drawn upon in such struggles over meaning and influence? What are the common epistemological features of religion and conspiracism, e.g. belief in occluded agencies? Might we usefully analyse conspiracy theories as a modality of religious thought and practice, e.g. as soteriology, theodicy or esoteric hermeneutics?

Asbjorn Dyrendal: Elected Marginality, Popcultural Mediation, and New Media: Dynamics Producing Conspiracism in ‘the Cultic Milieu’

In the original formulation of the idea of a ‘cultic milieu’ (Campbell 1972), deviance and mysticism played the central roles in defining the subculture and its dynamics. With the popular mainstreaming of mystical religion and the knowledge-claims of the attendant practices, deviance would seem to play a lesser role. However, Campbell already stressed how processes of secularization meant that the sciences, not the Church, was now the ‘other’ that defined deviance with regard to ideas about the world. Even though the alternative history, physics, economics, and treatments of the cultic milieu have become mainstream in society and popular culture, they are still ‘epistemically dispossessed’ (Robertson 2014) by authorities. This paper discusses some of the possible dynamics whereby conspiracy theories arise as a form of counter-knowledge in the cultic milieu, from seemingly well-documented explanations such as marginalization and anomie, the internal logic of this conspiracy discourse (Barkun 2003) and necessary disappointment of utopian visions, to how traditions of esoteric discourse relate to new entrepreneur roles.

David Robertson: The Counter-Elite: Strategies of authority in millennial conspiracism

Despite frequent exhortations to individualism and free-thinking, it is clear that certain figures are authorities within the field of millennial conspiracism. Alex Jones, David Icke et al. command considerable audiences and sales figures, and seem to function as ‘gatekeepers’, validating, popularising and synthesising narratives within the discursive field. When the hermeneutic of distrust is taken to such extremes, the question of how authority is maintained demands serious attention. Drawing on Max Weber’s notion of “charisma” (1947 [1922]), Matthew Wood’s description of “multiple and relative” “non-formative
authorities” (2007) and the author’s description of “epistemic capital” (2014), this paper will examine power structures in the non-institutionalised conspiracist milieu. It argues that such individuals accumulate authority through a strategic mobilisation of mainstream and alternative sources which draw from traditional, scientific, channelled, intuitive and synthetic epistemic strategies, thereby constructing themselves as a “counter-elite”. Such non-formative authority may represent a structural similarity which helps explain the relationship between conspiracism and certain forms of contemporary religion.

Beth Singler: Big, Bad Pharma: New Age Biomedical Conspiracy Narratives and their Expression in the Concept of the Indigo Child

5.7 million American children aged 3 to 17 have been diagnosed with ADHD. Approximately two thirds of those diagnosed have been prescribed amphetamine based drugs such as Ritalin as a treatment. Diagnoses and prescriptions are also increasing exponentially in the UK. Diagnostic checklists include: fidgeting, answering questions before they are finished and being unable to stick at long and tedious tasks. In this paper I will explore New Age conspiracy narratives which accuse the pharmacological industry, or Big Pharma, of collusion with schools to turn naturally active children into compliant drones. In particular, I will describe the category of the Indigo Children: allegedly a special, intuitive, spiritual generation appearing since the 1980s. This category celebrates the inability of some children to fit into mainstream systems while actively attacking the commercial machinations of ‘Big Pharma’ involving children: over-medication, but also harmful vaccinations and genetically modified foods.

Kevin Whitesides: Response

The respondent will address the issues raised in the papers of this panel.

24-119 | 128 | The genesis and social significance of rituals and memorials honoring victims of mass atrocities and disasters

Panel Chair: Herman L. Beck

Mass atrocities and disasters often disrupt societies leaving them behind in trauma. Only by the performance of certain rites or the erection of memorials in memory of victims it seems to be possible to heal this trauma. One of the conditions of this healing process is the victims’ feeling of satisfaction of their longings for justice and redress. In an interdisciplinary research cooperation with the International Victimology Institute Tilburg of the Tilburg Law School, the Tilburg Research Group “Ritual in Society” is focusing on the genesis and social significance of rituals and memorials honoring victims of mass atrocities. In this interdisciplinary research four perspectives will be taken: the perspective of ritual studies, the legal and political perspective, the psychological perspective and the ethical perspective. In the current upsurge of memorial sites, memorial museums, and memorial days, victims of mass violence, atrocities, genocide, slavery and colonial régimes may find their way to worldwide public recognition – or may be denied, forgotten, obliterated. An example of a ‘forgotten genocide’ (Lemarchand 2011) is that of Roma and Sinti during World War II. One presenter will explore religious ritual and symbolism of the Holocaust Memorial to Sinti and Roma in Berlin (2012), whereas another presenter focuses on the Requiem for Auschwitz by the Sinti composer Roger Moreno Rathgeb: its performance in Amsterdam in 2012 by the Frankfurt-based Sinti and Roma Philharmonic Orchestra will be compared to a new round of performances planned in the first half of 2015, to be played by ‘outsiders’. The question ‘whose’ atrocity is being commemorated is one of the contested issues surrounding another under-explored genocide, the massive extermination of the Herero people in Namibia at the start of the twentieth century. The yearly commemoration of the fallen heroes has taken an increased weight in the definition of national heritage, but here too the question is posed: what heroes are included, to the exclusion of what others? A similar case of inclusion-exclusion dynamics is found in the fourth presentation. The Mutiny Memorial in New Delhi, a cathedral-like structure originally erected by the British (1863) as a monument to those killed on the British side (including Indian soldiers in the service of the British), since 1972 explicitly includes those who had started the mutiny against the British East India Company. This mutiny had been triggered by the religiously grounded refusal to use cartridges greased with either pig’s or cow’s fat. By adding a plaque the monument’s stated enemies are now being turned into the heroes who were the first to rise against colonial rule. Finally, by expanding our topic from mass atrocities to disasters we hope to include the monument erected to commemorate the bombings in Bali (2002) as
well as other case studies. Any contribution on rituals and memorials honoring victims of mass atrocities and disasters wherever in the world will be most welcome.

**Martin Hoondert**: A ‘gypsy’ Requiem performed by Dutch musicians: the impact of performance in practices of commemoration

The genocide of Roma and Sinti during World War II is one of the forgotten genocides of the 20th Century. Only recently memorials have been realized, for example the Holocaust Memorial to Sinti and Roma in Berlin (2012) and the Requiem for Auschwitz by the Sinti composer Roger Moreno Rathgeb. The premiere of this Requiem took place in May 2012, Amsterdam. The Sinti and Roma Philharmonic Orchestra from Frankfurt performed the Requiem and it was broadcasted on national TV the following day. Rathgeb composed his requiem for all the victims of Auschwitz extermination camp, but the events organized alongside the performances in seven cities in Europe focused specifically on the genocide of the Roma. In May 2015 Rathgeb’s Requiem will be performed by a choir and orchestra not of Roma and Sinti origin. It will be performed in three cities in the Netherlands, alongside an exhibition and teaching material for schools. The 2012 performance by the Sinti and Roma Philharmonic Orchestra was besides a practice of commemoration also a practice of protest: protest against violence and war, but even more protest against forgetting a specific group of victims: the Sinti and Roma. Question is how the 2015 performance will be perceived by both performers and listeners. What is the role of performers in relation to the impact of a practice of commemoration? Is there still an accent on the forgotten genocide (and the protest against forgetting), or is there a shift in function and focus? These questions will be researched by participating in rehearsals and concerts, interviews with the composer, performers and audience members.

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

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

**Walter Van Beek**: A contested ritual of unity: the Herero Red Flag Day (Namibia)

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

Sandra Rios: Uses of Memory and Ritual in Political Resistance and Transition in Bojayá (Colombia)

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

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

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

24-121 | 134 | 'Monasticism without Walls': Addressing the Dynamics of Inter-Contextual Transfers

Panel Chair: Timon Reichl

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

**Isabelle Jonveaux:** The 'Secular Ascetic': Transfers of Monastic Techniques to Secular Society

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

**Henry Zimmermann:** The Chogye Order of Korean Buddhism: Beholding Itself and Presenting Itself at the Conjunction of Cultural Preservation and Organizational Modernization

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

**Timon Reichl:** The ‘Monk as Mystic’: On the Application of ‘Universal Mysticism’ in Catholic Monasticism

This presentation will address some of the inter-contextual dynamics involved in the participation of Catholic monastics in the modern discourse on ‘mysticism’ and ‘mystical experience’. Apart from contributing to the rapidly growing amount of scholarly and popular literature addressing the issue of mysticism in a comparative and/or interreligious perspective, monastics also applied some of the new paradigms emerging in this intercultural and interdisciplinary discourse. This partly stemmed from their efforts to meet a number of challenges that Catholic monasticism was at the time encountering (monastic renewal/crisis, monastic mission/dialogue in Asia). In the course of this development, the new understanding of mysticism as universal and as compatible beyond religious and cultural borders – a prominent feature within the modern discourse on mysticism since the early 20th century (James, Underhill, Stace)– served as the theoretical framework for redefining monastic identity and practice as universal and as applicable beyond cultural and religion specific manifestations.

**Alexandra Mann:** Monasticism as a Bridge between Religions

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

24-122 | 135 | "Intellektuellenreligion" Reconsidered: Systems, Adapions and Recent Trajectories
Panel Chair: Hidetaka Fukasawa

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

Hidetaka Fukasawa: Georg Simmel and the Paradoxes of the Religiosity of Intellectuals

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

Hiroshi Kubota: Intellectuals’ Attempts to produce and popularize ‘Jesus of Nazareth’ in modern Germany

In modern history of religions in German-speaking regions in the 19th and the first decades of the 20th century, ‘Christianity’ experienced a new sort of revival, despite its gradual institutional decline, in form of intellectual imaginations of ‘Jesus of Nazareth’. Hereby, a wide spectrum of intellectual and imaginary religiosity can be discerned, ranging from quests for ‘historical Jesus’ in the field of New Testament Studies to various esoteric, occult, or racist figurations of ‘Jesus’—such as ‘Jesus the mesmerist’, ‘Jesus the Aryan’, and so on. In this paper the analytical focus shall be directed to the mechanism that produced and popularized certain religious knowledge, especially concerning ‘Jesus’, whether in the academe or not, so that one can examine possibilities and limitations in conceptualizing these intellectual attempts to represent ‘Jesus of Nazareth’ as manifestations of ‘Intellektuellenreligion’.

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

Modernity with its belief in progress and its threat to existing religious institutions and traditions has been depicted conspicuously in German avant-garde art at the turn of the 20th century. Expressionist circles like Die Brücke and Der blaue Reiter portrayed humans and their environment in an intellectualized and abstract manner, as some of the artists involved went on a personal quest for spiritual meaning through their artistic creations. This presentation examines selected works and writings from German avant-garde art to consider the way in which this search for meaning and a new lifestyle were represented and how it can be linked with the study of religion as practiced at that time. Thereby this presentation aims at opening up a new way of interpreting the Zeitgeist of the scholarly approach to religion – being characterized by an ambiguous sense of anxiety and an optimistic belief in progress – under the catchword Intellektuellenreligiosität.
**Lisette Gebhardt**: Post-Fukushima-Religiosity as Anti-Intellectual Agenda

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

**Christoph Auffarth**: Response

The respondent will address the issues raised in the papers of this panel.

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**Defining religious minorities in a pre-global world (Antiquity and Late Antiquity) (1/2)**

**Panel Chair: Alessandro Saggioro**

Religious minority as a concept is well known in the contemporary world, permanently under discussion in politics about religious freedom and in scientific research about the establishing of a current concept of “religion” and religious identity. This panel aims at discussing some questions about the definition of “minoritarian” groups or small religious groups in relationship with the majoritarian or the main streaming religions. Reflecting on the past and focusing on the Ancient Near East, the Mediterranean and the Christian world in Antiquity, it is our purpose to contribute to a critical understanding of the contemporary globalized religious dynamics as a coherent part of world history. In this panel, we aim at investigating the interplay between the global framework and the local dynamics in societies as a historical matrix within which the religious minority as a concept has been conceived and the religious minoritarian groups self-represented. Such a poly-focalised field of research aims at critically reflecting on the cultural (political, social, religious, linguistic) network within which the religious groups had interacted with other groups, on the normative space within which the dynamics of inclusion and/or exclusion had been achieved, on the narrative social understanding of religious minority as concept, identity, group, and agency. Regarding religious groups as loci of cohabitation, rather than emphasizing their ideological and theological polarizations, we suggest taking into account the sources they produced as instruments of self-representation. This panel aims to offer answers to the following questions: How do minorities or small religious groups define themselves in relation to the State or dominant/majoritarian religions? How does a State or a dominant religious group interact with those groups or communities that seem not to be conformed to the main streaming beliefs? How does negotiation on self-definition determine conflict or facilitate cohabitation of religious groups? How does religious identity impact on ancient and modern conceptions of “religious freedom” and how may we assess our understanding of this process in a historical perspective? Eventually, how do both documentary and literary sources thematise, represent and discuss these issues? This panel has been planned in conjunction with that proposed by Marianna Ferrara, “Defining religious minorities in a global world (Early Modern History)”. Both panels will be published as a theme section of the Journal Studi e Materiali di Storia delle Religioni.

**Santiago Montero, Diego Mateo Escámez De Vera**: Minorities and divination practices in the Roman Empire

In the present paper we will analyze the divination practices attributed by the classics to some minorities within the Empire and, in the provincial context, to certain groups and sects. They consist of rites which, most of the times, are alien to the official practices carried away by specialized priests in the municipal and provincial cadres. We will also analyze how these official practices -auguratio, auruspicia- become the minority with the triumph of Christianity in the IV century AD, and so inductive divination becomes minority with the rise of revelation, prophecy and natural divination.
Luca Arcari: 'Minority' as a practice of self-definition in Second Temple Judaism (Dead Sea Scrolls, 1 Enoch)

With this paper I intend to analyze some practices of self-definition well attested in several documents of Second Temple Judaism, wherein a concept less or more coincident with our definition of minority assumes a pivotal role (Dead Sea Scrolls and 1 Enoch). My principal focus is to underline how a practice of self-definition, in terms of an actual or of a perceived minority as regard a broader context (or a context culturally constructed as a macro-context), proves the interactions between neighbouring groups that share actual and symbolic spaces. First of all, the paper aims to focus on distinct aspects concerning the implicit value of the documents analyzed: for example, the use of specific literary forms and/or specific terminology, the reformulation of traditional topoi, the use of appellatives and formulae that also characterize contexts represented and/or considered as 'other' in order to construct a viable representation of the self. In such a perspective, the paper will also pay attention to cases of re-negotiated identities, in which the 'other' appears to be re-constructed in terms of conflict, with the aim of defining specific group identities. My paper intends to analyze the construction of conflicts as instruments of self-definition, rather than mirrors of real and/or well-documented social contrasts.


As it had been the current situation throughout the history of the ancient Mediterranean, a plurality of religious groups and traditions coexisted in Rome, without any theoretical discourse over religious freedom having ever been formulated. Religious cohabitation changed with the spread of Christianity. As a monotheistic, exclusivist religion with a universalistic scope, Christianity was incompatible with the traditional religious practices of the Graeco-Roman world as well as with the religious demands of the Roman state. During the persecutions, Christian apologists developed a discourse in favour of religious freedom founded on arguments of various kinds, including Rome’s traditional toleration based on the respect for ‘national’ religions. Searching for legitimacy and in order to gain the same respect as the other ‘nations’, apologists brought out the argument of the ‘new race’. Christianity should be accepted as a licit religion because it constitutes a tertium genus, after the Greeks and the Jews. But the rhetoric argument of ethnicity, flexible and ambiguous as it was, could turn into a dangerous one. From outside, Christians were also seen contemptuously as a distinct race, foreign to Graeco-Roman culture and suspicious of misanthropy and political disloyalty. To counteract pagan criticism, apologists reshaped the argument of ethnicity to stress the universal character of their religion. The aim of this paper is to study the use of the argument of race in the building of the early Christian discourse on identity and religious freedom, and the many rhetorical values of this reasoning in apologetic contexts.
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. Nielsen: 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 increases 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 Danes’ default response is more complex than 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.

24-125 | 211 | Buddha in Modern Turkey: Discovering and (Re)Inventing Buddhist History, Aesthetics, and Religion in the Turkish Republic (1/2)

Panel Chair: Laurent Mignon

Although Buddhism has been of interest to Turkish intellectuals and scholars and to a certain degree the Turkish public throughout the history of the Republic, the encounter of Turkey with Buddhism has not yet been subject to research. These two panels will focus on exemplary authors, periods, academic disciplines, and topics that shall represent the breadth of engagement with Buddhism in modern Turkey, ranging from literary and philosophical encounters to academic research, to the adoption of religious ideas and practices. The panels shall help draw a historical narrative of the changes this encounter underwent and draw attention to the mediation of interest in and knowledge of Buddhism by Western literature and local actors and institutions. They shall highlight conflicts about the nature of the nation, religion, secularization, and multiculturalism inherent in Turkish society and show how the engagement with a religious Other could be employed to criticize or reconstruct identities.

Alexandre Toumarkine: The Many Faces of Buddha in the Context of the TurkishSecularization Process (1920s-1940s)

A succinct academic knowledge of Buddhism was developed in the late decades of the Ottoman Empire. It was transmitted mainly by the history of religions. This newly founded discipline, based exclusively on Western academic Orientalism, was presenting the “world religions” except for the Abrahamic religions. During the early republican era (1920s-1940s), it continued to inform the Turkish audience about Buddhism, as did the newly founded Indology from the 1930’s on. Besides, in a local context of increasing interest for Buddha, henceforth considered as a Turk by Turkish nationalism, new kinds of writings
emerged that discussed the religious nature of Buddhism and influenced its perception. This presentation will delineate, analyze and link them with the ongoing national debate on religion during the continuing process of secularization.

**Dilek Sarmış: Buddha in the Writings of the Turkish Thinker Cemil Sena Ongun (1894-1981): Philosophical Thoughts on the Divine**

The growing interest in Hinduism and Buddhism in Republican Turkey was rooted in the context of mysticist writings from the end of the Ottoman Empire onward. Cemil Sena Ongun was a Turkish intellectual and philosopher active between from the 1930s to the 1970s. One of his main lines of thought consists in reflections on contemporary pragmatic ethics and on divine figures, focusing particularly on philosophical incarnations of the divine. Besides his study of the “philosophy” of the Prophet Muhammad, throughout his career, Cemil Sena repeatedly dealt with the figure of the Buddha. This presentation will be based on some of his writings from the years 1940-1941, which centered on Buddha. The analysis of these works shall elucidate the constructions of a favorable intellectual context for a philosophical and distanced use of religious history and a non-spiritualist approach to Buddhism.

**Till Luge: Buddhist Religion in Turkey? From the Publications of Yol Yayınları to Contemporary Buddhist Practice**

Buddhism played a central role in the encounter of intellectuals with East and South Asian religions during the early decades of the Turkish Republic and was of primary importance for the establishment of Yol Yayınları, the first successful New Age publishing house in Turkey, a few decades later. Nonetheless, Buddhism has been remarkably unsuccessful as an alternative religion and Buddhist-derived practices have a relatively small share within the New Age market in contemporary Turkey. Based on an analysis of the literary field of alternative religiosities as well as interviews with practitioners of Buddhist meditation, this presentation shall delineate the history of the interest in and practice of Buddhism in Turkey during the past four decades and explore the reasons for its limited uptake and the low degree of its institutionalization.

**24-126 | 212 | Embedding Religions: Converting Figures and Conversion Stories**  
**Panel Chair: Carmen Meinert**

The panel presents the ongoing work of the interdisciplinary group “Buddhism in Motion” on conversion narratives. Stories about the conversion of communities are understood as analytical instruments to investigate ways of ‘making sense’ of the introduction of a religion in a specific region. The objective of the papers presented at this panel is twofold: an investigation of the object-language level and one of the meta-language level. Firstly, papers aim at characterising the dialectics of conversion accounts with respect to: a. agent(s) of conversion and the strategies implemented, b. justification of the propagation of the religious faith, c. description of the converted other and d. repercussions of the conversion. As narrated reconstructions of the past, conversion stories are not merely an expression of the agenda of a religious community but also of dynamics which go beyond the religious field. It is these underlying strings that the group seeks to unravel as a second step.

**Robert Mayer: Padmasambhava and the Buddhist Conversion of Tibet**

The mythology surrounding the figure of Padmasambhava, the tantric hero famed for his role in converting Tibet to Buddhism in the eighth century, expresses many aspects of Tibetan self-representation: ranging from an uncivilised land of barbarians up to the arrival of Buddhism in the golden age of the Tibetan Empire. The stories connect Padmasambhava’s deeds with a process of historical destiny, the creation of a sacred geography of Tibet, and with ongoing various religious themes. Features of the narratives are explored; developments over the generations, and contrasting versions favoured by different groups, or the same group in different contexts. Padmasambhava is in fact not seen so much as an historical culture hero, but rather as a buddha with endless manifestations, so the narratives are never fixed, and remain alive with unlimited possibilities for new permutations. The Bon – the religious rivals - developed their own counter-narratives as well.
**Stephen Eskildsen: Bodhidharma: Bringer of the True Dharma to China**

Although Bodhidharma was active roughly 500 years after the introduction of Buddhism to China, he came to be touted as a heroic figure who converted Chinese Buddhists to authentic Buddhism for the first time. In Chan Buddhist sources this “authentic” Dharma is defined largely by austere discipline, meditation and wisdom that is “beyond words and letters”. However, as we shall see, Daoist sources indicate that his name also came to be associated with the transmission of “embryonic breathing” methods, or of methods for anticipating death and navigating through the intermediate state. Certain late imperial texts would maintain that the authentic Buddha Dharma transmitted by Bodhidharma was none other than the Internal Alchemy meditation of the Daoist Quanzhen tradition, and that Chinese Buddhists after Bodhidharma needed to be converted to the True Dharma once again.

**Lisa Wevelsiep: Bringing Buddhism back to its Homeland – Narrating the (Re-)introduction of Buddhism in Bangladesh**

Sources about Buddhism in the region of today’s Bangladesh are scarce, but in most accounts the import of a new lineage from Arakan in the middle of the 19th century stands out as a central incident. Narrations about this intra-religious conversion usually take a quite standardized form, placing the monk Sāramedha and a return to a “true” vinaya-based Theravada Buddhism at the center of the story. The narration evokes a certain picture about the state of Buddhism as perceived before the reformation and as envisioned ideally for the future. By looking at this story with respect to the question how this narrative is informed by connections to other movements of reorientation in the global Buddhist World and colonial encounters at this time the case study gives less insight into what happened at this moment historically, but elaborates how Bangladeshi Buddhists situate themselves in a web of other narratives.

**Licia di Giaconti: When Laozi travelled to the West: fictive conversions in medieval Daoist narratives**

One of the most famous stories in the medieval Buddho-Daoist interplay describes the travels of Laozi from China to India and the conversion of the “Barbarians” (huahu). Medieval sources (3th-7th century) contain many accounts of or allusions to this narrative. The paper shall briefly summarize the development of the story and discuss the religious history of the Santian neijie jing and the complex religious geography of the Taiqing jinye shendan jing. The main point here is to draw attention to those motifs that are not easily understood within a "nation-state" paradigm (= China versus foreigners).

24-127 | 213 | Back to the future: inscribing change in a remote past

**Panel Chair: Philippe Swennen**

In numerous religious systems, a change in practice needs to be justified if it reflects an evolution of the belief systems. A frequent strategy justifies the mutation of the practices and an underlying justification, which affirms the restoration of an original cult model. The newness is not claimed as such and the progress does not consist in assuming a change. The legitimizing of the innovation could be done in several forms: 1- by constructing a fiction, that of the returning to the initial states. 2- by referring to an ancestral past that one would only reactivate its existence. The argument could be constructed over diverse methodologies that explain the complexity and ambivalence of the notion of origin itself. The present panel wishes to provide some examples of this diversity by taking as testimony, religious systems that could be perceived as completely alien to each another.

**Vinciane Pirenne: The politics of Olympus at Olympia: the various ‘inventions’ of games and cults**

The traditional date of the foundation of the Olympic Games, 776 BC, is an a posteriori result of the chronological compilation by Hipppias of Elis in the 5th century BC. The Elean writer certainly enhanced the role of Elis in this context and it remains very difficult to establish the ‘pre-Elean’ situation in terms of cults and games. Rather than recovering absolute dates for a period where few are available, this paper aims at questioning the mythical narratives from the Classical to the Roman periods, adding up various founders at Olympia, both for the games and the cults performed there, in honour of Zeus himself, or of the whole ‘Olympic’ pantheon around him. The intertwined identities involved at Olympia – local, regional, “panhellenic” – are at stake in each ‘reading’ of the past in such a famous sanctuary.
Philippe Swennen: How can an embryo become a prophet?

Both Vedic and Avestan sacrifices show us how a sacrificer tries to make contact with his gods in the context of complex liturgical ceremonies implying the presence of priests who offer several kinds of gifts, for instance poems, libations or slaughtered cattle. In both cases the religious doctrine justifying the liturgical process explains that the sacrificial ground and space correspond to the beginning of Time, but the definitions given to these beginnings are extremely divergent. This is surprising, because Indo-Iranian linguistics strongly suggests that both religious systems should be genetically very close. In Vedic India, the sacrificer represents an embryo, which should have been a god, but begets the human race. In Iran, he renews the first perfect ceremony achieved by Zarathushtra, the so-called prophet who chose to revere Ahura Mazda. How did one similar doctrine produce two so different products?

Saskia Peels: The vocabulary of tradition in Greek ritual norms

Inscriptions that presented cultic rules and guidelines regularly claim that things should be done κατά τά πατρία, 'according to ancestral norms', that ἀρχαῖοι νόμοις ‘ancient customs or laws’ should be applied, or something similar (e.g. Chaniotis 1996). These phrases were sometimes used as authority statements, next to or instead of a norm’s presentation as the decision or advice of the people, a god, oracle or priest. This paper asks how the ‘vocabulary of tradition’ functions in relation to other authority claims to legitimate cultic rules, building on the work of Parker 2005 on the normative character of leges sacrae. Moreover, although the semantic field of ἀρχη and cognates has been contrasted with other notions of ‘origin’, such as τόν πρῶτον/τά πρώτα, παλαιος/παλαιά (e.g. Classen 1996), this paper proposes to study the notion of τά πατρία in respect to these other notions.

Céline Redard: Innovation and tradition in the transmission of the Avestan manuscripts

The Avesta has been subject to a long period of oral transmission before being written down in the 4th century AD. In the 7th century after the Muslim invasion a portion of the Zoroastrian community immigrated to Gujarat, India. As a result, the Avesta started to have two types of transmission: the Indian and the Iranian. These two schools of transmission seemed very close to one another, however each of them had innovations that are reflected in the manuscript. What do they consist of? Moreover, as long as we are faced with a ritual corpus which remains faithful to the archetype and cannot be modified without any well-established reasons, how could the changes take place?

Panel Chair: Amarjiva Lochan

Indian Diaspora has 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 from 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 made to be modified and adjusted in the modern context of their religious life. It also analyses 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 19th century, following the establishment of French rule. Saigon at that time was considered “Pearl of the East” and was an attractive commercial centre. Most of these Indian traders came from the French trade posts in India such as Pondicherry, and Karaikal in Tamilnadu. They were followed by the Chettiars 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 Mariammam, Sri Thandayuthapani and...
Subramanyam. The paper analyses their socio-religious activities in the temple complex while addressing how the Indian community has had to compromise on their religious practice to adapt to the situation in Vietnam.

Mo Mo Thant: Religion and Indian community in Myanmar

The earliest arrival of Indians can be traced back to the first millennium BC. However, in modern times, Indians poured into the region of Myanmar near the coastal areas. With deep inroads, the Indian Diaspora found an easier time to live there when the colonial masters, the British, brought in the Indians as work force in then-Burma. Called ka-la during the colonial occupancy of Myanmar, Indians were used in their colonial administrative mechanism. As a result of such a long stay, the Indians intermingled with the local Buddhist culture and their Hindu practices got mixed up with the Burmese Buddhist traditions. It was due to the fact that 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 such 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 has 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 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 mind set-up where Ganesha, their Lord, draws them to worship more than what they might have ever done back home in India. The paper discusses it in the reference of Nakhon Nayok, a provincial town where the world’s biggest Ganesha statues are enshrined.

24-129 | CT | CSR Session 1: Religious practice
Panel Chair: Dimitris Xygalatas

Joseph Bulbulia, John Shaver: Affiliation in collective ritual

Collective rituals have been shown to increase social bonding and may have some positive effect on well-being and mood. An increasing number of experimental and field studies have demonstrated that both behavioural synchrony and pain experienced during the ritual increase both affiliation with other group members and affiliation with larger collectives, irrespective of the participation in the activity. What is less clear at this stage is how these changes may come about. In this presentation, we explore the role that physiological changes in the body of participants that may bring about these effects. We review and discuss previous research on the potential role hormonal changes in stress and affiliation hormones may play in regulating affiliation responses in ritual. We then present pilot data that tests these mechanisms in the context of two different naturally occurring rituals. In study 1, participants in one high ordeal Buddhist ritual were sampled. In study 2, participants in a low ordeal Hindu ritual, but with a high social evaluation component, were sampled. Hormonal changes as captured in saliva were measured before and after each ritual. We also asked participants to report on their mood and affiliation motives before and after. We place our preliminary findings in the larger context of the cognitive science of religion and discuss how scholars may move forward in studying social effects of religious ritual in natural settings.

Olympia Panagiotidou: History meets cognition: The Asclepius cult as pattern of practice

Cultural diversity and religious change are not only the products of different contexts, historical periods, political dynamics, and social interactions during which various religious and cultural forms arise, develop, and decline. Specific patterns of practice mediate between the external cultural settings and innate human capacities, and extend from the individual brains to the social and material discursive environments, enabling cultural learning, communication, and change. This paper suggests that a bio-cultural approach to the Asclepius cult might throw light on the underlying processes which enabled the
development of its main features through an incessant process of reflective interaction between individuals’ neural networks and bodies, and their material, discursive surroundings. The Asclepius cult is presented as a set of patterns of practice developed and shared by people of the Greco-Roman era. These patterns of practice are not conceived as abstract models, somehow imprinted in the person’s mind, but as multiple dynamic processes through which individual brains are coordinated generating particular representations and beliefs, sharing practices and constructing common worlds. The Asclepius cult is used as a paradigm in order to demonstrate how historical dynamics are interwoven with the biological, cognitive and psychological processes that take place in the human body, brain and mind, and generate various historical patterns and behaviours. In this light, modern bio-cultural and cognitive theories can be valuable for historical research in order to understand the individual and collective mechanisms of cultural and religious change and diversity.

Tamas Biro: (Not) only the circumcised may circumcise. Theological correctness and intuitive religiosity in Judaism

A system of religious rituals that lacks special-agent rituals is predicted by McCauley and Lawson 2002 to exhibit the tedium effect. It will be characterized by Whitehouse’s doctrinal mode, unless some splinter group reintroduces imagistic mode elements. Judaism has been argued to lack special-agent rituals, and hence we ask how it copes with the tedium effect. Using circumcision as an example, we shall explore various ways. In the theologically correct (or “halakhically correct”) realm, circumcision is shown not to be a special-agent ritual: a special-patient ritual at best, if one generalizes the framework of Lawson and McCauley 1990. Then, mainstream rabbinic texts will be contrasted to three alternative sources. These tend to introduce ideas that jointly facilitate mentally to conceive circumcision as a typical special-agent ritual. Later midrashim are aggadic (non-halakhic) collections, which will be argued to display a stronger influence of intuitive religiosity within rabbinic literature. Secondly, popular understanding of circumcision, unsurprisingly, also displays the same influence. Third, non-rabbainite “splinter groups” seem to experiment with alternative approaches to circumcision, as will be demonstrated in Anan ben David’s Book of Precepts. While this experimentation is consistent with the proposal of Whitehouse, McCauley and Lawson, neither Anan’s halakhic codex, nor the later Karaite movement can be viewed as a typical “imagistic splinter group”. In sum, Judaism challenges cognitive theories of religion. Not fully corroborating them, a detailed analysis of Jewish rituals enables us to reconsider CSR’s concepts.

24-130 | 442 | Pilgrimage (1/2)
Session Chair: Inken Prohl

Mihaela Sighinas: The Development of Saikoku Pilgrimage in the Early Modern Japan—On Köyo 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) Köyo 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 reborn in the Pure Land, Köyo’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 in 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 perspective. 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: Memorizing 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. Analysing 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 emphasising 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.

Dhammananda Thammannawe: Reception of the Theravāda Mindfulness (Sati) Meditation Practice in German-Buddhist Centres and Theravada Religiousness of Sri Lankan Migrants in Germany

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

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

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

**Roxanne Ibalobor:** Perceptions of Spiritual Poverty: A Survey of De La Salle-College of Saint Benilde’s Administrators, Faculty, and Staff

The current research on spiritual poverty was originally conceptualized as a two-part study. This is study1, an exploratory study that aims to unearth spiritual poverty from the lens of De La Salle - College of Saint Benilde administrators, faculty, and staff’s personal and spiritual experiences. It seeks to identify indicators and causes of spiritual poverty. It also explores how a Catholic institution like De La Salle – College of Saint Benilde alleviates spiritual poverty among its human capital or human resource. It is a qualitative research that employed focus group discussion and key informants interview in the data gathering. Data gathered from a total of 13 respondents were content analyzed by the research team. Open codes, categories, and clusters are presented based on the content analysis. Implications of the research findings are discussed. Future research directions are presented, including the plans for the second study.

**Tarig Mohamed:** Assets of monastic system in Islamic mysticism; the Muslim Sufism and interaction with Christian

This paper discusses a group of most important concepts the vision of Sufism in Islam depend on asceticism this concept has evolved gradually overlapping with a variety of faith spiritual values, As a consequence, we can observe the occurrence of the concept of divine love, which is an expression of asceticism in life we realized profound controversy between the researchers about the descent of asceticism in Islamic mysticism, obviously that the Greek philosophy and the Bible had a greater impact on the evolution of ideas and perceptions of Sufism, a groups of Muslim scholars mightily denied this perspective but we realize that between the folds of the Sufism’s wrote strong evidences about the significant impact of the Christian monks Muslims monks In thought and perceptions of Sufi practice. This paper will examine the nature of the relationship in the context of mysticism between Christianity and Islam.
**Method and Theory in Religious Studies (1/4): Genealogies**

**Session Chair: Bernd-Christian Otto**

**Henryk Hoffmann, Katarina Novikova:** The Question of the Term Religious Studies (Religionswissenschaft) in the Context of its Development and New Challenges

The science of world religion has its 140 years long tradition since. However, during this period, the question of religious studies terminology was differently understood. It was reviewed many times in individual countries and on the international level. From the very beginning of the religious studies it was important to define clear demarcation lines between religious studies and other spheres of sciences, for which the religion is the main research object. First of all, this concerns theology and philosophy of religion. The problem is that in the second half of the 19th century the religious studies developed from the theology and Religionsphilosophie of that time, which was understood as speculative science. We should remember that main part of supporters of the separation of the religion from the theology was theologicians. In the process of the development of religious studies religious studies were influenced by modern philosophical trends.

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

The history of the discipline itself has become a common topic in the study of religion. On the one hand, there exists an understanding that the discipline began around the 1870s with Müller and Tiele, yet other scholars have searched for the beginning of the discipline in the intellectual developments of the 17th and 18th century. In my paper I plan to argue that the disagreements between the different approaches have more to do with how the identity of the discipline is understood than with matters of historical development. To make some sense of these problems I intend to draw upon the ideas of Andrew Cunningham, who very succinctly pointed out that scientific activity can be viewed as a game of specific rules and guidelines. Based on that I am going to discuss how an analogous approach can also help us analyse the history of the study of religion.

**Liam Sutherland:** Tylor and Neo-Tylorian Approaches to the Study of Religion

In this paper I will argue that Sir E.B. Tylor, the father of Social Anthropology continues to be of vital importance for theoretical debates in the field. While Tylor's seminal 1871 “Primitive Culture” carries with it strong historical biases, it has a lasting influence on the ways in which ‘religion’ is defined, modelled and approached. Tylor moved the study of indigenous religions from the fringes of the field to its heart, coining the term ‘animism’ - the utility of which still being hotly debated. His modelling of religion as an ingrained explanatory framework, especially one which centres on human-like agents continues to influence many cognitive approaches. Furthermore I will argue that his use of a minimal, etic definition of religion wedded to a vision of a comparative science, can still provide a useful, cross-cultural yet restricted means of delimiting our area of study.

**Renat Bekkin:** The Islamic Studies Department of Petrograd State University (1918-1919)

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

**Session Chair: Vasiliros N. Makrides**

**Elena Medvedeva:** Penitentiary religiosity in Russia

The problem of religiosity among prisoners is studied through different aspects in social science and humanities. The main attention is paid to the role of religion in a prison colony as one of the correctional methods of work with prisoners. Socio-psychological studies of religious component in everyday life of prison colony reveal contradictions in the attitudes to the role of religion for prisoners. Notwithstanding that correctional authorities cooperate actively with religious organization, mostly with Russian Orthodox Church as the most predictable and well-known partner, divine worships are public and play generally
pedagogical role. So prisoners prefer to attend divine worships even though they do not practice religion themselves. Most of prisoners show only superficial religiosity. Participation in official events approved by correctional authorities (celebration of religious holydays, church building) is seen as obvious sign of correction and is taken into account in case of parole.

**German Bokov**: Science and Religion in the Russian Federation nowadays: Conflict or Conversation?

The report discusses the main aspects of the relationship between science and religion in the Russian Federation nowadays. It shows an official position of the Russian Orthodox Church concerning the latest scientific developments, secular culture and education, and the separate views of different scientists and theologians about it. The paper deals with approaches to religion both within modern evolutionary and theological theories. In particular, the paper examines a problem of teaching bases of religious cultures and secular ethics in high school and religious studies in the higher educational system. It’s connected with negative reaction from the academic community in the Russian Federation towards some attempts to introduce theology into secular space, science and education.

**Tatiana Folieva**: The results of the introduction of the religious subject into the school educational program (according to qualitative research data)

In the Russian Federation a course “Basics of religious cultures and society ethics” has been introduced into the school educational program. We conducted a qualitative research, aiming to discover to what extent these courses have an impact on the religiosity of the children. At the end of the research we’ve obtained 720 drawings. The religiosity is higher among those children where the subject “Fundamentals of Orthodox culture” is taught from the first grade. A course “Fundamentals of Orthodox culture” outlines a concept of religion, but the kids keep this knowledge in mind only under constant review of the learned material. After the 6th grade, the child starts to develop his own vision of God that differs from the one introduced to him during lessons. Thus, the existing system of education and the presence of school subjects on religious culture do not affect the religiosity of children.

**Miriam Benfatto**: The exegetical method of a Jewish polemical text: the case of Isaac Troki’s Hizuk Emunah (1593/4)

The Hizuk Emunah is a anti-Christian polemical text composed by the karaites Isaac of Troki. Written in Hebrew, it was later translated into Latin (1681) and widely circulated within the Jewish and Christian contexts. My paper attempts at analyzing the relationship between the exegetical structure of the polemical discourse and issues of historical nature regarding the character of the “historical Jesus” and the features of early Christianity. Is there a relationship between the dynamics of Jewish polemical literature, conceptions of history and hermeneutical approaches applied to the Scriptural materials? Which are the results of exegetical techniques? Is this precise type of textual exegesis enhancing new historical representations? The aim of the paper is therefore meant to explore the rise of historical consciousness in relation to early Christianity, in the midst of a heated confessional and inter-religious Scriptural confrontations, which especially took place in areas of high interconfessional divide.

**Richard Marks**: Representations of Hinduism in Jewish thought of medieval Spain: toward a history of Jewish concepts of comparative religion

Four Jewish writers of 12th-14th c. Spain constructed their ideas of Hinduism from Arabic-language travel reports, heresiologies, and other writings, which they adapted to a biblically-based view of history and revelation. Judah Halevi construed Hinduism as a combination of the Muslim images of revelation-rejecting Barahima and image-venerating Sabians. Moses Maimonides likewise saw Hinduism as a remnant of ancient Sabian religiosity, an idolatrous stage in human history. For Abraham ibn Ezra, relying on Arabic traditions of Indian astronomy-astrology, Hindu thought was valuable theoretical knowledge which recognized God in a lower aspect called Elohim. Lastly, based on an Arabic translation of the (Indian) Panchatantra, Jacob ben El’azar presented Hinduism as glorious, universal moral teachings derived from human insight about cosmic moral law. These four views of Hinduism (emphasizing
idolatry, science, or ethics) illuminate opposing Jewish conceptions of the history of ancient religions and how Judaism differed.


Toshihiko Izutsu was a Japanese philosopher and Islamicist whose contribution to various fields of Islamic studies and scholarship on East Asian thought continuously gains high appraisal. Recently his philosophical project which aims at extracting a paradigm of mystical recognition of the existence from the thoughts from Japan to Middle East has been gradually receiving global attention in academic scene. This paper will elucidate his understanding of Ismāʿīlī Shiʿism once influential in Middle East from the 9th to 13th centuries. In his discussion on this subject Izutsu chooses the topics such as the idea of the Imamate, antinomianism and cosmology from medieval Ismāʿīlism, whereas he does not pay much attention to the idea of the cyclical history, one of its indispensable doctrinal elements. Considering this, we will also show how thought on history, an integral doctrinal part of each of Abrahamic monotheist traditions, is treated in Izutsu’s own mystical philosophical project.

24-135 | 216 | Contemporary Chinese Religions
Session Chair: Xiaoyun Zheng

Jacob F. Tischer: The Politics of Culture and Public Religion in Taiwanese Communal Temples

In contemporary Taiwan, communal temples have become important power bases for increasingly trans-local elites active in what are considered to be functionally different, secular realms such as politics and the economy. Their political significance includes candidates for office campaigning at important temples. One of the main reasons for this public significance is the temples’ provisioning of nodal points for social networks. Lack of an institutional separation of religious and secular realms has enabled the elite to move unimpeded between these realms. Community temples have thus become public institutions that interlink networks across the religious-secular divide. Notwithstanding, “spiritual” intrusion into the affairs of “secular” politics has been criticized as obstructing democracy; in response, temple managers tend to move Minjian xinyang (“popular belief”) away from the realm of “religion” by emphasizing its “cultural” value as local heritage, thus adding legitimacy by referring to an aspect more unambiguously associated with state control.

Jens Reinke: Constructing a Modern Pure land: Pure Land Practice at Dharma Drum Mountain

In recent years scholars have begun research on Pure Land in Chinese Buddhist history. Here, contrary to the situation in Japan, Pure Land doesn’t constitute a school but is a part of general Buddhist practice. However, most works focus on pre-modern forms of the tradition and very little has been done on the contemporary situation of Pure Land in Chinese Buddhism. This paper tries to fill this gap by examining different concepts and practices of Pure Land at a contemporary Taiwanese Chan Buddhist group, Dharma Drum Mountain (DDM). It is based on extensive fieldwork, publications of DDM, and the writings of the organizations founder, Ven. Shengyan. I argue that Pure Land’s concepts and practices and different interpretations thereof are where demarcations between elite and popular, modern and traditional Buddhism, occur. Clarifying the relationship between these approaches to Pure Land will help us to understand the modernization of Taiwanese/Chinese Buddhism.

Shun-Hing Chan: The Political Influence of the Protestant Churches in Hong Kong

This paper seeks to examine the political influence of the Protestant churches in Hong Kong. Drawing the theory of religious influence formulated by Paul Djupe and Christopher Gilbert, this paper examines how the Protestant churches facilitate the development of socio-religious subcultures – collections of individuals who form attachments that persist inside and outside formal church structures. Membership in these subculture units opens up organizational channels that transmit political information, resulting in numerous salient conduits for political influence within a congregation. This study uses both survey and interview as research methods for a full test of the effects of the Protestant churches on the political behavior of their members. The research findings will provide a better understanding of how voluntary
associations expose individuals to political information and norms, and how public opinion is formed and why people participate in politics.

Panel Chair: Catherina Wenzel

The panel deals with travelogues and translations of a pilgrim, a Maronit scholar and a missionary in the 17th and 18th 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 of '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 1st. cent.) and in Tibet (from the 7th. cent.). 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 3-4 persons for the translation of one text, several Indian Buddhist masters and one or two Tibetan scholars were present. Reasons for these differences may be based on the geographical and on the time factor. In China (territory at least 10 times bigger than that of Tibet) translations were done over a period of more than 1000 years (1.-13. cent., Han-Song din.), but in Tibet only for 3-4 hundred years (7.-13. cent.). 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 18th 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 Ecchel-lensis (Ibrāhīm al-Ḥaqilanī, d. 1605–64) and His Latin Translation of Mīr Ḥusayn al-Maybudī’s The World- Revealing Cup

The protagonist was born in Syria and repeatedly traveling between the Islamic and Christian culture 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 ğīt-numā/ The World-Revealing Cup), originally written in Persian and composed by Mīr Ḥusayn Maybudī in 1491/92. He presented it as the universal “Arab wisdom” coming from the land in which Christianity had originated. In order to do this, he expunged Islamic terminology from it by a recourse to the Christian Arabic literature. Furthermore it shows the impact of confessional commitment and philology on the rise of oriental studies in Europe.

24-137 | 221 | 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’. Up 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 19th- and early 20th-century occultism, but also with Jewish Kabbalah of the 17th 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-XIX Century Sources in XXI 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-XIX century occultism is a decline rather than a modernization and turn to earlier sources in their practices. This paper examines published editions of pre-XIX 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 Great Resurrection of Nizari Ismailism and Messianic Eschatology of Sabbateanin

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 Zevi, 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.

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The Biographical Trajectories of Political Islam

The study of political Islam, Islamism or Islamic fundamentalism remains a daunting challenge for scholars of religion in general, and scholars of Islam in particular. As religious movements that have dominated public life in local and global contexts for the last few decades, scholars have provided useful insights on how Islam has become an ideology or a discourse of resistance and hegemony. There is also great awareness that political Islam takes many forms, and in fact continues to change. But there is relatively little on the life trajectories of ordinary individuals who participated and engaged in these movements over this long period, facing change and transformation within, reacting to changing politics and social transformation, and navigating personal choices and doubts. With a few notable exceptions, the literature presents a simplistic picture of conversion or indoctrination, delusion or manipulation. In this presentation, I put forward the thesis that Political Islam may be illuminated from the perspective of the many Journeys of activists in these movements over a long period of time. With a focus on South Africa, I offer a perspective on the biographical trajectories of Islamists over two or three decades. I follow their conversions, engagements, conflicts, high and low points. How do they convert to these movements and leave behind their earlier life choices? How do they navigate the variety of choices and road-blocks place in their way? What do they find in the movements, deliverance or frustration? Where are they now, and how do they see the future?

With this biographical and personal perspective, I offer reflections on thinking about religion in post-colonial contexts, on religion as a changing and dynamic phenomenon in the lives of individuals, and on the long history of a religious tradition.

Of Yellow Teaching and Black Faith: Entangled knowledge cultures and the creation of religious traditions

The spread of Tibetan Buddhism to the Mongolian regions in the late 16th century did not only result in often violent confrontations between Tibetan Buddhist monks and Mongolian religious specialists, the male and female shamans, but also led to a reification process of local religious practices and concepts resulting in the creation of a single tradition on the discourse level. In my presentation I will show how the “teaching of the shamans” has come to be formed as both a concept and a practice in early-modern Inner Asia. By analysing its discursive formation and entangled historical configurations, from late 16th century Mongolia to late 19th century Buryatia, the lecture aims to shed light on the question how religious traditions are discursively created and socially affirmed.

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

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

24-004 | Helios | Keynote
Xiaoyun Zheng

On the Management Mode of Chinese Theravada Buddhism

The successful existence and continuous development of Chinese Theravada Buddhism in the secular life of minorities are closely related to its unique management mode. The mode concerns the management on Sangha, monasteries and stupas. Particularly, a unique management structure like pyramid appears. The characteristics of management mode of Chinese Theravada Buddhism lies that it focuses on the grassroots level, integrates religion into the social management system, which effectively promote the continuous development of Buddhism in the local society.
Monday, August 24, 1:30 p.m.

24-201 | 128 | Mithraism and Roman Society (1/2)

Panel Chair: Attilio Mastrocinque

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

Giovanna Bastianelli: Late antique Mithraism in Rome

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

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


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

In 2014, during the archaeological investigations conducted by the University of Bologna (Dipartimento of History and Civilizations - Sect. Archaeology), in collaboration with the Soprintendenza Speciale per i Beni Archeologici di Roma, within the Ostia Marina Project, in the suburban neighborhood out of porta Marina (block IV, IX), a new building has been found with outstanding mithraic features. It has a major cultic niche, a single bench, a ritual well and a flowerbed for a sacred plant. The building, for the special features of the marble floor, has been conventionally called mithraeum “of the multicoloured marbles”. It differs clearly both in form and size from the typical planimetric patterns of the mithraea discovered in ancient Ostia until now. The excavation is not yet finished, but – on the basis of the currently available data – the building can be dated within the advanced 4th century AD. It is abutting some rooms which originally belonged to a ‘caupona’ of the second half of the 3rd century AD.

24-202 | 112 | Changing Women’s Roles in Contemporary Japanese Religions (2/2)

Panel Chair: Mira Sonntag

This panel focuses on women in contemporary religions in Japan as agents of religious change. In the Study of Religions, religious roles are usually defined by clear-cut borders based on status, gender, education etc. However, women in contemporary religions often cross or dissolve these borders by
integrating multiple roles or re-defining the praxis and meanings of particular roles. The panel explores a variety of changes in role definitions and performances as initiated by contemporary women in Japanese Buddhism, Shugendō, Shintō, and Christianity, addressing the following questions: Which kinds of status and which roles are ascribed to or are accessible for women in contemporary religions in Japan? How do women (re-)define their own roles, and how do they construct their religious identity by integrating various roles? In how far does the distinction between laity and clergy actually affect women’s role performance and self-understanding? And where do they draw boundaries?

**Rosemarie Bernard**: Shinto Priest(ess): Contemporary Implications of Women in Shinto Practice

This paper examines the careers of women Shinto priests, with a focus on their professional activities and achievements in the last twenty years. The Shinto community, with its administrative center at the Jinja Honchō (Association of Shinto Shrines) in Tokyo generally offers relatively few full-fledged positions as Shinto priests for women beyond the traditional roles of administrative secretary, miko (ceremonial dancers and assistants), or a variety of educational roles. I will focus here on women who, despite this, have been active as priests or otherwise as Shinto practitioners since the 1990s, and whose careers span an era in which there have been seen some improvements in the status and professional opportunities granted to women in the broader society. I will explore the role of the Association of Women Shinto Priests, as well as the achievements of women locally active in their communities.

**Birgit Staemmler**: Female healers’ online strategies for demonstrating competency and reliability

Contemporary Japan is a society dominated by bio-medical healing techniques and sceptical about possibly charlatanic faith healers. Non-institutionalised faith healers, many of them women, wishing to present themselves and their services on the Internet in order to attract new, totally unknown customers, thus, face the difficulty of having to demonstrate their authority as simultaneously competent and reliable healers. This is no easy task given that competency as a faith healer is best established via authentic religious experiences and associated with other-worldliness and a certain degree of extra-ordinariness. Reliability is, on the contrary, based on characteristics such as empathy, down-to-earth-ness and normality. The question to be addressed and answered in this paper is whether and why websites and weblogs by female faith healers use different means and emphases – biographic elements, conversion stories, terms and conditions and so on – than their male counterparts to demonstrate their competency and reliability.

**Morny Joy**: Response

The respondent will address the issues raised in the papers of this panel.

**24-203 | HS 3 | Doing Study of Religions in Public Institutions**

**Panel Chairs**: Sarah J. Jahn, Lene Kühle

Doing Study of Religions in public institutions in countries where religion is legally separated from the public sphere is a common research topic. The participants of the panel doing research of ‘religion’ in several public institutions in different European and/or North American countries; but, what does it mean to do research on ‘religion’ in public institutions? The question does not only touch upon the issue of research practice, but also raises fundamental methodological considerations, and calls for consideration of science-policy and -politics that arise from a specific understanding of what is meant by the ‘Study of Religions’. Overall, it can be stated that research on religion has to be analysed on different levels and from different perspectives, because there are also several understandings of ‘religion’. After a general introduction by the chairwomen, the participants will discuss this overarching topic of the panel with reference to their own research experience.

**Julia Martínez-Ariño**: Questions, risks and implications of doing research on religion in public institutions: a reflexive approach

Drawing upon empirical research conducted in prisons, hospitals and schools in Spain and Canada and departing from Beaman’s (2013) notion of “the will to religion”, this presentation will reflect upon some of the main epistemological and methodological questions and risks —and their political implications— that arise when doing research on religion in public institutions. What are our preconceptions of what
religion is and how do they influence the way we approach the object of our research? Do we reify categories of religion with our research, or do we help deconstruct them? Do we reinforce majority-minority dynamics and the minority and “stranger” status of minority religions? Are we, by searching for religion and religious people, overemphasising the importance of religion in particular institutional contexts? Do we miss non-traditional and non-institutionalised forms of religiosity and religious care provision when entering the institutions through formally established gatekeepers?

Ines Michalowski: Bringing together different levels of comparison in research on religion in public institutions

The international comparison of how public institutions accommodate immigrant religious minorities implies many different levels of comparison that need to be taken into consideration for case selection, data collection and data analysis. Using the example of the armed forces in five European countries and the U.S., the paper shows that each level of comparison relates to specific hypotheses about what explains differences in immigrant religious minority accommodation. Institutional differences discussed include differences in national ideologies, specificities of the public institution under study and differences across local organizations or branches of that particular public institution. Some challenges of collecting and analyzing the data that captures differences across these institutional levels as well as the particular challenges of collecting data in an institution as secretive as the military will be presented for discussion.

Katharina Frank: Challenges for the Study of Religions in Public Schools

In different countries, Religion Education has developed as a subject for all pupils. If there is no possibility to opt out, it has to respect freedom of religion in all its aspects. It seems self-evident that the Study of Religions constitutes the reference discipline for this new subject. The contribution presents basic research on Religion Education in Switzerland and experiences from a scientific evaluation in the canton of Zurich. It illustrates the specific challenges the Study of Religions is faced with, when attending to this topic of public affair: Methodically, it is required to provide new instruments for qualitative and quantitative research to be accepted by the established Educational Sciences. In regard to science politics, it has to establish itself against theological claims and also against interreligious understandings of religion as anthropological constants.

24-204 | 115 | Technology and Religion in Historical and Contemporary South Asia: Spaces, Practices and Authorities (1/2)

Panel Chair: 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 for 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 of 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 demands of societies. With 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
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 First World War 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.

24-205 | 135 | 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. In contrast to 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 brought one of the first historiographical descriptions of the study of religion written by him. Besides a profound overview on the research that had been done up to his times, Hardy criticized here 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 is focussed on practical issues since ever). 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 context.

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 the 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 what reason he was dismissed 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 World War II 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 the 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 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 into his writings makes clear how deeply engaged he was in the academic study of religion in Germany.

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**Inspired by the historiographical model of “connected histories” (Sanjay Subrahmanyam), 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 explore 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 (19th-20th centuries). A respondent will address the issues raised in the panel.**

**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 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 (English name “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 on 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 des 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

The respondent will address the issues raised in the papers of this panel.

24-208 | 134 | 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 secularised 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 Relationships 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 Liberal Democratic Party (LDP) and Komeito Party. It is common knowledge that the latter has been supported by Soka Gakkai, but the influence of Shinto Seiji Renmei on LDP remains largely unknown. I’d 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 LDP while its alliance, Soka Gakkai, is committed to upholding peace.
Akira Nishimura: Spirits and Remains: on the Relationship between Chidorigafuchi National Cemetery and Yasukuni Shrine

Chidorigafuchi National Cemetery, established in 1959, inter 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 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 analysed through case studies that illuminate the recovery of the remains and the memorial services held in former battlefields.

24-209 | 124 | Changing landscapes of Saiva Siddhanta: Transforming tradition through innovation: Historical Perspectives
Panel Chair: Ulrike Schröder

India’s religious traditions are subject to processes of constant innovation and transformation. Saiva Siddhanta, one of the traditional philosophical systems in Saivism which is especially popular among Tamils in South India, has undergone significant changes from the 19th century onwards. The panel focuses on the analysis of the modern transformation of Tamil Saiva Siddhanta and its religious practice as a consequence of global discourses on religion. It discusses the standardization of Tamil Saiva Siddhanta and the significant modifications that its teachings and religious practices have been undergoing vis-à-vis the unifying forces of modern Hinduism in India and the spread of South Asians as a global diaspora. This encompasses the entanglement of traditional Saiva institutions with modern lay organizations as well as the re-reading of Saiva Siddhanta as the original religion of all Tamils. Thus, Tamil Saiva Siddhanta provides a paradigmatic case for the discursive dynamics of religion past and present.

Srilata Raman: The Evasive Guru and the Errant Wife: Anti-Hagiography, Śaivism and Anxiety in Colonial South India

The genre of polemical literature (khaṇḍanas) has a long history in both Sanskrit and Tamil literature. Nevertheless, polemical positions long rehearsed and anticipated were crafted anew with the emergence of Christianity in the Tamil literary scene, both in Jaffna and Southern India, from the 17th century. In this paper I discuss one such work I label an anti-hagiography, repudiating, through savage polemics the genre of hagiography, as practiced in the Tamil religious context. The text by Ārumuka Nāvalar of Jaffna (1822-1879) is an indictment of his contemporary and popular Śaivite religious poet Ramalinga Swamigal (1823-1874). Examining this text will also address issues of Śaivite religious authority and canonicity, the nature of scandal and the anxiety of authorship, issues which begin to emerge in the context of the printing of religious literature in colonial South India.

Eric Stein Schneider: True Religion in an Uncertain Age: Comacuntara Nayakar and Nineteenth-Century Saiva Hermeneutics

The dominant vernacular theology in South India, known as Saiva Siddhanta, was reconfigured at the turn of the twentieth century in response to the new demands posed by colonial modernity. Recent scholarship has explored the role of Orientalist discourse in prompting the colonial reevaluation of Saiva Siddhanta as “Tamil religion.” Yet the internal vernacular dynamics of Saiva reform in this period have received significantly less attention. My paper addresses this issue by examining the writings of Comacuntara Nayakar (1846-1901), a highly influential Saiva Siddhanta polemicist. I argue that Nayakar’s concern to establish the sectarian affiliation of this literature signals a new hermeneutics of the Saiva text. My paper thus seeks to locate Nayakar’s religious innovation within a much longer conversation about Saivism in South India.
Rafael Klöber: What is Saiva Siddhanta? Contemporary conceptions of a universal, yet Tamil religion

The philosophy of Tamil Saiva Siddhanta was struggling for pan-Indian recognition as an eminent school of Hindu thought at the turn of 20th century. Despite the efforts of Tamil reformers Saiva Siddhanta hardly gained trans-regional importance, due to the global appropriation of hegemonic Neo-Hinduism. It almost disappeared from public and scholarly attention in the 20th century. In the last two decades, however, several renowned religious institutions (i.e. Maths and Adhinams) as well as private initiatives started to revive Tamil Saiva Siddhanta in the public sphere and forged novel ways to propagate the philosophy/religion among Tamils. My paper focuses on the recent Saiva Siddhanta discourse in Tamil Nadu and will elaborate on crucial concerns in current discussions in the Saiva Siddhanta spectrum. This encompasses issues of language, lineage, canon and practice which are debated among "traditional" monastic orders and "popular" propagators alike, circling around the question: what is Saiva Siddhanta?

Ulrike Schröder: Being Saivite the South African Way: The Reshaping of Tamil Saiva Siddhanta in South Africa between Local Traditions and Global Saivism

The paper analyses questions of cultural and religious identity among Tamil people in South Africa by looking at Saivite revivalist movements which emerged in Durban in the twentieth century. The revival led to the formation of a broad network of Saivite organizations in South Africa. The groups focus on practicing Saivism and its philosophy and strongly advocate a distinct Tamil cultural identity which can be traced back to the renewal of Tamil cultural and religious expression in South India earlier in the twentieth century. After the end of Apartheid, various religious leaders even seek to reestablish links with traditional South Indian authorities of Saivism. Thus, I will argue that the Saivite movement in South Africa has not only led to the emergence of new "diapscopic" forms of Saivite religion but also mirrors the close but hybrid connection between local and global forms of Tamil religious identity.

24-211 | 123 | 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 on the early modern Japanese Christian martyrs along history in the 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 on 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.

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

Saint Felipe de Jesus was one of the Twenty-Six Martyrs of Japan who were crucified in Nagasaki on 5 February 1597 and beatified in 1627. He was a criollo, that is, a Spanish 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 Felipe 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 Felipe is again spreading to new territories in 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.

Haruko Nawata Ward: Response

The respondent will address the issues raised in the papers of this panel.

24-212 | 125 | The Navaratri/Durgapuja festival in India: Actors, Agency and Power (1/2)

Panel Chair: Ute Hüsken

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

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

The autumnal Navarātri is celebrated in most temples and many homes in the South Indian temple town Kanchipuram. Once negotiating the relations of the goddess and the king, the festival is today labeled a ‘woman’s festival’ by most of its Tamil participants. While women perform the domestic rituals for the kolu, their role is also more prominent in the temples, seen e.g. in pūjās directed to or performed by women. However, the women’s role, as well as Navarātri’s backdrop of celebrating the goddess’ triumph over the demonic forces, is expressed very differently in the temples and domestically, and also significantly between the temples themselves. This talk addresses these differences by looking into the dynamics of Navarātri in various homes and temples of Kanchipuram, and explores what it implies that Navarātri has become a women’s festival.

Caleb Simmons: The Goddess and the Yadu Line. The Continuation of Medieval Kingship in the Celebration of Dasara in Mysore

Throughout the medieval period, two of the most ubiquitous methods through which kingship was fashioned was the construction of royal genealogies and the performance of royal military rituals associated with the autumnal Goddess festival of Dasara/Navarātri. In this paper, I examine how these medieval modes of king-fashioning have persisted into contemporary Mysore. Particularly, I investigate how the medieval prescriptions for the royal Dasara rituals found in the Śrīman Mysūra Mahārājavara Vaṁśavāla were negotiated into the contemporary period, specifically during my fieldwork observation of Mysore’s Dasara in 2012 and 2013. Central in my investigation is the continued rhetoric of mythic kingship in which the Woḍeyar kings were connected to the divine Yadu vaṁśa. I argue that these elements demonstrate how medieval kingship persists as a meaningful category within the contemporary Indian context.
Moumita Sen: Politics, Art and Religion in the Durga Puja of Kolkata

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

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 about 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 policymakers. 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 as 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. Until today, the mufti is generally considered the authority as such 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 monography 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, “singulary 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’rif. 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 it highlights the ambiguous function of the Sufi discourse that negotiates between renowned religious authorities and marginalized competitors.

24-214 | 127 | Dreaming Buddhism and Awakening
Panel Chair: Stuart Lachs

Some Buddhist schools in the West are presented in sanitized versions. One especially salient feature of these schools is the presentation of the leader as an enlightened being beyond the understanding of the mass of humanity. This imputed enlightenment divides the world into two groups: the enlightened master and everyone else. At the same time, this elitist perspective contradicts Western conceptions of Buddhism, according to which “spirituality” implies autonomy, rationality, and freedom. So how can Westerners comply to the new world views and practices these Buddhist teachers bring with them? How can they cope with the contradictions? This panel explores several cases of cultural misunderstanding and different co-adaptation strategies. We will explore the rhetorical and practical ways in which Western students are taught a radically different conception of Buddhism, and the ways in which and the reasons why these adaptive strategies sometimes fail.

Stuart Lachs: For Whose Best Interest?

Zen master Joshu Sasaki recently died at the age of 107. Though he was considered by some to be the pre-eminent tough old style authentic Zen master in the West, by other well informed people it was known that this was not the case. Sasaki is an interesting example of a traditional Rinzai Zen master and the organization built up by him shaping a Buddhist organization in response to and in interaction with his mostly Western disciples. I will show how the meeting of a charismatic traditionally trained Japanese Rinzai Zen master, with in many ways a naïve and uninformed modern Western audience in search for meaning led to a unique blend of modern and traditional Buddhism. But also this unique mixture in concert with Zen’s legitimating story facilitates a world unto itself, marked by troubling behavior by both master and disciples.

Andre Van Der Braak: Gurus and Charisma: New perspectives on the student-teacher relationship in the West

As the confluence of Eastern religions with Western modernity matures, it is becoming increasingly clear that premodern Asian models of the relationship between charismatic gurus and their disciples are no longer adequate in a modern, or even postmodern, Western context. This paper discusses various possibilities for new perspectives on the student-teacher relationship, based on recent developments in transpersonal psychology and object relations theory that emphasize the dialogical nature of the self

James Mark Shields: Response

The respondent will address the issues raised in the papers of this panel.
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 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 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 (nun), 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 of 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 bhikkhunis, 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 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.
From Jupiter to Christ

Session Chair: Jeffrey Brodd

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

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

Religionswissenschaftler*innen und die mediale Öffentlichkeit: Erwartungen, Hindernisse, Chancen

Organizer: Eva Spies


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

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 to focus on topics and methods that the participants themselves regards as relevant, and not impose a rigid schedule. A website is be set up beforehand in order to collect session proposals. For the same reason, THATcamp spans across multiple Open Sessions in order to allow to discuss 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.

Go to [www.iahr2015.thatcamp.org](http://www.iahr2015.thatcamp.org) to register.
24-221 | HS 5 | 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

24-222 | 122 | African sacred space? Establishing sacred places in Africa and beyond (1/2)
Panel Chair: Magnus Echtler

The African religious landscape has certainly been dynamic as suggested by this conference. However, with sacred space often conceptualized as trans-human, as removed from the vagrancies of social change, we ask how sacred space is imagined, established and maintained. The panel is concerned with both the poetics and politics of sacred space, with the ways in which sacred space is constructed, shared or contested. We also invite reflection on sacred space beyond the religious realm. How are real places turned into heterotopias, how are they set apart to belong to another order of space that reflects, contests and inverts hegemonic spatial structures? Finally, based on the various papers discussing these questions in their specific contexts, we ask whether it is possible to discern something “African” in the construction of sacred space in Africa and the African Diaspora, something that would distinguish our panel from others on Asia or Europe.

Ulrich Berner: Naturalistic Worldview and/or Nature Religion? National Parks as Sacred Spaces

Since the beginning of the 20th century, national parks were founded in various countries in order to conserve nature by protecting limited spaces against economic exploitation and destruction. The arguments for establishing national parks, however, often took up elements of religious language alongside concepts of the natural sciences. Thus the question arises about the distinction between and compatibility of a naturalistic worldview and a religion of Nature. Examples will be taken from the writings of John Muir and Julian Huxley, influential conservationists or biologists who were involved in the foundation of national parks in America and Africa respectively.

Kupakwashe Mtata: Contiguous Modes of Sacredness in the Matobo Hills of Zimbabwe

Utilizing the notion ‘religion’ beyond its conventional limits and using it rather as a heuristic tool this paper explores sacral practices of various actors in relation to their natural environment in and around the Matobo National Park in Zimbabwe. The colonial imposition of the idea of the national park as a space to be set apart from mundane human activity in the Matobo area, a region which is the core area of the Mwali oracular cult, led to the adjacency of varied sacralities of nature. The ‘religions’ in question pertain to nature conservation practices in the Matobo National Park and rain-seeking practices in the greater Matobo Hills area. Classification and description of these neighboring ‘religions’ of nature and
description of their interaction will lead to an appreciation of land use disputes and opportunities for cooperation.

Franz Kogelmann: Soofie Saheb and the Snake

The compound of the Riverside Mosque is probably the most sacred space for many Muslims of Durban. It is the place where the shrine of Soofie Saheb was erected. According to a local oral tradition this plot of land has been chosen by Soofie Saheb to construct his first mosque. At the end of the 19th century this area was already inhabited by Indian horticulturists but they were terrified by a huge python living next to them. Soofie Saheb convinced the owner to sell this plot of land to plant the flag of Islam. Fearlessly he approached the place and started to talk to the python. The snake showed up, finally headed towards the lagoon area of the Umgeni River and was never seen again. The paper explores and contextualises the founding myth of the Riverside Mosque with its implications for the establishment of the Chishtiyya Sufi-brotherhood in Durban.
Christopher Driscoll, Monica Miller: Identity as Method, or Method as Identity? The Contemporary Battle over Method in the North American Academic Study of Religion

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

Donald Wiebe: An Old Methodenstreit Made New: Advancing a “Science-Lite” Study of Religion

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

Neil George: Capitalizing Science and Religion: The Rhetoric of the Status Quo and the Creation of a Late-Nineteenth-Century Trope

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

Bernhard Lange: Mapping the Complex Dynamics of Religious Communities

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

Shawn Arthur: Lay Religions in China and What They Tell Us about Scholarship on ‘Religion’

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

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

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

24-304 | 225 | Philosophy of Religion

Session Chair: Danny Praet

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 disallowed. 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 20th 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 the “being”. The implication of such an endeavor are multiple and long running. The aim of this article is to show how the thought of Martin Heidegger reopens the 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 Bultman 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 aim is to show how this philosophical demarche opened the way for a philosophical revalorization of the Christian legacy in the European philosophy, that gradually fundament 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 our self under de 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 and 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.


Barbara Dellwo: Visibilization of Religious Belonging and Social Position: Highly Skilled Muslim Migrants in Geneva

In the aftermath of the "cultural turn", there is a common understanding that the main fault lines dividing people are of cultural and, increasingly, of religious nature. Based on ethnographic fieldwork conducted within the project "(In)visible Islam in the City", which explores the ways in which individuals of Islamic culture express their presence in Swiss urban spaces, I noted on the contrary that social position was a major factor in their everyday practices and strategies of self-representation. Firstly, highly skilled migrants historically enjoy a better image than other migrants. Furthermore, their social, cultural and symbolic capital provides them with more resources to handle the dominant discourse on Islam in Switzerland. In the light of these facts, I intend to show how highly skilled Muslim migrants shape and display a certain form of "Orientalism", responding both to the rhetoric of cosmopolitanism and to a global process of urban marketing of diversity.

Georgios Trantas, Eleni Tseligka: Greek Migrants in Germany and their Entopic Fulfilment via their Church

Migration entails mobility therefore location is in flux. Yet in the case of Greek migrants in Germany the establishment of their communities has been facilitated by the Greek-Orthodox Church with spatiality being taken into consideration so that it became part of their collective narrative. This allowed for an appropriation of the place by- and in the latter, such, that narrative begot entopia and the initial deterritorialization shifted to spatial fulfilment and integration. The aforementioned phenomenon can be attested by extended iconographic examples where, at a symbolic level, German language and prominent local landmarks have been integrated in church-building frescoes. Additionally, new figures of memory have enriched their now hybrid calendar and cyclical time-lapse perception, with new anniversaries that stem from their unique narratives and self-perception. Notably, the public manifestation/celebration of narrative hybridity is mostly organised and hosted by their corresponding parishes, within the premises of the latter when possible.

Henrietta Nyamnjoh: Religious Transnationalism and the quest for emotional and physical healing: The case of Cameroonian migrants in Cape Town

Based on on-going ethnographic research in Cape Town amongst Cameroonian migrants, this study explores how religion has become a panacea for African migrants in general and Cameroonians in particular. I argue that in a bid to seek physical and emotional healing from traumatic experiences such as witchcraft, family feuds and disconnection as well as miracle healing from ailment considered to have been bewitched, religious ‘prostitution’ amongst these migrant communities is rife in an effort to find fulfilment. I also explore how key to achieving economic success, migrants have turned to Pentecostal pastors for prayers to become successful. In the quest of ‘salvation’, religious transnationalism has become common place for those who could afford to travel for healing and deliverance from tele-evangelists within South Africa and the African continent. The paper explores how migrants’ everyday lives are enmeshed in reading spiritual ’Rhapsody’, and marked by speaking in biblical parables and annotation.

Natalia Zawiejska: Angolan evangelical communities in Lisbon

The paper is based on the field research conducted in 2013-2014 in Portugal and Angola. In the last two decades several Angolan evangelical communities started to mark their presence in the Lisbon’s religious landscape. Many of them are independent evangelical churches based on one leader charisma, but there are several cases when an Angolan division of the global denomination or well developed Angolan based denomination started the missionary work in Portugal. These are the cases of Assembly of God of Maculusso and Good God Church (Igreja Bom Deus). The paper will show the complex interchange between Portuguese society and Portuguese religious institutions and these religious migrant communities. I will concentrate on spatial and material dimensions as well as appoint the political, cosmopolitan and global context of the actions undertaken by these communities in balancing between adaptation and maintaining their social and religious identity.
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, urbanised 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 Through 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 (Puebla, Mexico, 1695-1756) writings concerning el camino de la leche de María. 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 Southwestern Norway during the first half of the 19th century, caused by the comprehensive religious revivals of the followers of Hans Nielsen Hauge. The revivals prompted individualisation 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 religious roots. However, their methods were radical and path-staking for the process of modernization. Consequently, the Haugians promoted the personal religious choice. They were traditionalists in speech, but modernists in action.
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 behaviour, 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 written 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 Sobkowiak: 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-үn ᠶасин), 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 believes 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 an 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'.
Ritual Dynamics

Session Chair: Celia Schultz

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 Greeks and Romans 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 “Sacarium”. 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 animals as sacred, in the “Sacarium.” 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

Heart of the ancient religious practice, ceremonies raise quickly a methodological problem to whom wants to study them. How to restore a phenomenon of which we can’t make the experience anymore? Contrary to the ethnologists who attend and record the progress of a religious ceremony, it is unfortunately impossible to apply here the method of the participating observation: the historian of religions has to content himself with indirect sources. This contribution proposes to consider new coherent interpretative frames for the ancient ceremonies. Through the isiac example, subject of my thesis, we have to wonder what a religious ceremony is in the Antiquity and we may propose a key for reading 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…), of the archaeology of the ritual but also of the individualization of the religious practice.

Renata Salvarani: Preserving and changing to survive: Jerusalem Christian liturgies in XI and XII centuries

Christian liturgies development in XI century Jerusalem outlines how continuity and discontinuity can combine and alternate to ensure religious community’s survival, even in deeply modified contexts. In 1009, when fathimid caliph al-Hakim ordered Holy Sepulcher’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 reconstruction. In the meanwhile Christian communities identified in the same worship could survive as religious group during Islamic rule, keeping frequent external contacts, mostly with Greek world (mid XI century). From 1099 Latin conquerors introduced prominent discontinuity’s elements in the city life and in Christian liturgy itself (regular canons and Latin hierarchy had predominant roles and positions and brought their language, hymns and chants). Crusaders yard at Holy Sepulcher got a general rebuilding in the area. Nevertheless some continuity with agiopolite liturgy has been ensured by specific worship, especially during Holy Week and paschal triduum: processional liturgies performed across the whole city became place for common worship of different and antagonist 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 Christian worship continuity longer crusader kingdoms fall and after latin and “western” inhabitants banishment, in 1187.
Ethan Quillen: Doing Away With Theoretical Abstractions: A Discursive Analysis of the Definition of Atheism and Critical Analysis of the Positive vs. Negative Paradigm

In recent years the study of Atheism has grown in popularity, leading to both positive and negative results. On one end, this has engendered a polyvocal and polyfocal discourse, garnering perspectives from a number of different methodological and theoretical approaches so as to develop a truly multi-disciplinary understanding about how Atheism is defined and how Atheists define themselves. On the other, this myriad of voices has led to an ever-broadening discordancy, an equivocal discourse that makes it all the more difficult to state with any sort of certainty what Atheism is or how Atheists define themselves. The latter issue is the result of a theoretical abstraction, a scholar-based attempt at theorizing a universal interpretation about Atheism that might pragmatically generalize the concept. Offering an analysis of this discourse, this paper will endorse a move away from such generalizations, offering instead a means with which to approach this subject more objectively.

Ingela Visuri: Autism, theism and atheism

The study of autism and religion has been neglected until recently, perhaps due to the (false) notion that all individuals on the autism spectrum would be atheists. Interest has however begun growing rapidly, and autism is foremost studied from cognitive perspectives on religion. This paper is a critique of publications aiming at establishing autism as a case of atheism, arguing that these are based on a simplified view on both autism and religion. Research rather needs to acknowledge that theistic belief and unbelief are likely the result of complex psychological and sociocultural processes. Thus, methods and approaches need rethinking in order to explore autism and religion in depth.

Stephen LeDrew: Atheism as a Secular Religion

This paper explores the question of whether the New Atheism and the groups and organizations associated with it could be understood as a kind of secular religion. The New Atheism is not only an aggressive critique of theism, but itself a belief system that promotes scientism and evolutionism as a conceptual structure that provides meaning and coherence to experience through a teleological narrative of human origins and social progress. Atheist organizations, meanwhile, provide community and transcendence through collective practice and rituals that establish the sacred authority of science. These substantive and functional aspects of religion in the New Atheism will be analyzed with reference to Auguste Comte’s Religion of Humanity, which the New Atheism mirrors in many respects. While typically understood as an intellectual or cultural movement, this paper argues that our understanding of contemporary atheism is enhanced by sociological and historical perspectives on the study of religion.

Ethan Quillen: Fictionalized Identity: Narrative Representations of Atheism as Ethnographic Source

For a number of reasons—a shortage of developed ethnography, a discordant discourse on defining the term, and a lack of group organization—Atheism as an identity is a precarious concept, and is thus difficult to ‘define’ with any sort of certainty. Likewise, and as if to remedy this issue, the predominant means of studying Atheism seems to be mired in sociological examinations. The intent of this paper is to offer a more qualitative, yet also experimental, approach. By adopting the language that underscores the methodology of Discourse Analysis, and coupling it with narrative and textual scrutiny, this paper will look at how Atheist identity construction is made available via three artistic—aesthetic—media: a novel, a film, and a painting. Presented as an introduction, this process will further support the idea that perhaps it is through the experimental where we might make better sense of certain precarious religious concepts.
Douglas Pratt: Reactive Co-Radicalization: Religious Extremism as Mutual Discontent

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

Etin Anwar: Peace education in Indonesia: Resisting youth religious radicalism

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

Innocent Oyibo: International Fraternity? Interrogating the Ideological Nexus between Adherents of Boko Haram, Salafis and Wahhabis

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

Jimmy Emanuelsson: What qualifies as a faith community? The state, the Swedish Humanist Association, and the Category of Religion

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

**Natalia Buryak**: Erich Fromm about Humanistiv Potential of Religion

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

**Petra Klug**: The Religious Normation of Nonconformist Individuals: A Blind Spot in the Study of Religion

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

**Sarwar Alam**: In Search of God, In Search of Humanity: Vilayat-e-Mullaqa of Hazrat Dehlor Husayn Maizbhandari

Bangladesh emerged as a nation-state in 1971. One of the fundamental principles of the Constitution of this nation-state is dharmanirapeksta or religious neutrality, popularly understood as secularism. Long before the country’s political adoption of this principle, Sayyid Dehlor Husayn, the third Shaykh of the Maizbhandariyya tariqa, preached an ideal called jatidharmanirbisese, an ideal identical to the political concept of dharmanirapeksata in upholding the universal value of humanity in lieu of religious identity. Grounded in the Qur’an and other Sufi genres, Husayn elaborated this concept in a doctrine called tawhid-e-adyan or unity of religion. In this paper, I argue that Husayn’s understanding of Islam was counter-hegemonic against the exclusivist perception of Islam that was propagated by both the ruling elites and the ulama. I also argue that he searched for God, one who not only transcends the conventional understanding as the Supreme Being, but Who also manifests Itself in humanity.

24-312 | 137 | Current Views on Secularization Theory and Religious Decline

**Session Chair**: Jenny Vorpalh

**Carles Salazar**: The decline of religiosity in Western Europe: An anthropological approach

The purpose of this paper is to propose an anthropological perspective on one of the strangest cultural oddities of the present time: the decline of religiosity in western European societies. Taking the definition of (popular) religion as a way of engaging with the world rather than a way of thinking about the world as a theoretical point of departure, the hypothesis to be developed is that neither the secularization of sociopolitical institutions nor the alleged expansion of scientific rationality can fully account for that decline, but rather it is closely related to the cultural effects of the peculiarities of European demographic
development in the 20th century. This demographic development has to do with an increased life expectancy, unique in human history, and its related cultural effects refer to the new understandings of death brought about by that exceptionally long life expectancy.

**Sampo Andrei Saarinen:** Revisiting Nietzsche's reflections on the 19th century 'crisis of faith' – a case for paying attention to the interplay of moods and motivations in the history of religions

The critical attention devoted to narratives of secularization in the last decades has spawned increasing interest in 'the secular'; now understood as an important topic of study for the history of religions. This paper approaches the 'crisis of faith' among intellectuals in the 19th century, an epochal turn in European intellectual history, through the writings of F.W. Nietzsche. The reflections of this idiosyncratic thinker are singular for their interrogation of religious moods and motivations in an era of change. Herein lies their relevance for contemporary scholarship. Despite the efforts of influential scholars such as Clifford Geertz, the way specific traditions condition moods and motivations is nowadays seldom seen as a defining feature of religions. This paper argues that a renewed hermeneutics of moods and motivations is an essential task for the history of religions; a task that is especially pertinent when it comes to understanding religious change.

**Stanislovas Juknevicius:** Secularization theory revised: A post-Jungian approach

The report argues that a post-Jungian approach to religion can be an alternative to secularization theory. It is based on two ideas of Carl Gustav Jung. The first one is that gods don't die but only change their names. In network society the members of each imagined or imagining community create and worship their own gods. The second idea is that compensation is a basic law of psychic behavior. A growing interest in the mysterious in arts, literature and daily life is a compensation for rapid advance of science and technologies. Institutional religiosity has decreased in most Western countries, but non-institutional one has increased. On the other hand, some decrease of institutional Christianity in the West is compensated by resurrection of Islam world-wide. In general religiosity in modern societies doesn't decrease but only changes its intensity and forms of expression.

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**24-313 | Helios | Religious Education**

**Session Chair: Wanda Alberts**

**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 Ali 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 in 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 “new sectarianism” sweeping through in many parts of the 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+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 Hatip schools 2) adding optional religious lessons to the middle school curricula and 3) allowing the use of headscarf from 5th grade on. These changes in the educational system provoke following questions: how do these changes effect on the nationalistic mission of the educational system? How does this effect on 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 Secondary Lever

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 event if 11th September 2001. The instruction in religion has become one of the main goals of Council of Europe, as well as those of researches 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 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 Ethnographic approach by Eleanor Nesbitt declare themselves as impartial approaches towards particular religion, 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 till nowadays. Furthermore, despite the proclamation of Czech atheism, I will show how important role religion plays in the Czech analyzed textbooks.

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 behaviours 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 or 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 emerged, 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.

24-315 | 441 | Looking Back into Religious Futures: Dynamics of Resilience and Mutation in African religiousscapes (2/2)

Panel Chair: Afe Adogame

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

**Corey Williams:** Interreligious Encounter as Innovation: The Case of the Ogbomoso Society of Chrislam

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

**Ngozi Emeka-Nwobia:** Religious Rhetoric in Nigerian Presidential Discourses: A Study of Two Presidential Inaugural Speeches

This work examines how Nigerian presidents Goodluck Jonathan (incumbent) and Shehu (Aliyu Usman) Shagari utilized religious rhetoric in their Presidential Inaugural Speeches. Working within the framework of Critical Stylistic and Critical Discourse Analysis the work seeks to address the following questions; In what way does language function in the performance / expression of religious rhetoric? To what extent does religious belief influence one’s acceptance in the society? In what ways did President Goodluck Jonathan (a Christian) and Shehu Shagari (a Muslim) utilize religious rhetoric to achieve their political goals? The data were purposively selected from selected newspapers and internet sources and were analyzed descriptively. The study situates language as a tool for expression and performance of religious acts, and also a veritable tool used by politicians as well as other religious fundamentalists to manipulate the mind of the adherents into taking a similar stand with them.

**Benson Igboin:** Aid and Corruption in Gay Discourse: The Resilience of African Culture in a Globalised World

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

**Grace Adasi:** Redefining Gender Roles in the Presbyterian Church of Ghana

Among Ghanaian communities roles are assigned based on gender disparities and decision making positions are centred on socio-cultural considerations. The under representation of women who are playing contemporary roles have created a gender gap that exists not only in the PCG but in many areas of the workplaces in Ghana. In the PCG, women were fully ordained in 1979 after the arguments against their ordination; they were not assigned to the congregations as leaders. The very issues raised against their ordination have become roadblocks to their role performance. It is discovered from the field that women do not get access to occupy some of the top hierarchical positions at the P.C.G like the Clerk and the Moderator of the General Assembly. The paper argues for a re-examination of criteria for assigning roles in our contemporary institutions rather than limiting to gender differences.
Aesthetics of civil religion: On brand cults, martyrs and national media production

Panel Chair: Anne Koch

This panel enquires into aesthetic ways of newly creating or re-shaping and re-presenting civil religion and its central characters, symbols or figures. Normally, civil religion addresses value-orientation and social integration. In addition to these features, the papers make the aesthetic performance of civil religion the subject of discussion. The reason to take this path are altered aesthetic circumstances of highly mediatized and consumerist societies. Before this backdrop, images, literary figurations, movie sequences, and brands in media, public and national discourse are examined in various case studies from Italy, Finland, and Switzerland. At the same time the negotiation and aesthetic plausibility of aesthetic styles, pragmatic power and particular (new) media logics are evaluated. The concept of civil religion deserves this closer re-defining also with respect to past and recent (post)secularization and non-religion discourses. Hopefully, this multi-layered analysis of aesthetics and aesthetic pragmatics of civil religion will shed some light on the persistent appropriateness of the civil religion concept and its capacity to be introduced into various methodological contexts in combination with the aesthetic perspective.

Baldassare Scolari: Martyrs in Public Space. Aesthetics and Performativity of Political Violence

The paper analyses medial representations of the assassination of the leader of the Christian Democratic party in Italy, Aldo Moro, in 1978 by the Red Brigades, with the aim of highlighting a two-fold moment: the presentation of Moro as a martyr of the State and of the Church. In the past 35 years, Moro has been staged in different media both as a victim in the war of the sovereign State against terrorism and as a Christian victim in the war against unbelievers. This double meaning reveals an overlapping of profane and sacral representation. The investigation postulates a connection between procedures of legitimation of political authority and martyr figurations, considering martyr representations of Aldo Moro’s death as performances through which the event acquires a metaphysical meaning. It is assumed that through the use of statements and images iterating the Christian semiotics of martyrdom, the death of Moro is constructed as an act of self-sacrifice for an ahistorical and absolute cause or principle.

Jenny Ponzo: The intersection of religious and national symbolism: the motif of the procession in Italian contemporary novels (1948-2011)

One of the five types of civil religion identified in modern Italy by Robert Bellah (1974) is a pre-Christian substrate called “basso continuo”. To explain this system of beliefs and loyalties deeply rooted in the Italian mentality, Bellah cited a novel by Carlo Levi, Cristo si è fermato ad Eboli, and in particular the religious procession episode. As shown by a lively academic and media debate started in the 1990s, the notion of civil religion as applied to Italy remains controversial. However, the study of literary texts can help to reflect on its expression in Italian culture. This research focuses on the representations of some symbols and rituals in a corpus of Italian novels written between 1948 and 2011 and set during the national unification period (Risorgimento). The analyses of the recurring theme of the procession shows how sub-Christian, Catholic and civil motifs interact and overlap: the national symbolism often borrows religious rituals and symbols in order to solve revolutionary tensions and to foster people’s identification with the institutions.

Michael Ulrich: The impact of religious symbolism on marketing. An enquiry into analogies between religious motivation and consumers’ brand loyalty

This research focuses on strategies driving some of the most successful recent marketing campaigns. Market shares of 20% and more, successfully built and defended by using religious symbolism, are exceptional and need an explanation that goes beyond marketing-budgets and brand-identification. The project asks how some of these extremely successful marketing strategies operate within a framework of visual semiotics that charge a seemingly profane commodity with religious symbolic attributes. The theoretical frame is based on the ideas of Amartya Sen and Martha Nussbaum concerning capabilities for self-realization and common welfare, and on James M. Buchanan’s club good theory, introducing the insider-outsider pattern as a prerequisite for any notion of doing ‘the right thing’. Enquiring into the potential appropriation and high performativity of religious symbolism for the business community in a civil religion setting, this research also outlines the often-overlooked economic dimension within the study of religion.
Jerre Kyyrö: Aesthetic strategies of mediatized civil religion: The case of the Marshal of Finland

In the first decade of this century, the figure of Field Marshal Carl Gustav Emil Mannerheim (1867–1951) gained much attention, aesthetic transposition and visibility in Finnish art and media. One example is the cross-media production The Marshal of Finland, 2012, including a film of Mannerheim’s life made by a Kenyan production crew. The paper examines different strategies adopted by media actors (authors of the project, representatives of the media) to relate audiences to the concentration of national symbols, of which Mannerheim is a central part, which are often presented in the media because of their ability to evoke emotional responses. The paper examines how in mediatized environments social and cultural fields are subsumed to media logics. It is hypothesized that aesthetics plays a prominent role in this process of mediatized civil religion, in which (ritualized or non-ritualized) practices are invented to represent national symbols. Part of this is also a meta-discourse about how symbols should be represented.

24-317 | HS 4 | The Work of Data: Methods in the Study of Religions (2/2)
Panel Chairs: Steven Engler, Michael Stausberg

Contemporary debates in the study of religion/s often speak of “methodology”. Yet methods—i.e. ways of constructingollecting and analyzing different types of data/materials in empirical research—are rarely addressed. The Routledge 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 process needs to continue. In this double-panel, scholars from Europe and North America look at methods and methodological strategies and tools not covered in the Routledge Handbook. The double-panel will consist of seven papers with 9 speakers.

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 preferred 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” 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 phenomena. 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 illustrates 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. Schroder 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 & Mathijis 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’Brien 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.

**Experimental Religion**: New Paradigms and Revolutionary Patterns in Japan and North America

**Panel Chair: Elisabetta Porcu**

This panel explores “experimental” ways through which religious institutions, leaders, and lay followers have attempted to cope with secular society, both in a modern and contemporary perspective. Here, the term “experimental religion” indicates both a theoretical and descriptive approach to religious phenomena, one flexible enough to explain a broad array of dynamics and practices regarding diverse traditions.
The panel, which is particularly focused on Japanese and North American religious landscapes, aims to address the following questions: How can the concept of “experimental religion” serve to contextualize global flows and institutional restructuring as well as their impact on religious practice and affiliation? What tensions and limits were involved in Buddhist “experiments” with engaged—and particularly revolutionary—political activities during the modern period? And how are religious institutions, leaders and lay followers in contemporary Japan and North America experimenting with popular culture patterns as ways of increasing relevance within their social settings?

**John Nelson:** “Experimental Religion”: A New Paradigm for Identifying Religious Practice and Affiliation

In an age of new and “disruptive” information technologies, immigration flows, institutional restructuring and greater personal agency, the concept of “experimental religion” can serve to contextualize these dynamics as they impact religious practice and affiliation. Religions in liberal democratic societies are increasingly seen by practitioners as flexible applications to be approached, reconfigured, and then implemented experimentally, with a focus on tangible benefits (improved health, relationships, career, spirituality, or even political ends) in this world, not the next. Even the former archbishop of Canterbury wrote recently about employing Buddhist meditation to augment his religious devotions. And yet the concept also holds relevance for understanding how an individual turns to religious extremism. Using contemporary Japanese and American Buddhist temples, priests, and their surrounding communities as case studies, this paper identifies five factors that not only characterize “experimental religion” for the individual but which also create issues that undermine institutional and doctrinal stabilities.

**James Mark Shields:** Zen & the Art of Revolution: Japanese Experiments in Progressive and Radical Buddhism

On 5 April 1931, Nichiren Buddhist layman Seno’o Girō (1889-1961) established the Shinkō Bukkyō Seinen Dōmei (Youth League for Revitalizing Buddhism), made up of several dozen young social activists who were critical of capitalism, internationalist in outlook, and committed to both an pan-sectarian and “rational and practical” form of Buddhism that would aggressively work for social justice and world peace—even to the extent of advocating political revolution. Their activities in support of poor farmers, striking workers and burakumin “outcasts” eventually led to the arrest of Seno’o and the League’s forced dissolution in 1937. This paper analyzes the views of the Youth League for Revitalizing Buddhism as found in the writings of Seno’o Girō with specific reference to the various tensions and limits involved in Buddhist “experiments” with engaged—and particularly revolutionary—political activities. What, if anything, is the legacy and lasting impact of “radical Buddhism”?

**Elisabetta Porcu:** Experimental Religion and Popular Culture in Japan

A noticeable expression of the historical tendency among Japanese religions to adjust to socioeconomic change is the contemporary use of popular culture formats, such as manga and anime, by religious institutions. In general terms, such cultural formats have contributed to shape the contemporary image of Japan at the global level, and have been informed by transnational influences and dynamics. The use of manga and anime, the creation of original pop characters, as well as various entrepreneurial activities by religious institutions and individual priests, are not disconnected from the aim of softening a negative perception of religion among the general public. Manga and anime also serve promotional and proselytization purposes. In this paper, I will explore how Japanese religious organizations are experimenting with such popular culture-related patterns and analyze various diversified activities carried out by both institutions and entrepreneurial priests in contemporary Japan.

**Abdulkader Tayob:** Response

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

**Greg Woolf: Authorizing Epiphany in Classical Antiquity**

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

**Faiza Hussain: From tārānī (“You Shall Not See Me”) to fa ḥabbātu an u’rāf (“I Longed to Be Known”): Sufi Contribution to Islamic Theological Discourse on the Vision of God**

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

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

Georgia Petridou: Emplotting the Divine: Epiphany as Status-elevating and Agency-enhancing Mechanism

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

**John S. Harding: Meiji Individualism: Modern Means and Ambivalent Aims**

Meiji Buddhists’ strategies and representations of their tradition are illustrative of a broader intensification in the connections between the modern, the global, and the individual. This paper builds on Raphaël Liogier’s innovative theories of “individuo-globalism” and religion as well as David McMahan’s insights about secularism and spirituality as related modes that offer modern universals in opposition to pre-modern superstitions. Meiji case studies reveal individualistic, modern ways Buddhism was defended, promoted, and represented by a diverse cast shaped by shared influences. Meiji appeals, both to secular science and to spirituality, frame Buddhism as a live option for modern times unencumbered by superstition. However, an exploration of individual cases—Buddhists who traveled the world and figures, including Kiyozawa Manshi, who were shaped by global discourses while remaining in Japan—reveal tensions and oscillations. Some appeals to science, philosophy, and spirituality posited all embracing universals; others fueled religious polemics.

**Jessica L. Main: Which One of You is Socially Engaged?: Imagining Rational Buddhist Institutions and Volunteer Buddhists in Prewar Japan**

A socially engaged Buddhist is a specific kind of modern Buddhist individual. Yet, the socially engaged “mode” exists in tension with other trends in Buddhist modernism, namely the trend towards a privatized spirituality which, in some iterations, is “thoroughly accommodated to the consumerist, materialist, capitalist culture” (McMahan 2009, 253). Buddhist social workers (shakai jigyōsha) and “Society Departments” (Shakaika) from Interwar Japan (1918-1939), articulated a modern Buddhist individual that rejected private spirituality and accomodation to the status quo. Examining the publications of these early socially engaged Buddhists and administrative units, we see that the ideal individual favors a vocation of social work and volunteers to perform this work as a “generic” Buddhist, recognizing no difference in moral value between the sympathizer, lay follower, or priest. Moreover, this individual acts in the secular sphere in order to benefit society as a whole, and prefers scientific activities and institutions while denouncing superstitious ritual.

**Alexander Soucy: Buddhism for Youth: Zen and the Modern Individual in Vietnam**

Since the beginning of the twenty-first century, interest in Zen has drastically increased in Vietnam. This re-invented Zen places strong emphasis on individual experience and a secularised practice, mirroring many of the understandings of Zen that were developed by Japanese reformers and were popularised in the West by figures like D.T. Suzuki. Vietnamese proponents in the 1960s, like Thích Nhất Hạnh and Thích Thiên Ân, then re-introduced it to the West as traditional Vietnamese Zen. This new Zen is now attracting followers in Vietnam from constituencies that had previously shown no interest in Buddhism. In particular, young people are starting to practice Zen because they see it as distinct from the devotionalism of their grandmothers. This paper will trace the roots of this new movement and examine the role that the modern pairing of Zen and the individual has had in attracting young people to Buddhism in contemporary Hanoi.

**André Van der Braak: Buddhism and Individualization: Charles Taylor and Buddhism in the West**

In his work, the Canadian philosopher Charles Taylor describes a steadily increasing emphasis on a religion of personal commitment and devotion, over against forms centered on collective ritual. The three developments in contemporary religion that he describes (universalization, individualization and psychologization) have also influenced the Western engagement with Buddhism in the twentieth and twenty-first centuries. This paper will argue that the reception of Buddhism in the West has been subjected to what Taylor calls “cross pressures within the immanent frame”. Western-style Buddhism has become a participant in the three-cornered battle that Taylor describes between exclusive humanists, anti-humanists, and believers in transcendence, leading to the tendencies of excarnation and therapieutization of religion, and a neglect of ordinary life. This paper analyzes this process, and investigates to what extent a more inclusive Buddhist spirituality is also possible that could counterbalance these trends.
Panel Chairs: John Eade, Mario Katić

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

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

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

Anna Fedele: About Templar Knights and warriors of light: Military imagery in alternative pilgrimages to Catholic shrines

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

John Eade, Mario Katić: Theoretical and Substantive Approaches to the Study of Military Pilgrimage

This paper will review the development of research concerning military pilgrimage around the world and draw out the key theoretical perspectives and substantive themes. It will suggest new directions which research may follow based on the other papers presented in the panel. It will also relate these suggestions to the authors’ knowledge of two European pilgrimage centres – the international Marian shrine at Lourdes and more local shrines in Croatia and Bosnia and Herzegovina.
use, comprehension, and development, this panel analyzes four case studies. To integrate a broad and comparative perspective, each term will be discussed on three levels, contrasting (1) emic and etic use, (2) different media genres, and (3) European and non-European discourses. This panel (in connection to Journalism and Religion I) analyzes the critical terms secular and sacred, linking each term to two case studies. The first case study on secular analyzes Western debates on religion, secularism and Public Service Broadcasting while the second case study discusses debates of secularization in Nepali papers and the blogosphere. Sacred as term and concept is analyzed in a case study on the Holy City and the Holy Family as sacred themes in a German newsmagazine and on press releases on the “trivialization” of Hindu deities in the USA.

Judith Stander: The Holy City and the Holy Family – Sacred themes in German newsmagazines Stern and Spiegel

In the secular field, as in advertising or mass media, pictures and language referring to “sacredness” can often be found. They produce discourses that address and strongly influence the reader on an emotional level. Thus, this paper focuses on how issues concerning “sacredness” are linguistically and visually transformed into the mass media. For instance, in Germany’s largest magazines Stern and Spiegel the term “sacred” first appeared on the covers during the 2000s, for example in relation to Jerusalem or the Holy Scriptures. Which issues are further referred to as “sacred” and how are they received in the magazines? Based on the theoretical approaches of (image)linguistics, the term “sacred” as used on title pages and in selected articles will at first be described in order to answer the question how “sacred” issues are linguistically and visually presented in the secular media discourse.

Xenia Zeiler: “Displaced Hindu Gods”. Press releases on the “trivialization” of Hindu deities in the USA

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

Tim Karis: Secular voices on air? Western debates on religion, secularism and Public Service Broadcasting

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

Johanna Buss: Debates of secularism in Nepali papers and blogs

Nepal is currently undergoing a substantial political change after it was declared a secular republic. The new Nepali state, which formerly proudly presented itself as the only existing Hindu kingdom, has now to cope with the challenge to act as a secular state and establish regulations. The public debate about secularism focusses mainly on questions of national identity and the inclusion of different ethnic, linguistic and religious groups. Moreover it is strongly influenced by events where old and new understandings of the stately functions and responsibilities collide, such as the curious situation of Maoist ministers replacing the former king in Hindu state rituals. In my paper I will analyze the debate about the concept and restructuring of the Nepali state as secular in the main print media between the two elections of the constituent assembly in 2008 and 2013.
What does it mean to be a Buddhist? How does it relate to other identity markers such as gender, caste, social position, ethnicity, and nationality? As a missionary religion, Buddhists aim to convert others to their way of life, but how is that done? How do you become a Buddhist at an ontological/epistemological level? How do you become a Buddhist from an etic point of view vs. an emic Buddhadharma viewpoint? These panels propose a critical analysis of textual sources and regional contexts of Buddhism and Buddhists, and debate methodological and theoretical approaches for the study of the topic.

Fabio Rambelli: Variety and Limits of Buddhist Identities in Premodern Japan

The paper explores different modalities of Buddhist identity in premodern Japan, ranging from medieval monks’ self-identification as "sons of the Buddha" (busshi), to ideas of Japan as a unique Buddhist country (bukkoku)—ideas which however did not affect the individual or collective identity of contemporaneous Japanese, to the forceful attempt to create a state-sanctioned Buddhist identity through temple registration and participation in temple activities during the Edo period (seventeenth to twentieth centuries). In particular, the paper discusses the impact of Tokugawa religious policies on the formation and characterization of Buddhist identities as well as their limits, especially in light of the coexistence, also within the Edo period Buddhist discourse itself, of a number of different and competing religious and intellectual discourses (in addition to Buddhism, Confucianism, Shinto, and others).

Mark Teeuwen: Religious identity and the Christian heresy in late Edo Japan

In Edo-period Japan, all Japanese were obliged by law to “be Buddhists.” Those who did not feature in the “religious enquiry census registers” were assumed to belong to “the Christian heresy” and thereby became subject to arrest and, in some cases, execution. What does “religious identity” mean in such a context? This paper will focus on an incident that occurred in Osaka and Kyoto in 1827, when the shogunal authorities arrested a large group of alleged Christians. The focus of the investigation was on the question who among the tens of suspects were the true Christians, and who were simply misguided victims of those Christians’ guile and sorcery. This presentation will use the large body of documents produced by the investigators to analyse notions of religious (or, rather, heretical) identity in the last decades of the Edo period.

Stefania Travagnin: Identity Network: Concepts and Contexts of ‘Being Buddhist’ in China and Taiwan

How do Chinese scriptures explain the principles at the basis of ‘being Buddhist’? And how, in response, have Chinese identified their affiliation to Buddhism in the pre-modern and modern time? Do textual prescriptions and ritual performances of the Buddhist identity coincide or differ? And how, in the last century, have Chinese negotiated the experience of ‘being Buddhist’ with other labels such as ‘being Chinese’ and ‘being Taiwanese’? The paper will address these questions diachronically and synchronically, and contextualize Buddhist identity within a multi-faceted net of identification labels. My study aims to make sense of the dynamics that constitute the Chinese Buddhist identity network, and thus understand religious identity in the tension between national/macro realities and local/micro stories.

Cameron David Warner: Making a Space to Be Buddhist: Context and Articulations of Buddhist Identity in Nepal (2011-2014)

This paper will present recent changes to Buddhist identity in Nepal (2011-2014) based on fieldwork conducted among two groups of Buddhists, a) Tamangs, ethnic minorities in Nepal who define their ethnicity in part on changing, globalized notions of Tibetan Buddhism, and b) Hindu converts to Tibetan Buddhism. When put together, these two groups become contrasting images of the relationship between ethnicity and religious identity. Due to the emphasis on lineage in Tibetan Buddhism, both groups must triangulate their identity in relation to the Tibetan archetypes of their particular lineage, the socio-historical context of Nepal, and increasingly globalized discourses about ideal Buddhist practice.
The last decade bore witness to massive changes within many Shi'ite Muslim societies. In Iran, the Khomeinist system is challenged in hitherto unseen ways and critique of the dominating ideology is articulated also within the Islamist establishment. In Iraq, the political influence of the country's Shi'ite majority has drastically increased. In Lebanon, Hezbollah's involvement in the country's politics has changed as the organization became a member of the country's government for the first time in 2011. The uprisings in many Arab countries and increasing sectarian tensions with Sunni-Muslim communities, furthermore, have also had great impact on the life of Shi'ites both in their traditional heartlands and in the West. Based on ethnographic research, this panel focuses on how Shi'ite Muslims on a grassroots level negotiate, interpret and practice their religious tradition in these new religious, cultural and political environments.

David Thurfjell: The Heyyati-movement and charismatic Shi'ism in contemporary Iran

The heyyati-movement is a folk-religious movement in Iran circling around the practice of chest beating and ritual mourning of the martyred household of the Prophet. During the last decade, since the presidential period of Mohammad Khatami, the structure of this movement has changed. The heyyati-groups were mobilised in the campaign that led to the victory of Mahmoud Ahmadinejad in the presidential elections of 2005 and since then what may be described as a new type of heyyati-culture has flourished in certain layers of Iranian society and it has frequently been a matter of controversy. Today, the movement can be described as a charismatic alternative to the religious authority of the clerical establishment. Based on interviews and ethnographic observations this paper describes and analyses one heyyati-community in Qom.

Sufyan Abid: Recreating Karbala in London: Contested Expressions of Commemorating Ashura among Twelver Shi’i Muslims of South Asian Background

This paper explains the contested nature of expressions and commemorations of Ashura among Shi‘i Muslims of South Asian background living in London. The researcher explores how Shi‘i Muslims in London are uniquely asserting their way of commemorating Ashura in public sphere as ‘authentic and with the true spirit of Shi‘i Islam’. The paper also presents the ethnographic accounts of the complex and often contested nature of relationship between the expressions and practices of Shi‘i Muslims from South Asian background with Shi‘i centres of religious authority affiliated with Iran and Iraq. Shi‘i Muslims of South Asian background constitute numerical majority among Shi‘i in Britain but lack representation in Shi‘i leadership. The paper argues that Shi‘i Muslims from South Asian background are not the passive recipients of reformist versions of commemorating Ashura as presented by individuals trained in Iran and Iraq, but they keep their version of practicing Ashura intact by contesting and often rejecting the reformist Shi‘i trends.
Religion in the Roman Empire (RRE) is bold in the sense that it intends to further and document new and integrative perspectives on religion in the Ancient World combining multidisciplinary methodologies. Starting from the notion of »lived religion« it will offer a space to take up recent, but still incipient, research to modify and cross the disciplinary boundaries of History of Religion, Archaeology, Anthropology, Classics, Ancient History, Jewish History, Rabbinics, New Testament, Early Christianity, Patristics, Coptic Studies, Gnostic and Manichean Studies, Late Antiquity and Oriental Languages. We hope to stimulate the development of new approaches that can encompass the local and global trajectories of the multidimensional pluralistic religions of antiquity.

Each volume will consist of three issues a year, each of approximately 140 pages in length. It will include an editorial, five to seven main articles, and book reviews.

All articles and contributions that exceed 8 pages in length will be double-blind peer-reviewed. All articles and contributions will be in English.

The first issues will deal with »Lived Religion: Appropriations of Religion and Meanings in Situations«, »Understanding Objects in Religious Contexts« and with »Practices and Groups«, bringing together studies on textual and archaeological material from all areas of the Mediterranean.

Free access to the full text online is included in a subscription. The Religion in the Roman Empire articles are available in full text via Pay-per-View at IngentaConnect, a provider of digital journals on the Internet and may be purchased for a fee of US $ 33,00 plus British VAT. There will be an overview of the currently available electronic issues of the RRE on our website.

Find more information at www.mohr.de/rre
This panel intends to discuss the dynamics of religion in Pakistan. The four participants focus on various aspects to develop an understanding of a country which is famous for being the heir of first human settlements, with a rich history, reflective of a diverse Indo-oriental culture, carrying different Islamic religious expressions and a modern nation-state facing challenges of governance, globalization and modernity. The first participant shall highlight the changing patterns of ‘madrasa education’, which has been vigorously resisted in the past; the second paper intends to explain the religious transformation on Social media and its consequences; the last paper shall look into the changing patterns of local politics with religious symbols and emerging cultural patterns subsuming them under appeal to religion. All these are broadly linked to various aspects of the politics and discourse of religion from four different angles but ultimately creating an understandable pattern.

Misbah-Ur Rehman: From Resistance to Reforms: Religious Education in Pakistani Madrasas in the aftermath of 9/11

Traditional Islamic institutions, the madrasas, are under intense scrutiny due to their apparent linkages with terrorism. It is being argued that madrasa pedagogy produces fanaticism and intolerance, which are detrimental to pluralism and multicultural reality. More often than not, the assertion has been that madrasas have become factories for global jihadis and a breeding ground for terrorism. Thus, in Pakistan and Afghanistan they have been linked to the rise of the Taliban (a Persian/Pashto plural of ‘talib’, a student of madrasa). The curriculum taught in Pakistani madrasas is an evolved version of the standardized teaching developed by Mulla Nizam al-Din of Lucknow (d. 1748), called Dars-i Nizami after its founder, consisting of texts written mostly during 12th-15th centuries. With minor changes, this curriculum continues to be taught in religious institutions until today. In order to counter the ‘narrow mindset of medieval ages’, there have been several attempts to reform this curriculum. The first attempt was in 1962 and another one in 1979 but none of them could achieve their aims. The events of September 11 created an increased interest in these institutions on a global level and the process of reform accelerated. Though attempts made by the then military ruler Pervez Musharraf did not succeed, the changing environment forced many of the madrasa officials to change their perspective about reforms and a new movement of ‘reforms from within’ appeared. Currently, the curriculum itself is untouched, but madrasas officials have agreed to introduce 2-5 years of ‘secular curriculum’ before students start their ‘religious curriculum’. The current paper will analyze these reforms locating them in the changing political environment.

Bilal Rana: The Social Ghazwa: Extremist and Counter-extremist Islamic discourses in Pakistani Social Media

Social media has provided users with an interactive space for discussions. The emergence of new media technologies is changing the premises of discussion about Islam. Pakistani social media has become a new arena for discussion and interaction among extremists and moderate Muslim voices. Muslims as content producers on social media are engaged in discussions about Islam and its multiple interpretations. Marginalized voices have gained a new platform to challenge the dominating discourse of Islam in Pakistan. Scholars have recently focused on the role of social media in propagating or resisting Islamic extremism in Pakistan. This study will conduct a qualitative meta-analysis of existing literature on extremists and counter-extremist discourses in social media of Pakistan. This study will conceptualize the academic and mainstream work on diversified Muslim discourses in social media of Pakistan. The purpose is to point out the gaps within the literature and set an agenda for future research.

Hussain Muhammad: Religion, Music and mass mobilization by PTI: Transformation of political culture in Pakistan

The emergence of Imran Khan’s Pakistan Tehreek-i-Insaf (PTI) or Pakistan Movement for Justice as a strong political force since October 2011 brought about significant changes in the political landscape of the country. Using the slogan of ‘Change’, PTI succeeded in soliciting support from certain new segments and strata of society. Despite having a strong presence in the newly emerging Social Media, PTI could not ignore the importance of large political gatherings for securing and showing political strength. PTI used new devices, coined new political vocabulary and introduced a new style for mobilising its
enthusiastic supporters/ activists in the public gatherings in different cities of Pakistan. They employed an unusual combination of religious jargon and live music at their rallies. The response of the young participants, both male and female, with dancing and singing gives a unique shape to these meetings. The trend has been significant both for politics in general and for the tradition of a right wing politics in Pakistan in particular. This new pattern of blending music, singing and dancing with political speeches, however, attracted sharp criticism from Pakistan’s traditional religious establishment. The trend is seen to be a departure from Pakistan’s so called traditional Islamic values of ‘haya’, i.e. modesty, by many religious groups. Though a debatable issue, listening to and playing music is proscribed by many religious clerics in Islam. Similarly, dancing and free mixing of genders is considered to be an immodest behavior by them. Terming the political meetings of PTI to be mere ‘Musical Concerts’ and ‘Dance Parties’, they accuse Imran Khan of spreading ‘obscenity’, ‘contaminating’ Pakistan’s Islamic civilisation with ‘Western’ Culture and Civilization and playing into the hands of the ‘Jewish’ Lobby. Prominent among the critics of PTI is Jamiat-ul-Ulama-i-Islam (JUI) of Maulana Fazl-ur-Rehman, an important religio-political party of Pakistan. Maulana Fazl-ur-Rehman and Imran Khan have emerged to be arch rivals in Pakistani politics. This is in spite of the fact that like JUI, PTI also maintains the public image of a right wing political party. Analysing this new pattern of PTI politics and the subsequent negative reaction of various religious groups, from the perspective of Adaptation and Transformation through which Pakistani society is passing, poses certain questions. Can these new experiments of PTI be understood in the context of traditional ‘Right’ versus ‘Left’ Wing politics? Or is the ideological division of Pakistani politics and society into ‘Right’ and ‘Left’ wings no more valid? How far can the intercultural global exchanges be held responsible for the emergence of this new style of PTI politics which employs singing and dancing on a public platform? Can this phenomenon be understood in the paradigm of Sufi traditions of this region and the harsh criticism of Ulama in the context of traditional Sufi-Ulama rivalry? To what extent can this trend be an outcome of a non traditional and in varying degrees, a liberal interpretation of the new creed of religious media-savvy preachers? Is the political aspect involving political point scoring and mileage enough to fully explain these developments? How far do these experiments of PTI have the potential to affect political, social and religious changes in Pakistan and in which direction?

24-326 | 214 | The Dawn of the Therapeutic in the Age of Aquarius: Healing, Transformation and Well-Being as Technologies of the Self in Postmodern Religious Discourse

Panel Chair: Inken Prohl

Notions of the human individual subjected to religio-therapeutic techniques for the sake of his or her well-being have become increasingly popularized throughout the 20th and 21st centuries. Various providers – among them yoga teachers, qigong masters, Reiki initiates, shamanic healers, transpersonal therapists, self-help talk shows, and many others – offer a variety of customizable psycho-physiological techniques designed to ameliorate the individual’s self-perception while preserving a sense of religious flair rooting in ancient traditions. These post-secular trends seem to have emerged in the wake of transcultural encounters since the 19th century between diverse institutions such as the New Thought Movement, Theosophy, Psychology, and Buddhist Studies, as well as prominent social actors including Swami Vivekananda, Carl Gustav Jung, D.T. Suzuki, and Osho. This panel proposes an in-depth analysis of the history of the global religio-therapeutic discourse and offers a selection of cases to reflect the transcultural complexity of religion and healing in a progressively growing neoliberal economy.

Franz Höllinger: Spirituality and Healing in the Contemporary Holistic Milieu

A central aim of the contemporary holistic milieu that developed out of the New Age-movement of the 1970s and 1980s is to reestablish the connection between religion and healing which had been dissolved as a consequence of the differentiation of professional spheres during the process of (Western) modernization. In this context, religion generally means a rather vague form of spirituality manifesting itself in some kind of ritual practice and belief in the existence of a universal energy. Healing, in turn, refers to any kind of improvement of physical and emotional personal wellbeing. The positive effects of spiritual rituals on personal wellbeing are explained by means of merging traditional religious, magical and spiritualist concepts of healing and modern psychological, psychosomatic and psychotherapeutic approaches. The following factors (explanations) are considered particularly important: (1) the potential
of spiritual or magical symbols and rituals to direct the human mind towards desired goals: (2) the cathartic effect of spiritual and symbolic healing rituals; (3) influencing ("harmonizing") the energy flow or energy field of human beings as a means of health improvement and (4) the charisma of the healer as an important factor for inducing the aforementioned effects.

**Dimitry Okropiridze**: Gopi Krishna: The discursive Catalyst of the Kuṇḍalinī-Awakening

This paper focuses on a discursive catalyst of the recent religio-therapeutic discourse – the Pandit Gopi Krishna (1903-1984) from Kashmir, India. Krishna has been the first to meticulously describe what came to be known as the kuṇḍalinī-awakening, now widely interpreted as a physical and mental process mentioned in Sanskrit texts and resulting in a superhuman condition. Krishna describes various symptoms of the rising kuṇḍalinī – imagined as a serpent moving through the spinal column - in his seminal autobiography Kundalini: The Evolutionary Energy in Man (1967). On the one hand the reader is presented with a narrated blend of near death experiences and excruciatingly painful sensations caused by the ‘burning’ kuṇḍalinī. On the other hand Krishna recounts blissful, transpersonal sensations, clairvoyance, and other superhuman capacities. This paper will contextualize the discursive impact of Krishna’s kuṇḍalinī-experience on the religio-therapeutic discourse in the late 20th century and locate it in the network of modern Indian Gurus and Euro-American consumers of psycho-physiological techniques for self-improvement.

**Martin Riexinger**: Self-improvement and eschatology - the Turkish author Muhammed Bozdağ

The Turkish Islamic author Muhammed Bozdağ (b. 1967) became famous with his self-development books and related media activities. With his activities he apparently aimed at the increasingly wealthier and better educated religious middle class which has emerged in Turkey in the last two decades. Many of his ideas, in particular parascientific justifications of his concepts, are borrowed from Western New Age authors. However, he apparently considers other aspects of the New Age as dangerous, as they threaten a theistic worldview and promote individualization at the expense of collective norms. In order to counter this he also advocates in a ‘post-modernized’ form of traditional Islamic eschatology. For this purpose he uses again many holistic concepts from Western and Japanese New Age authors. Bozdağ’s writings may hence be seen as indication for how far New Age concepts can be “Islamically digested” in the Turkish context.

**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 informs 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

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, thereby allocates temporality in the realm of becoming and formation once for all. Hence creation is to be considered in the sense of conferring existence on nonexistence in the ‘now’. The conceptualisation 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 concepts fullness of time and now, or now of eternity (‘vüllede der zît’, ‘nû’, ‘nû der ëwicheit’, 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 are art installation 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. The Hours and Forgettance I art installation and performance works, which stage life as a performance in time-as-body, Time.

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**Panel Chair: Tomoko Masuzawa**

The World Religions Paradigm (WRP) has been subjected to sustained and rigorous critique in the academic study of religion for many years. However, in spite of this critique becoming an established part of the Religious Studies (RS) corpus, one area in which the WRP has proven especially resilient is in pedagogy, and in particular in introductory courses on ‘religion’. This panel brings together the editors and three contributing authors of the forthcoming volume After ‘World Religions’: Reconstructing Religious Studies (Routledge 2015), to operationalize this critique and offer concrete, practical alternatives for use in pedagogical contexts. In addition to presenting viable approaches which avoid, problematize and subvert the WRP, these papers offer a broad range of innovative theoretical and methodological strategies, and directly address the pedagogical challenges presented in different departmental, institutional and geographical contexts.

**David Robertson: Classify and Conquer*: The World Religion Paradigm in Religious Studies Pedagogy**

I begin this introduction by outlining the colonial, theological and evolutionary assumptions inherent in the WRP, showing that it reinforces a model of religion centred on belief and evinced by texts and institutions, effectively privileging the accounts of elites, de-emphasising variation and marginalising constructions which do not fit into its typology. I shall then demonstrate the resilience of the WRP in pedagogy, particularly in introductory RS courses. Attempts to reconstruct these courses have either broadened the category so far as to attempt to include everyone, or ostensibly rejected the category while continuing to use the same typology. These courses have a major impact upon public perception of the field, upon teaching throughout primary and secondary education, and upon wider policy and attitudes. Although some voices have started calling for a radical reformulation of introductory RS teaching, I conclude that there is a definite need for sustained scholarly attention toward this end.

**Jack Tsonis: A Different Paradigm Needs a Different Strategy of Comparison: The Fundamental Challenge in Historical Perspective**

The world religions paradigm has been discredited. Scholars are busy finding other ways to talk about social behavior and cultural history. But what logic of comparison is actually being advocated in this shift? If “world religions” and similar categories are unacceptable for describing variegated cultural traditions, what names, categories, and grouping strategies can be used in their place? Despite the variety of new critical work in religious studies, these broader taxonomic questions often remain out of view. While there is no simple answer, this paper puts the problem in perspective by juxtaposing the contemporary critical paradigm with the structure of three previous paradigms from the last 500 years (including
most recently the WRP). By outlining things in this way, the hope is to focus researchers on key theoretical issues at stake in the critical study of human culture. The political dimensions of scholarship loom large in this challenge.

**Teemu Taira: A Discursive Approach in Challenging the World Religions Paradigm in Teaching**

Despite the scholarly criticism presented against the so-called World Religions Paradigm (WRP), it has remained a persistent part of teaching and disciplinary organisation of Religious Studies departments. In order to find alternative approaches, this paper demonstrates how a discursive approach can be implemented in existing WR modules and undergraduate teaching more generally without assuming or maintaining the WRP. By providing theoretical and methodological framing for such an approach, this paper argues that the discursive approach to established ‘religious traditions’ should start by exploring how they came to be classified as a ‘religion’, and that the approach should include an attempt to explain what has been ‘done’ by the classification. The overall impact would mean that students are able to think critically about the kind of classificatory tools and socially negotiated constructs ‘religion’ and ‘WR’ have been, and continue to be, globally.

**Christopher Cotter: Innovative Pedagogies: Methods and Media for the Introductory Course**

Now that we have critiqued the WRP, subverted it, and provided alternatives to it, how can we need to put these measures into practice? In this final paper, I embrace my position as co-editor of the volume, and co-founder of the influential Religious Studies Project, to present innovative pedagogical techniques which facilitate the twenty-first century introduction to ‘religion’, avoid and problematize the WRP, and potentially increase the transmission and internalization of this critique in the next generation of scholars. Drawing on a wide body of exemplary material - from ‘religious’ food practices, to the archaeological data left by the Northern European Neolithic peoples - and approaches embracing ‘complex learning’ and visual media, I argue that emergent pedagogical techniques can be utilised alongside the more tried and tested methodological approaches already explored to create new ways to introduce RS against a culturally intransigent WRP.
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 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 marginalisation. The centre fosters the study of non-hegemonial 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 marginalised and culturally discriminated indigenous Indian communities. The emergence of “Adivasi
Art” changes the socio-ritual creator of local visual expression into a nationwide recognised 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 marginalised and devalued Adivasi communities. The paper discusses the socio-political process of art creation as a key transformative socio-political power.

24-330 | 221 | African sacred space? Establishing sacred places in Africa and beyond (2/2)

Panel Chair: Franz Kogelmann

The African religious landscape has certainly been dynamic as suggested by this conference. However, with sacred space often conceptualized as trans-human, as removed from the vagrancies of social change, we ask how sacred space is imagined, established and maintained. The panel is concerned with both the poetics and politics of sacred space, with the ways in which sacred space is constructed, shared or contested. We also invite reflection on sacred space beyond the religious realm. How are real places turned into heterotopias, how are they set apart to belong to another order of space that reflects, contests and inverts hegemonic spatial structures? Finally, based on the various papers discussing these questions in their specific contexts, we ask whether it is possible to discern something “African” in the construction of sacred space in Africa and the African Diaspora, something that would distinguish our panel from others on Asia or Europe.

Janice Desire Busingye: Sacred space, urban development and the politics of siting Pentecostal worship places in Kampala, Uganda

Pentecostalism has had a profound effect on the understanding and practice of religion in Africa because of its contemporary nature and resonance with the modern lifestyle of urban dwellers. Because of rapid growth in numbers, the demand for worship spaces puts pressure on available urban spaces. Most ritual spaces are sited on reclaimed wetland, which by law, is supposed to be free of inhabitants. Cost of land informs the choice of wetlands for the construction of sacred site. Pentecostal churches, which have noticeable leaders within city authorities, benefit the most from the reclamation of wetlands because of their claim to sacrality. Based on fieldwork on the spatial practices of the Synagogue Church in Kampala, this paper interrogates how sacred space as spiritually untouchable but economically viable space affects the livelihoods of poor urban dwellers.

Magnus Echtler: African Covenant: producing sacred space in the Nazareth Baptist Church, South Africa

This paper is concerned with the production of sacred space in the Nazareth Baptist Church, one of the largest African Independent Churches in South Africa. I analyze the poetics and politics of the church’s most important sites: the holy mountain iNhlangakazi and the sacred city eKuphakameni / eBuhleni. In three steps, I consider how the sacredness of these places is imagined and conceptualized, what spatial order is established in practice during the large congregations in January and July, and, finally, how the access to the sites was contested in the church’s most recent split in 2011. In conclusion, I argue for an increasing ‘Africanization’ in the production of sacred space in the NBC, which forms part of the traditionalization of the authority of the church leaders.

Asonzeh Ukah: Sacred Space & the Pentecostal Spirit of Investment. The Production of a Miracle City in Lagos, Nigeria

The city of Lagos in Nigeria, which is the largest city in Africa with more than 20 million inhabitants, has been aptly characterized as the “Pentecostal capital of the world” because of the density and variety of Pentecostal presence. Usually called “prayer camps”, there are many sacred sites in and around Lagos founded by a charismatic figure, popularly called a “man of God”. The central characteristic of these sacred sites is the production and distribution of miracles; hence, these camps are “Miracle Cities”. Miracle Cities re-conceptualize sacred spaces – from sites for the production and consumption of religion to sites of spectacular power.
The study of lived religion has become a prolific strand of scholarship within sociology of religion and religious studies. Research on lived/everyday/vernacular religion denotes an emphasis on religion as part of everyday life. It often involves an inductive approach to religion: the abandoning of pre-existing definitions as a starting point of analysis in favor of individuals’ own interpretations of their activities. As such, the concept has helped shift the focus of inquiry away from normative forms of religion and towards new directions. While applications of the concept of lived religion have multiplied in recent years, it is often used in a relatively general sense, to describe the basic contours of the research. This panel, on the other hand, discusses more focused theoretical and methodological advances. It brings together scholars to present their suggestions for how the concept can be operationalized in analysis: for how to study lived religion.

**Helena Kupari**: Lifelong religion as habitus

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

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

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

**Amy Whitehead**: Vernacular religion: a method of ‘things’

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

**Terhi Utriainen**: Everyday realities and the ritual frame

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

24-332 | 223 | Pentecostalism and Charismatic Christianity in Southeast Asia: Church – Nation – World (1/2)

Panel Chair: Giovanni Maltese

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

Esther Berg: “Model Citizens for the Glory of God” – Engaging Singaporean Society

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

Matthias Deininger: Negotiating Difference and Belonging in a Plural Society: Christian Imaginaries and the State in Singapore

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

Esmeralda F. Sanchez: The Weekly Appointment with El Shaddai DWXI-PPFI: A Way of Being Church

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

**Giovanni Maltese:** Response

The respondent will address the issues raised in the papers of this panel.

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**24-333 | 224 | Changes and continuities in contemporary Zoroastrianism**

**Panel Chair: Rafael Walthert**

Our panel asks about the changes and continuities in contemporary Zoroastrianism. Nowadays, this religious tradition is mainly based in ethno-religious communities situated in Iran and India but also dispersed further over the globe by migratory movements of Parsi and Irani Zoroastrians. Demographic change, migration, urbanization and individual mobility lead to ongoing challenges for the established ritual practice and the ethnic boundary-making of this particular religion. The goal of the panel is to characterize the influence of such wider societal and cultural transformations on the social form and religious tradition of Zoroastrianism. How can changes as well as continuities be explained in the context of a changing environment? The papers in the panel discuss this question by developing and using the categories of community, ritual, practice and space. The perspectives focus on Mumbai with historical and contemporary cases.

**Håkon Naasen Tandberg:** „Some Parsi homes ... it’s like a whole diversity of culture on their altar“: On the impact of Mumbai’s multireligious context on contemporary Zoroastrianism

The title of this paper is a statement by a head priest of a fire temple in Mumbai. On the basis of analysed material from interviews with over 50 respondents, I discuss the impact of Mumbai’s multi-religious scene on contemporary Zoroastrianism. This impact is thematised in many different ways in my material, but in this paper I will limit myself by presenting three instances, where the latter will be the main focus of the theoretical discussion. Firstly, when respondents use comparisons to point toward similarities and differences between Zoroastrianism and other religions. Secondly, when certain beliefs or practices are deemed as being the outcome of influence from other religions. The final element relates to when respondents engage in practices, visit places, or celebrate festivals that are typically described or identified as non-Zoroastrian (both by scholars and the respondents themselves). I relate this phenomenon to the larger discussion over changes and continuities in contemporary Zoroastrianism by connecting it to Michael Carrithers’ (2000) concept of polytropy (the «eclectism and fluidity of South Asian religious life» (834), instead of other concepts such as syncretism. I will end the paper with a critical discussion of the vocabulary scholars employ when discussing the relation between religions in multireligious contexts.

**Leilah Vevaina:** In Death an Endowment is Born: Parsi Zoroastrian Cremation and the new Prayer Hall Trust

Sacred space for Parsis (Indian Zoroastrians) in Mumbai is managed by their governing body, the Bombay Parsi Punchayet, a public charitable trust. Customarily, charitable giving was often performed as part of death and remembrance rituals known as muktads, and donations were channeled through the BPP. While the traditional funerary rite of dokhmenashini, sky burial, has been practiced for centuries and managed by the Punchayet, many Parsis view the process as non-functioning. Today more and more Parsis are opting for cremation, a practice that was historically considered doctrinally abhorrent. In 2014, a former trustee of the BPP formed the Prayer Hall Trust, a small charitable organization that collected funds to operate a prayer hall within an existing public crematorium. This paper will explore how those who opt for cremation are adapting their ancient funerary rituals to this new form, by attending to the shifts in charitable giving now associated with cremation.

**Dorothea Lüddeckens:** The Stability of Death: Continuity of Tradition in a Changing World

This paper focuses on the continuity of death rituals despite two developments: Firstly, within the Zoroastrian community in Mumbai the traditional funeral practice of sky burial (dokhmenashini) has been the subject of criticism and conflict in recent decades. For example, doubts are raised concerning the functioning of the system because of a lack of vultures. Besides, the exclusion of non-Zoroastrians from the
main parts of the funeral ritual is controversial. Secondly, and more generally, many Parsis have changed the way they practice their religion. For example, many do not obey purity rules, daily prayer rituals, or wear religious clothes any more, i.e. they are very liberal-minded or even indifferent towards the Zoroastrian religion. Despite these developments, an overwhelming percentage (over 90%) still opts for a sky funeral at the traditional funeral ground, accompanied by the four-day-death ceremonies. The paper seeks to explain this seemingly paradox persistence of a ritual practice.

**Jenny Rose**: Tea and Toddy: Early 19th century Parsi-Yankee Encounters in Mumbai

As a “middleman minority”, the Parsi community was confronted with modern Western influences from early on. The mid-19th century was a particularly challenging period for the Parsis in Bombay (Mumbai) in terms of social transition and transformation, and many of the changes effected during this period resonate into the modern period, not the least of which is a familiarity with English language and custom. This paper will begin with an exploration of several original documents describing historical encounters between Parsis and American visitors to Bombay, which inform us of both the elevated material and social standing of the Parsis, alongside the aspects of their tradition that they sought to sustain against all change. These two facets of Parsi identity – an ability to assimilate to a majority language and mores, while at the same time asserting difference according to tradition – will be discussed in terms of their impact on contemporary expressions of the Zoroastrian religion.

**24-334 | 448 | Defining religious minorities in a pre-global world (Antiquity and Late Antiquity) (2/2)

**Panel Chair: Mar Marcos**

Religious minority as a concept is well known in the contemporary world, permanently under discussion in politics about religious freedom and in scientific research about the establishing of a current concept of “religion” and religious identity. This panel aims at discussing some questions about the definition of “minoritarian” groups or small religious groups in relationship with the majoritarian or the main streaming religions. Reflecting on the past and focusing on the Ancient Near East, the Mediterranean and the Christian world in Antiquity, it is our purpose to contribute to a critical understanding of the contemporary globalized religious dynamics as a coherent part of world history. In this panel, we aim at investigating the interplay between the global framework and the local dynamics in societies, as a historical matrix within which the religious minority as a concept has been conceived and the religious minoritarian groups self-represented. Such a poly-focalised field of research aims at critically reflecting on the cultural (political, social, religious, linguistic) network within which the religious groups had interacted with other groups, on the normative space within which the dynamics of inclusion and/or exclusion had been achieved, on the narrative social understanding of religious minority as concept, identity, group, and agency. Regarding religious groups as loci of cohabitation, rather than emphasizing their ideological and theological polarizations, we suggest taking into account the sources they produced as instruments of self-representation. This panel aims to offer answers to the following questions: How do minorities or small religious groups define themselves in relation to the State or dominant/majoritarian religions? How does a State or a dominant religious group interact with those groups or communities that seem not to be conformed to the main streaming beliefs? How does negotiation on self-definition determine conflict or facilitate cohabitation of religious groups? How does religious identity impact on ancient and modern conceptions of “religious freedom” and how may we assess our understanding of this process in a historical perspective? Eventually, how do both documentary and literary sources thematise, represent and discuss these issues? This panel has been planned in conjunction with that proposed by Marianna Ferrara, “Defining religious minorities in a global world (Early Modern History)”. Both panels will be published as a theme section of the Journal Studi e Materiali di Storia delle Religioni.

**Emiliano Rubens Urcioli**: Silent majorities claiming “minority rights”. Weakness and strength of small numbers in Tertullian’s rhetorical strategy

According to strongly fluctuating estimates, at the very beginning of the 4th century, Christianity is a cult practiced by 10-15% of the total population of the Empire. It is, indeed, a minority religion. Furthermore, within this minority, most believers take Christian religious identity for a situational membership, i.e., for
a not relevant system of meaning in most social contexts of everyday life. “Communitarians” like Tertullian, supporting an imperative idea of religious allegiance within a hierarchical arrangement of membership, represent the majority of the extant sources, but they were a tiny (even thought influent) minority in their societies – and maybe also among the clergy. So, how can a minority of a minority pretend to be the social force that it is not? By converting its objective weakness into a virtual asset. Invisibility, which characterizes the Christian religious phenotype due to its unflashy traits and allegiance dynamics, even more than to its tricky legal status, may become an uncanny feature, if one only knows how to use it. This paper focuses on the rhetorical strategy by which Tertullian, in as little as three chapters of his Apology (chaps. 37-39), shifts from a majority’s threat to a minority’s plea: the appalling representation of the social desertion and spatial withdrawal of Christians as an outraged “multitude of men” turns into the cheering pledge that this curia of “upright, virtuous, pious, and pure people” respects the rules of the social game and thus deserves a political guarantee for a safe religious life. At the center of the picture (chap. 38), Christian alleged detachment from politics is the very core of Tertullian’s strategic reasoning: with the same argument (“we do not care about State affairs!”) a putative majority can claim to be socially harmless (“we do not declare war on you!”) and an effective minority can call for tolerance and recognition (“you have no right to harass us!”).

Maijastina Kahlos: Minority Report – ‘Minorities’ and ‘majorities’ in argumentation in the Late Antique inter-religious and intra-religious disputes

In course of the fourth century, Christianity was gradually shifted from a minority position to the majority one or at least to the strong minority in the Roman Empire. Greco-Roman religions (called ‘paganism’ by Christian writers) were gradually shifted to the minority position or the weakened majority. It is impossible to define the proportions of religious groups in the Roman Empire; at best we can speak of guesstimates. The same applies to the proportions and power relations between the Nicene and other Christian groups (e.g., Homoians or ‘Arians’ as they were called by the Nicene Christians). In certain areas and at specific times, the Homoians held the upper hand while the Nicene Christians were at risk of being marginalized. Nevertheless, for the most part of the fourth century, the Nicene Christians were setting the boundaries for the normative orthodoxy. This paper will discuss the argument of the majority position in the inter- and intra-religious disputes in the fourth and fifth centuries. Jerome of Stridon, for instance, rejoices the expansion of Christianity in the city of Rome. Augustine of Hippo derides ‘pagans’ who according to him were a small minority living in fear and shame. Isidore of Pelusium and Theodoret of Cyrrhus declared that ‘paganism’ no longer existed. Furthermore, the triumph of Christianity over paganism was exulted in the imperial legislation. I will not take any stand on which religious group or sect was in majority or minority in the Empire at a particular moment. Instead, I will study, for instance, for what purposes was the majority position argued for and what kinds of arguments and rhetorical techniques were used. What was the background of these claims and who were the audience?

Alessandro Saggioro: Sine suffragio. Exclusion of religious minorities in the Theodosian code

In the Sixteenth book of the Theodosian Code, dedicated to the theme of religion, we find both the definition of Christianity as a “religion”, and that of “religious otherness”. Heresy, apostasy, Judaism, and paganism, are the general concepts identified as ‘religious’, even in the sense of otherness. In these general definitions fall then communities, groups, places, which in turn are integrated or excluded within the horizon of res publica. The concept of suffragium, well none in the field of legal studies as “vote”, after that the comitia had ceased to meet in the early part of Tiberius’ principate, changed its meaning. From the political point of view, it inherited from the original significance the meaning of influence exercised by the powerful. Connected with this, suffragium means also patronage, recommendation, and the money paid to secure power to a candidate. In late antiquity, the legal term takes on a meaning in relation to religious issues, to define social inclusion or exclusion. The communities are then placed within a range of possible levels of acceptability concerning the social consensus derived from the civic-religious communion.

Gian Franco Chiai: Christiani adversos Christianos in late antique Asia Minor

The numerous Christian inscriptions found in Asia Minor show the complexity and variety of the Christian communities in this part of the Roman Empire also after the end of the persecutions and the affirmation of Christianity as imperial religion. Particularly the epigraphic documents from Phrygia and Lydia testify – frequently in the small district of the same village community – the presence of many Christian sects.
Montanists, Novatians e.g.), who often with intolerance and exclusion refrained not only from the local pagan traditions, which always remain strong, but also from the other Christians, who do not follow their faith and lifestyle. Through the analysis of a selected number of epigraphic documents, this paper aims on the one hand at reconstructing how the Christian communities bring out their identity as exponents of the true faith, and on the other hand at showing how the inscriptions enable us to find out the various competing forms of the Christiani adversos Christianos in the local contexts.

24-335 | 127 | Academic Approaches to G. I. Gurdjieff and the “Work”
Panel Chair: Carole Cusack

George Ivanovitch Gurdjieff (c. 1866-1949) is often spoken of as one of the three foundational figures of both new religious movements (NRMs) and modern 'secularised' esotericism. His teachings have been accorded significant influence on the ‘New Age’, yet he is far less studied than the two other foundational figures, Helena Petrovna Blavatsky (1831-1891), co-founder of Theosophy, and Rudolf Steiner (1851-1925), founder of Anthroposophy. Much of Gurdjieff’s biography is speculative, and his teaching (termed the ‘Fourth Way’, or the ‘Work’) is contested in terms of its sources (Christian, Sufi, original standalone system) and its proper scholarly classification (religion, spirituality, esotericism). The academic study of the Gurdjieff tradition has been slow to develop, and insider, sui generis accounts still dominate publications about Gurdjieff. This panel considers issues including Gurdjieff’s sources and teaching techniques, the proper scholarly placement of Gurdjieff in Religious Studies, and orthodox and heterodox continuations of the Gurdjieff teaching.

Carole Cusack: Intentional Communities in the Gurdjieff Teaching

G. I. Gurdjieff (c. 1866-1949) claimed that individuals could not advance spiritually but that in a group progress was possible. He founded the Institute for the Harmonious Development of Man, first in Tiflis in 1919, and for a second time at the Prieuré des Basses Loges in Fontainebleau-Avon, south of Paris, in 1922. At the Prieuré Gurdjieff’s pupils pursued tasks as part of a program of spiritual exercises he devised to lead them from false personality to true self, from a multitude of ‘I’s to a ‘real I’. These activities included Movements (the ‘sacred dances’), physical labour, ritualized eating, drinking, and bathing in the Turkish bath, and ‘inner exercises’. Key pupils of Gurdjieff established similar live-in venues for pursuit of the ‘Work’: P.D. Ouspensky at Lyne Place, Surrey; J. G. Bennett at Coombe Springs, Surrey; Sophia Ouspensky at Franklin Farms, Mendham, NJ; and others. The Work or the ‘Fourth Way’ did not mandate retreat from everyday life, but was compatible with family and childrearing, and work. This paper uses examples of scholarly literature on intentional communities and social history of other groups attempting the same types of experiments in living contemporaneously, to illuminate a previously-unstudied aspect of the Gurdjieff tradition.

Steven Sutcliffe: Gurdjieff as Bricoleur

Several titles have been given to the teaching of G. I. Gurdjieff (‘esoteric Christianity’, heralding the ‘new age movement’, a standalone system called ‘the Work’). Scholars have qualified their accounts by noting Gurdjieff’s exposure to Theosophy and/or to his background in a patriarchal folk culture. Nevertheless, Gurdjieffian practitioners have tended to stress a complex unity of ideas and structure effectively underpinning a ‘canon’, the particular fascination and mystique of which is represented as derived from a ‘quest’ for (never fully) fathoming its sources. Gurdjieff’s teaching is thus presented as a largely sui generis ‘movement’ evolving from a complex but self-contained dynamic. Adapting Levi-Strauss’s structuralism, I argue that Gurdjieff is better understood not as launching a new ‘system’, but as pulling together ‘a heterogenous repertoire which, even if extensive, is nevertheless limited’ and which is based on ‘elements … collected or retained on the principle that “they may always come in handy”’ (pp. 17-18). I argue that Gurdjieff’s bricolage is typical of the ‘western guru’, an authority figure from the mid-twentieth century formed by the intensified cultural hybridity of the modern period, and who is better examined within social and cultural history rather than within ‘new religions’ or ‘esotericism’.

Michael Pittman: Exploring Gurdjieff’s roots in Contemporary Anatolia and the Caucasus

G. I. Gurdjieff (1877?-1949) was born in Gyumri, Armenia and raised in the Caucasus and eastern Asia Minor. As a polyglot and liminal figure, between East and West, his work has had a decisive influence
in contemporary culture in diverse areas (philosophy, religion, literature, psychology and ecology). In his semi-autobiographical work, Meetings with Remarkable Men, Gurdjieff cites the formative influence of traditions present in the Caucasus, including a variety of forms of Eastern Orthodox Christianity, Sufism, and the role of the ashok, or bard, in the region. This paper provides a renewed assessment of Gurdjieff’s early explorations of Sufism and Early Christianity in Anatolia and the Caucasus by investigating contemporary contexts, teachers, and teachings. Gurdjieff’s work is based on a range of disciplines, especially inner ones, which might be best described as contemplative. This inner, or contemplative, work continues to be pursued and practiced in contemporary Sufi and, to some extent, Christian settings. Based on interviews and site visits in Turkey and Armenia, this paper will explore the continuing significance of these practices and traditions and to understand the ways that these forms remain relevant in shaping the contemporary trends in spirituality, particularly in the U.S. and North America.

Johanna Petsche: Gurdjieffian Overtones in Leon MacLaren’s School of Economic Science

After Gurdjieff died in 1949, Gurdjieff-based groups emerged, including a colourful assortment of fringe groups. These groups were established by individuals who never met Gurdjieff but who, in some or other way, assimilated elements of his teaching into new religio-spiritual systems. One of the most noteworthy yet little understood of these groups is the School of Economic Science (SES), founded by Leon MacLaren (1910-1994) in London in 1937. The SES was initially inspired by the work of nineteenth-century American economist Henry George. However, in the early 1950s when MacLaren studied with Dr Francis Roles, who was P. D. Ouspensky’s personal physician and one of his earliest pupils, he gradually integrated into SES teachings concepts and practices of Ouspensky and Gurdjieff. This paper will examine the substantial influence of the work of Gurdjieff and Ouspensky on the SES, particularly in regards to MacLaren’s emphasis on residential living and working, the significance of the Laws of Three and Seven in his cosmology, and his use of the ‘natural octave’ in his large-scale musical compositions. This paper draws on firsthand accounts, original materials and unpublished music manuscripts thanks to the generosity of a number of members and ex-members of the movement.

24-336 | 211 | Buddha in Modern Turkey: Discovering and (Re)Inventing Buddhist History, Aesthetics, and Religion in the Turkish Republic (2/2)
Panel Chair: Alexandre Toumarkine

Although Buddhism has been of interest to Turkish intellectuals and scholars and to a certain degree the Turkish public throughout the history of the Republic, the encounter of Turkey with Buddhism has not yet been subject to research. These two panels will focus on exemplary authors, periods, academic disciplines, and topics that shall represent the breadth of engagement with Buddhism in modern Turkey, ranging from literary and philosophical encounters to academic research, to the adoption of religious ideas and practices. The panels shall help draw a historical narrative of the changes this encounter underwent and draw attention to the mediation of interest in and knowledge of Buddhism by Western literature and local actors and institutions. They shall highlight conflicts about the nature of the nation, religion, secularization, and multiculturalism inherent in Turkish society and show how the engagement with a religious Other could be employed to criticize or reconstruct identities.

Laurent Mignon: Asaf Halet Çelebi: Buddhism and Resistance

The Turkish poet and scholar Asaf Halet Çelebi (1907-1958) showed interest for belief-systems outside the flexible boundaries of Islam. Merging French surrealist techniques and neo-mystical themes, his exploration of non-Islamic religiosities and Sufism could be interpreted as a form of protest against nationalism and religious orthodoxies. Among non-Abrahamic religions, Buddhism has particularly attracted Çelebi’s attention, as can be witnessed in his poetry, his articles on Indian religions and his 1946 monograph and anthology Pali Metinlerine Göre Gotama Buddha (Gautama Buddha According to Pali Texts). This paper aims at contextualising and analysing Asaf Halet Çelebi’s engagement with Buddhism during a historical period when homogenizing discourses of nationalism and secularism were being imposed by the Turkish state. While attempting to define Çelebi’s understanding of Buddhism, it will also outline how his reading of Buddhism contributed to his critique of fundamentalism and nationalism.
Katja Triplett: Turkish Haikus: Japanese Buddhistic Poetry in Modern Turkey

Since the early twentieth century, there has been a continuous interest for Japanese literature and culture in Ottoman and then republican Turkey. Yet, the Turkish engagement with Japanese literary and cultural products was mediated via translations in Western languages, mainly English and French. During this transfer process, Western interpretations of Japanese culture and particular images of Japan entered Turkish intellectual and literary life, including a discourse which overemphasized the (Zen) Buddhist nature of much of Japanese literature. The aim of this paper will be to explore the transfer of Buddhistic culture through the medium of literary translations and original works in Turkish by focusing on the works of selected poets from the twentieth century.

Arzu Kaygusuz: Geschichte der buddhistischen Studien in der Türkei


24-337 | CT | CSR Session 2: Belief and non-belief

Panel Chair: Dimitris Xygalatas


Some attempts to explain the ubiquity of supernatural agent concepts suggest that because they are associated with “socially strategic knowledge”, they are especially salient and memorable. Socially strategic information is any information that engages the cognitive systems that modulate social interaction. From a cultural ecological framework, a compatible but more nuanced view would predict 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 to act in accordance with these problems’ solutions, 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.


That religion played a decisive role in the development of complex, large scale societies has significant support within CSR. Belief in “Big Gods” that enforce a group’s moral code circumvents the need for direct observation of behavior and so extends moral status to even anonymous members of the group. This model, however, has been criticized for failing to accord with the historical record. “Big Gods” arise too late to explain the expansion of society. Furthermore, most gods described in the ethnographic record are morally indifferent: some source other than religion is needed to explain social expansion. However, both this standard model and its critique fail to give proper consideration to the proximate mechanisms of moral behavior, i.e. the empathetic systems of the brain. These systems underlie the basic elements of moral behavior, and studies show they are modulated by indications of in-group/out-group status. Signals of in-group status, e.g. participation in rituals, trigger the neurological mechanisms for pro-social behavior—indeed of the moral interests of a god. Morally indifferent gods are not morally irrelevant gods, as long as they are existentially relevant, i.e., they may respond to human actions in a way that imposes costs on the group. Conformity to behavioral norms that protect the group
from such costs signals group membership, priming a suite of empathetic responses that constitute moral concern, even for otherwise anonymous individuals (and such signals need not be costly). This empathetic system allows even minimally involved gods to contribute to the expansion of the group, and paves the way for Big Gods.

**Andreas Nordin: Reputation in cognitive and evolutionary understanding of supernatural agent concepts**

The aim of this presentation is to discuss religious morality from the perspective of supernatural agent conceptualization and reputation monitoring. Honour, glory and reputation are cultural beliefs transmitted by the support of local institutional arrangements, evolved cognitive proclivities such as reputation monitoring and signalling related to a sense of morality, cooperative trust and punishment. In cognitive and evolutionary accounts of religion "adaptivist" and "by-product" theories, reputation is an important although seemingly given primitive. "Adaptivist" points out that supernatural punishment supports commitment enhancement and promotes intra-group competition, especially in the absence of reputational pressure. "By-product" theories such as the "standard model" reason that the relevance of supernatural agent morality is part of a cognitive machinery devoted to social interaction entailing reputation monitoring. From the perspective of altruist and mutualist models of human cooperation and morality, reputation implies different functions and, by consequence, divergent importance in "adaptivist" and "by-product" theories. By comparing altruist and mutualist accounts, the latter ("partner choice" strategies) will be adopted to complement the modelling of the social cognitive machinery that underpins the moral relevance of supernatural agent concepts. An argument will explicate the proposal that reputation is close at hand in supernatural agent cognition since it presupposes "strategic information" and "full-access agents"; further reputation is likely to have a central position in the cognition of religious morality according to mutualistic theories; and finally, the preoccupation with reputation is likely to be a key element of relevance for moral supernatural agent cognition and religious group commitment.
Tuesday, August 25, 9 a.m.

25-101 | 121 | (In)Visible Tantra and Afterlife Worlds: Tantric and Death Iconographies as Visual Religion

Panel Chairs: Gudrun Bühnemann, Xenia Zeiler

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

Gudrun Bühnemann: The King as a God: Royal Portraits in 17th-century Nepal

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

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

Image, in contrast to picture, means both the exterior icon and the mental representation. The connection is performed by imagination. Imagination can be defined as the mental capacity to represent, make the non-present present, convert sensory worlds into worlds of meaning, and worlds of meaning into sensory forms. All these aspects are made profusely use of in Tantric ritual which often applies also deliberate imagination as a powerful technique. The paper illustrates the interface of image, imagination, and inner visuality by the Parasurama-Kalpasutra (c. 16th cent.), an eminent ritual manual of Kaula Srividya. Examples will be the meditation (dhyana) of the iconographic features of the fierce goddess Varahi, the blending of the ritual diagram sricakra and the jewel island in the mental representation of the chief goddess Lalita, and pure inner visuality during the initiation rites – the guru’s use of imagination to transform the disciple into a divine image.

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

The Pretakalpa of the Garuḍapurāṇa and related texts dealing with Hindu death rituals and the afterlife describe how the deceased is imagined to travel through the underworld during the first year after his or her death and then been reborn or further transferred into one of the numerous heavens or hells. These mythological and ritual texts contain vivid descriptions of the ghostly bodies and of the landscapes the deceased has to cross. The descriptions are linked to the liminal stage of the deceased during the first year after death, but as well also illustrate his or her karman. In my paper I shall analyse how the notion of good and bad karman is translated into visualisations of bodily and environmental qualities.
**Xenia Zeiler:** Tantric and Tantric Influenced Visual Standardization. Mainstream Iconographies of Fierce Female Deities

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

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**25-103 | HS 5 | Harnessing the Power of Text Mining in the History of Religion**

**Panel Chair: Edward Slingerland**

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

**Carson Logan:** Topic Modeling the Ancient Chinese Corpus

Our dataset is composed of 96 texts in the original language dating from the Warring States period through the Han Dynasty and beyond. Here we present and interpret topic models generated from this corpus. Topic modeling a corpus produces results in the form of clusters of words that reliably travel together through texts by a machine-learning process, and so offers an unsupervised source of information about semantic content. First, we survey the contents and proportional representations in the corpus of topic models with religious content. Second, we explore differences in religious content across Ancient China’s three major philosophical traditions—Confucianism, Legalism and Daoism, with special attention to representations of high gods as opposed to mysticism. Third, we zoom in on the over 20 Confucian texts to discuss whether and how topic model results confirm or challenge conventional interpretations having to do with Confucianism and religion.

**Justin Lane:** Semantic Networks and Texts: Analysis and Classification

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

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

25-104 | 225 | Multiple Discourses on Religion and Science in the East Asian Context: Science for the Understanding of Religion in Japan and Korea (1/2)
Panel Chair: Christian Meyer

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

Jaeshik Shin: Mapping the Single World from a Pluralistic Perspective: The Relationship between Religion and Science from an East Asian Perspective

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

Thomas Hastings: Seeing All Things Whole: The Scientific Mysticism and Art of Kagawa Toyohiko (1888-1960)

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

**Mira Sonntag:** Protestant Interpretations of ‘Empirical Evidence’ in Modern Japan

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

**Seung Chul Kim:** Religion and Science in the Buddhist Philosophy of Nishitani Keiji (1900-1990)

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

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**Panel Chairs: Isabel Laack, Katharina Wilkens**

The semantic interpretation of religious texts is a central endeavour of religious studies, shaped by Bible studies, philologies and the comparative concept of sacred scripture. The fact that people in many traditions relate to religious texts in material, sensory and somatic ways is only gradually coming into academic focus. The panel seeks to overcome judgmental divisions in the discourse of religious experts and in academic thinking such as literate vs. oral cultures, reading vs. seeing/feeling, text vs. image, “intellectual” text interpretation vs. “superstitious” text practices and religion vs. magic. In order to develop this field of study we use the perspectives of material/visual religion and aesthetics of religion. Analysing material from diverse regions and epochs, theoretical questions of efficacy, literacy and somatics of material text practices are discussed. The panel explores the worlds of sensory phenomena in text practices and considers the dynamic constellation of religion, sensation and materiality.

**Kristina Myrvold:** Drinking the Guru’s Transformative Words: Uses of Amrit in Sikh Religious Practices

In Sikh religious traditions there are various practices of using amrit, that is, sweetened water that has been consecrated by recitations of compositions from the scripture Guru Granth. Usually the term refers to the blessed nectar-water given to neophytes during the initiation ceremony of Khalsa, when a person adopts a normative Sikh identity. However, in living practices it also implies a whole range of consecrated waters that are attributed transformative powers. This paper examines how different types of amrit are believed to produce various effects on people, depending upon textual and contextual factors during the process of transforming ordinary water to nectar, including the identity of the agent preparing
amrit, ritual spaces and instruments, and dispositions among recipients. The transformative powers ascribed to particular waters are intimately connected with semantic properties of the recited scriptural hymns or what these hymns have come to represent in the broader Sikh tradition.

Hanna Nieber: The Body Reading the Dissolved Qur’an

When Qur’anic verses, sometimes supplemented with certain names, drawings, or numbers, are written with saffron ink and then washed off with water, this water in Swahili is referred to as kombe and healing powers are attached to it. The written word—the picture of the text—which has taken considerable time and knowledge to prepare is not legible to the eye anymore, but the body can absorb the liquid and then be affected by it. The body “reads” a “formless script”. This paper, based on ethnographic fieldwork in Zanzibar, views the practice of drinking kombe as a sensational form and investigates how different actors value or disapprove of this practice due to its sensuousness. It aims to highlight how the afflicted body is conceptualized in the argumentations with respect to its relation to the imbued script. The paper draws on the materiality both of the body and of text in its specific Swahili context.

Katharina Wilkens: Drinking the Qur’an as Modern Practice

Protection and healing have been sought through a number of material text practices throughout Islamic history. Efficacy is guaranteed by the sacred reality of the Book embodied through air and water. While these practices (classified as sihr, permitted magic, in Islamic theology) have been discussed as contagious magic in academic literature, I am interested in relating the interconnectedness of scriptural and medical practice with a view to such questions as popularity, efficacy and viability over time. The comparable Alpine Catholic tradition of swallowing small paper copies of a miraculous Madonna at a pilgrimage site did not survive into the second half of the 20th century. Qur’anic scriptural practices can thus be interpreted within the framework of multiple modernities in which medicine and scripture do not present an insurmountable antinomy.

Panel Chair: Dorothea Weltecke

Dorothea Weltecke: On religious violence in the Late Middle Ages

Religious violence is very present in today’s public debates. In the humanities, violence has been studied intensively, but in different disciplines. In religious studies mega theories on religion and violence were developed which clearly assume religions as a cause of violence. On the contrary, in sociological and political studies on violence religion is only rarely mentioned, and its function as a cause of violence is by no means given. Thirdly, historians studied individual traditions of violence and individual acts, identified agents, strategies and ideologies, but not usually refer to sociological theories of violence. Surprisingly, therefore, there is no history of religious violence proper. Could there be and what could be a genuine historical contribution to the debate on religious violence? As a first attempt to answer this question three emblematic aspects of late medieval religious violence (the crusades, the inquisition, the persecution of Jews in the German lands) shall be discussed in the light of the theories.

Pekka Tolonen: Conceptualising differences in religions and faiths in the High Middle Ages

In the High Middle Ages by and after the so called Gregorian Reform the boundaries of Christianity and orthodoxy became acute again (after the late Antiquity). With the lack of a word for the modern “religion” the area was discerned otherwise. Outside of Christianity there were the Pagans and Idolaters. Christianity itself was divided into orthodoxy and heresy. Jews and Muslims found their place within a Christian historical framework being not quite heretical Christians but not either fully Pagan (Nongbri 2013). The growing awareness of “us” and “them” within Western Christianity has been observed to be connected to the formation of the persecuting society, where different kinds of minorities were excluded more strongly (Moore 1987). It should also be noted that the use of the words Pagans, Idolaters and Heretics was highly polemical and political during the Middle Ages (Janson 2003; Patschovsky 2003) clearly demonstrates how religion then stretched to other areas of human culture (e.g. social, economical, political) in a different way than today. In this larger context of sharpening the boundary of “us” and “them” I will concentrate on intra-religious discussions. During the twelfth and thirteenth centuries there was
growing interest in the different orders of the church and comparison between them (Bynum 1984). Texts like the anonymous twelfth century Libellus de diversis Ordinibus et Professionibus qui sunt in Aecclesia (Constable and Smith 1972) and James of Vitry’s thirteenth century Historia Occidentalis (Hinnebusch 1972) are good examples of this. How do they compare the different vocations and lifestyles? In my paper I will juxtapose these learned texts with the experience of the unlearned. The earliest sources of the Inquisition in Languedoc include a list of more than 600 people who had had dealings with heretics (Cathars and Waldensians) during the early thirteenth century (Duvernoy 2001). The sources depict a time when competing groups were debating with each other. Most of the people interrogated had contacts with only one group while there were also men and women who would have contacts with both of them. How did people see the different groups and the Roman church which condemned the others? The view of the Inquisition is also present in the source. Posing questions to the people shows the underlying understanding of “religion” and religious movements. All of these sources shed an interesting light on “medieval religious sociology”.

Stamatia Noutsou: The sociotheological turn and the study of religious violence in the Middle Ages and a case study: The Cistercian epistemic worldview and the violence against the heretics

Having as point of departure Ames’ argument, that “In various ways, religious convictions could build foundations for repression in particular circumstances, and violence could play diverse roles within an economy of belief” (2005), the aim of this paper is to examine the interlink between the Cistercian epistemic worldview with the violent persecution of heretics, by focusing on the anti-heretical writings of the Cistercian monks in the second half of the twelfth century. Following the sociotheological approach, which studies “a group's internal epistemic worldview” and the external world, where the group operates (Juergensmeyer and Sheikh: 2013), I will analyze how the the internal Cistercian religious beliefs in relation to the external social structures led to the violent persecution of heretics.

Tomas Bubik: Church reformer John Hus as a model for the re-interpretation of religious, national, and social identity

The figure of the medieval reformer John Hus, burnt at the stake in 1415 at the council of Constance, has been reinterpreted throughout the Czech history. On the one hand, the Catholic Church considered him a heretic rebelling against the authority of the Church, undermining its doctrinal positions and respect towards the Church. On the other hand, Czech Reformation regarded Hus as a role model of religious life, willing to sacrifice his life for higher ideals. Nationalists have tried to use Hus as a symbol of anti-German resistance, and as the national character (genuine Czech-ness). Further, some Marx-Leninists saw Hus as a significant social reformer who stood up against the feudal type of social order and who represented social critique of his society. All these interpretations illustrate the fact that a religious leader can gain many faces during history, all construed depending on the social needs and prevailing ideology.

Alexandra Cuffel: Commentary

The commentary will address the degree to which the above case studies parallel instances of equilibrium or violence in Jewish and Christian minorities’ interactions with the Muslim majority in the Middle East from the eleventh-sixteenth centuries.

25-107 | 222 | Revisionisms and Diversifications in New Religious Movements (2/2)

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 behaviours 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.
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 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 contextualise 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.
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 behaviour 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 Śāmkhya-Yoga

The paper discusses the dichotomy of knowledge and devotion as the subject of the study of religion, arguing that they are both not just compatible but rather strongly interrelated and indispensable factors of the spiritual development as it is conceptualized in the non-theistic tradition of Śāmkhya-Yoga. In the first part, the paper briefly reviews the understanding of ‘discriminating knowledge’ (vivekakhyāti) and ‘devotion’ (bhakti), or ‘meditation on God’ (īśvarapranidhāna), in the oldest preserved texts of the classical Śāmkhya and Yoga. The second part of the paper takes a closer look at the Kapila Maṭha aśram—a contemporary phenomenon recognized as the 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 the relation between the Hindu and the tribal tradition in Gujararat, 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 Gujararat, with headquarters in central Gujararat, but a focus of its activities has been among adivasi people in the Chhotaudepur District, eastern Gujararat. Here Pragat Purushottam typifies an incursion of caste Hindu beliefs and practices into adivasi communities. It replaces adivasi traditions with Viśiṣṭādvaitic teachings and Vaiṣṇava inspired practices. Adivasis join the sanstha both because 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 bhadrolok, also contributed significantly to the construction of this image.

25-109 | Helios | Assuming the Supernatural: Cognitive Approaches to Greek Religion and Magic

**Panel Chair: Esther Eidinow**

Following the discipline of anthropology, scholars have tended to ascribe the beliefs and practices of ancient Greek religion and magic to the workings of ‘culture’. However, as some anthropologists argue, these explanations may seem partial and unsatisfactory, tending to emphasize factors that promote the spread of ideas, rather than those that constrain them; to treat universal and local properties of culture as mutually exclusive; and to leave the specific processes involved opaque and mysterious. Scholarship in the cognitive science of religion offers some alternative perspectives on the organization of religious/magical ideas. Each paper in this panel examines a different aspect of religious/magical representation, including myth, text, ritual and doctrine. They explore how some recent cognitive theories may support and deepen our understanding of the ontological assumptions implicit in ancient Greek, including Christian, representations of gods and the supernatural, by analyzing processes of cognition universal to human beings.

**Sarah Hitch: Cognitive Approaches to Anthropomorphism: the Case of Ancient Greece**

In Greek myths, the traditions that broadly functioned in ancient Greek societies as religious discourse, gods are often portrayed as subject to many of the physical limitations of humans: in Homer, for instance, gods are unavailable or ignorant of human activities due to physical absence, sleep and other distractions. For many Classical scholars, this picture of divinity could only be reconciled with the extensive ritual performances attested throughout the Greek world by divorcing practice from myth, a segregation supported by the lack of explicit attention to gods as recipients of sacrifice in the majority of myths. In the cognitive science of religion, such a contrast between practice and text can be collapsed through an understanding of the narrative factors that are mentally appealing and promote memory and transmission of texts. In cognitive terms, a paradoxical notion of omnipotent anthropomorphism is a typical, and very successful, feature of religions worldwide.

**Esther Eidinow: Ritual Competence, Magical Power**

Scholarship on ancient magic, examining evidence over time and place and across different media, has focused on the role and identity of ritual specialists, investigating the nature and source of their perceived expertise. Less attention has been paid to those intended or identified as the targets of ‘magical’ rituals, who tend to be described simply in terms of their role as passive victims. Focusing on an experience of occult aggression reported by the fourth-century CE orator Libanius, this paper examines how the perceived power of magic was not rooted simply in the exercise of a single ritual. Drawing on the cognitive theory of ritual form developed by Robert McCauley and E. Thomas Lawson, it examines not only the rituals of the practitioners of magic, but also those of their victims, and the ways in which, together, they created the perceived power of ancient Greek magic.
Hugh Bowden: Sensory Approaches to Divine Epiphany

Research into the ‘cultural life of the senses’ carried out by the Concordia Sensoria Research Team (CONSERT) in Montreal over the last 25 years has raised important questions about the ‘hierarchy’ of the senses. Ancient accounts of encounters between mortals and gods in Greek texts often include descriptions of unusual sensory impacts. This paper uses these accounts to explore the role of the senses in Greek religious perceptions. To what extent can we see specific sensory experiences underlying the (obviously culturally constructed) accounts of ‘epiphanies’ in our texts? How far do these accounts follow identifiable patterns? How far were certain actions aimed at invoking the actual presence of divinities, rather than pleasing them from a distance? Focusing on smell in particular it aims to bring insights into work on sensory cognition into the analysis of ancient religion, and to provide material for the broader study of the senses in history.

Bella Sandwell: Are Ancient Christian Doctrinal Formulations Cognitively Costly?

Those working in the Cognitive Science of Religion usually classify Christianity as a ‘cognitively costly’ religion because the complexity of its key concepts, as formulated in doctrinal statements, make it a poor fit with the structures of the evolved human mind and necessitate that it be transmitted and made memorable by regularly repeated, explicit modes of transmission (Boyer Religion Explained and Whitehouse, Modes of Religiosity). This paper will focus on late antiquity, the period when Christianity gained the features that CSR sees as distinctive of it (complex doctrine and routinized communication in the form of preaching), to argue that this might not be the best way to view the situation. It will suggest three ways in which the doctrinal formulations and the way they were transmitted by Christian preachers might actually have had some cognitively optimal features and that this explains the ultimate success of Christianity as a world religion.

25-110 | 134 | Me, My God and I: The Individual as Recipient of Divine Epiphanies (2/2)

Panel Chair: Georgia Petridou

Application for a second slot. Epiphany is of cardinal importance for both modern and ancient religious systems. A selective group of scholars from diverse methodological backgrounds and with a wide range of expertise in the history of art, archaeology, history of religions, and social and political anthropology have come together to investigate the relatively unexplored issue of the individual’s involvement with the divine in its most intimate and definitive form, that of a divine epiphany. The main focus of our panel is to ascertain, on the one hand, the impact and transformative effect these meetings with the divine have had for the chosen few and their respective communities. On the other hand, these much-prized close encounters with the divine often function as authorisation tools which invest their recipients with the authority to contest pre-established power structures and proceed with more or less radical actions or political or religious revisionism. A Roundtable discussion (40 mins in duration) of the 4 individual papers will give the participants the opportunity to address their questions to the individual speakers or the panel as a whole.

Markus Vinzent: Epiphany - the aitiology of Christianity

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

This paper takes Pausanias’ account of Theagenes’ multiple entanglements with oracles and statues (Paus. 6.11.2-9) as its point of departure to reflect on the way in which oracle stories serve as epiphanic tales. In particular, the paper illustrates that the status of these stories qua stories is indeed central to the kind of theological questions these tales are able to flag. Overall I argue that the story of Theagenes serves as an aetiological story, which is based on a problematic concept of causation, which raises more questions about the nature of divinity, than it is ultimately prepared to answer.

Valentino Gasparini: Listening Stones. Isiac Carved Auricles As Signifiers Activating Human-Divine Communication

In a recent article (“Isis’ Footprints. The Petrosomatoglyphs as Spacial Indicators of Human-Divine Encounters”) published in a volume edited by the same organizers of this panel, I suggested that dedications of carved footprints should be interpreted as polysemic visual operators of human-divine communication. I would now like to focus on apparently similar petrosomatoglyphs representing other body parts, namely ears. After carefully examining the whole available documentation (around twenty items) and - where possible - its precise archaeological context, I aim to display how these signifiers differed from other dedications - the dedication of footprints is an open process with a much wider operational value than the one of ears - and explore the common capacity of feet- and ear-shaped dedications to activate the communication between gods (as épékoi) and humans. Never accompanied by elaborated inscriptions, both these types of carvings (usually placed at the entrance of the temple, in particular at the foot of its staircase) magnified - through anthropomorphic representations - what Vernant would call the “puissance divine”, proclaimed the divine epiphanic presence and willingness to hear the devotees’ prayers, and offered to individuals different options in constructing a scenario for their encounters with the gods.

Annette Weissenrieder: Paradise Interpreted

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

25-111 | 441 | The environmentalist turn in religions: Religious communities in society: Adaptation and transformation (1/2)

Panel Chair: Carrie B. Dohe

Anthropogenic climate change and overuse of natural resources are the major crises facing humanity today. Given the global scope of these problems, individuals and communities around the world seek to contribute to their solution. This includes religious actors. In this panel, scholars researching Christianity in Denmark, Buddhism in Germany, and Afro-Cuban religious traditions explore how specific religious communities and institutions are adapting to cultural change wrought by environmental degradation and climate change. They consider what sources religious actors draw on to develop their own religiously-specific environmental ethics and practice, and the resistance they face by others who do not support the environmentalist turn in their religion. The scholars examine both religions that have traditionally separated humanity from nature as well as those that do not, and address how these differing understandings impact specific religious communities’ attempts to grapple with climate change.

In February 2015, the German Federal Agency for Nature Conservation and the Abrahamic Forum co-sponsored a dialog forum to initiate an interreligious project for nature conservancy in Germany, combining the two main churches with several new, immigrant-based religions. The goals of the project are four-fold: a collective declaration on religious communities and nature conservation; interreligious teams to conduct educational outreach in schools; an interreligious week to be held in conjunction with the Christian ecumenical Creationtide; and an interreligious network. Despite the initial enthusiasm expressed by the ninety participants, the project faces several challenges, from a lack of funds and personnel to a refusal of some groups to work with representatives of their enemies or persecutors in other countries. Based on ongoing participant observation and conversation with individual actors, this presentation will provide an overview of the four projects and the various prospects for and challenges to this new initiative.

Lioba Rossbach De Olmos: Gods and Humans in the Environment: Shared responsibilities in Afro-Cuban Religions

The Abrahamic religions’ view of the origin of the world centers on the act of creation by an almighty god. Man was the “coronation” of his creation including the mandate to reign over the rest of the material world. The anthropogenic destruction of the world as well as an "environmental turn" in religion can be seen as an outcome of this domination. This is not the case with many polytheistic religions, where the environment is not separate but intermingled with the human sphere and is itself an integral part of religious belief and ritual practice. Deities and humans are both conceived as relevant entities with environmental responsibility. This will be shown and discussed by the example of Afro-Cuban religions. In their world conception humans are less powerful, and the environment and its spiritual actors are understood as acting on their own authority. This cosmological conception also allows sustainable conduct.

Panel Chairs: Jörg Rüpke, Michael Stausberg

Theories of religion are conceptual and metaphorical narratives that seek to account for or/and 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 formation 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" (titling 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.’

**Ramona Jelinek-Menke:** Religion as „Race Care“ – Early 20th 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 19th and beginning of the 20th 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, Otoman Zar-Adusht Ha’nish, head of the Mazdaznan Religion in the early 20th 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 procreation”. 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 20th 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 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 records 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.

**Comparative spirituality East and West**

**Panel Chair:** Jørn Borup

“Spirituality” is often used among religious people or in “holistic milieus” and has become a concept increasingly discussed in academic research within the study of religion. The concept is being used in a very heterodox way, and its “fuzzyness” and often implicitly religious agenda has led some scholars to reject the very notion. When the concept is investigated as an analytical concept it is often understood as non-institutionalized, individual search for inner experiences and personal transformation, and the “new spirituality” is often contextualized within a frame of post-modernity in which a subjective turn de-traditionalizes religion in a neo-liberal market reality. Spirituality is thus often used (positively) within psychology and (more critically) within sociology, most often in a Western context based on Christian history and traditions. The aim of this panel is to explore “spirituality” comparatively across two cultural spheres, namely Japan and the West. The concept of spirituality (in Japanese supirichuaritei) will thus be investigated critically as both phenomenologically, historically and sociologically particularized and yet parallel fields. The papers will address the relevance of the concept in concrete cases, and discuss global and transnational transformations and circulations of ideas, practices and traditions within spiritual fields.
Jørn Borup: Transnational Spiritualities: Post-modern Self Religiosity in a Global World or Cross-cultural Empty Signifiers?

"Spirituality" for users in both Japan and the West points to authentic experiences of Self transformation, but also to a diversity of ideas and practices with little semantic coherence. The history and significance of the concept differs accordingly, but yet seems to legitimize a common field of comparison, not least when seen in a contemporary perspective as an expression of individualization in a neo-liberal world. This paper will introduce characteristics of the concept "spirituality" in typical Western and Japanese contexts. It will ask theoretical questions of its legitimacy as an analytical concept, and discuss methodological challenges related to studying spirituality, not least in a comparative perspective.

Norichika Horie: Wicca Today in Japan: Aspects of Culture, Gender, and the Media

Recently, those who identify themselves as wiccans are increasing in the social media in Japan. This paper is based on an interview research on three wiccans. Their stories will enable us to search for the meaning of learning wicca originated in the West and practicing it in contemporary Japan. The findings are as follow: (1) they criticize the patriarchal elements in Japanese religious culture; (2) thus they are attracted to wicca as a foreign culture and are practicing it individually; (3) at the same time, they are trying to be rooted again to what they regard as “Japanese,” and that is easier on today’s new condition of changing formations of gender and of emerging social networks on the internet. Those findings help us understand the globalization of spiritual resources, its relation to the local religious tradition, and the role of gender formations in both of them.

Inken Prohl: Asian Spiritualities – Optimizing or transcending the “self”?

Certain transformations of Asian religions are playing an increasingly important role in the health and wellness sectors of highly industrialized societies on a global scale. While yoga and mindfulness have been particularly successful, a number of other offerings are also in vogue, such as Zen-inspired ideologies and practices or Martial Arts. These practices are thought to be effective along a wide spectrum, from wellness to stress management and self-optimization to the use of these techniques in the treatment of medical and physical issues in psychotherapy and medicine. By drawing on examples from Germany and Japan I would like to advance two theses in my presentation: 1. In relation to the dominant roles that psychological paradigms have played during the course of the 20th century and up to the present, I want to show that the factors of transformation and selection that are used to shape these practices should be understood as a form of psychologization. 2. Many of these practices can be described as techniques of self-optimization. At the same time the practitioners express their goal to achieve experiences that precede the discursive into a non-discursive moment of “flow”, that transcends the individual “self”. By discussing the tension between the optimizing and the transcending of the “self”, I want to elaborate on the ideological implication of the concepts of “spirituality” and “flow”.

Michiyaki Okuyama: Interpretations of Spirituality Comparing Cases of Shinnyo-en Followers in Japan and the West

The Japanese Buddhist community Shinnyo-en has about one million members, mainly in Japan but also in other countries. Shinnyo-en’s practices derive from the Shingon esoteric tradition and the Mahayana Nirvana Sutra. Shinnyo-en practices a form of meditation known as “sesshin,” a name that also describes a meditative practice in Zen traditions. During sesshin in Shinnyo-en, a practitioner meditates in front of a spiritual guide, who enters an altered state of consciousness and offers insightful guidance. Shinnyo-en has established branch temples in Asia, Oceania, Europe, and the Americas. This paper uses pilot interviews to learn how international practitioners have understood the Shinnyo-en worldview, and especially the spiritual insights, that originated in a Japanese context. The paper presents their interpretations of spiritual matters and compares the different approaches to Shinnyo-en taken in Japan and the West.

Erica Baffelli: Response

The respondent will address the issues raised in the papers of this panel.
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.


The Tarbiyah (education) movement is the best known in Indonesia today. It has the largest number of members amongst groups in the Dakwah (proselytising) 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 role. 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 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 Tarbiyah movement in Airlangga University, Surabaya.

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 collaborative 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.

Panel Chair: Katja Rakow

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

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

**Katja Rakow:** Response

The respondent will address the issues raised in the papers of this panel.

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**Panel Chair: Tim Jensen**

The papers in this panel critically analyse different categorisations and conceptualisations of religion education (RE), using material related to both confessional religious education (for example, Islamic RE in Sweden) and non-confessional education about various religions and worldviews in different European countries. The panel, furthermore, tries to trace characteristics of a distinctive study-of-religions approach to education about religions and worldviews, be it with respect to general principles, competences or other recurrent issues in RE debates.

**Jenny Berglund:** Moving between religious and religion education

In this paper I discuss the relation between the Swedish non-confessional integrative school subject Religionskunskap [Knowledge about religion], the academic discipline Study of Religions and the academic discipline Didactics of Religion (or Didactics of the Study of Religions). The school subject is according to the national curriculum, to foster certain values among the school, values that are considered necessary to create good democratic citizens. This differs from the academic study of religions, which has as its aim the understanding and explanation of religion and religious people in past and present and to teach this to university students. Although strongly related, the school subject can never be understood as a condensed form of the Study of Religions. The difference between these, the subject and the academic discipline, also reveals the necessity and focus of Didactics of Religions and its role in, for example, teacher educations. Although Sweden’s non-confessional school subject differs from many other forms of Religious Education school subjects in Europe, I would argue that the role of Didactics of religions can still be the same.

**Katharina Frank:** A Study-of-Religions-based Model of Competence

During the last few years, many countries established Religion Education for all pupils. As far as the classes are compulsory, the teaching has to respect freedom of religion, which is especially crucial in regard to its negative aspects. Usually, the respective programmes (e.g. Guidelines of the OSCE 2007, Guidelines of the AAR 2010) are highly speculative and they do not sufficiently keep apart secular and religious (theological) principals of education. On the empirical basis of classroom research on a compulsory form of Religion Education (e.g. Frank 2014a; b), this paper develops a competence-based learning model (cf. Lersch 2010) in a study-of-religions-perspective. Examples from educational practice will illustrate how these competences are conveyed and how pupils adopt them.

**Karna Kjeldsen:** ‘Didactics of the Study of Religions’ for RE in public schools: A New Approach

This paper is based upon an analysis of normative reflections or principles on ‘didactics of the Study of Religion’ for RE in public schools. It is argued that a common set of principles, although always in critical
development, can be found in writings of some of the members of the EASR working group (e.g. Alberts 2007; Andreassen 2012; Frank 2013 and Jensen 2011) and that the principles, as regards some key issues, differ from some of the most influential international and national positions. Thus, they make up a new position. The principles will be presented and systematized as 1) general frames for RE in public schools 2) objectives and contents and 3) approaches to representations of religion and religions. The paper is based on a theoretical framework developed for my PhD dissertation about the status, function and representation of Christianity in RE.

Wanda Alberts: Conceptualisations and contextualisations of education about religions and worldviews

This paper attempts to analyse some central and recurrent issues in the scholarly and public debate about religion education (RE) from a study-of-religions perspective, based on discussions of the EASR working group on religions in secular education. The paper starts with a critical analysis of the use of key terms used in the discourse about RE (for example, different categorisations of RE, different names for the subject in different countries, the debates about "religious literacy", concepts such as "intercultural", "interreligious", "multireligious" and "pluralistic" in relation to RE) and proceeds to wider issues such as the question of how the learning area "different religions and worldviews" is contextualised in curricula in different countries and in transnational recommendations. The concluding part deals with the question of how distinctive study-of-religions approaches to this topic differ from other approaches.

25-117 | 448 | Defining religious minorities in a global world (Early Modern History)
(1/2)

Panel Chair: Sergio Botta

Religious minority is a concept historically conditioned and informed by the dominant religious system. As a category, it appears constantly at stake when historians attempt to outline the ways through which colonial experiences have come to forge newly conquered territories, altering both the landscapes and mindscapes of societies under colonial control. This panel aims to address and problematise the concept of religious minority, hoping to cast new light on the multifaceted religious, political, ethnic and socio-cultural interplay occurring between global/wider frameworks and local dynamics in early modern history. By focusing on the dynamics involving conflicts, negotiations, exchanges and compromises between minority and hegemonic religious actors, as well as on the necessary process of self-definition and self-representation on the part of non-dominant groups, we aim to highlight and critically assess the complex realities of religious minorities in different areas of the world within a time-frame that stretches from the 15th to the 17th centuries. Critical interventions will deal with the colonial sources such as missionary works, travel chronicles, archival materials, and any other source useful for our research proposal. A critical and deep understanding of the connected world will definitively impact our knowledge of contemporaneity.

Anna Andreeva, Chiara Ghidini: Transferring the economies of the ‘sacred’: the case of the Ryūkyū Islands at the turn of the 17th century

The Ryūkyū Shintōki (Account of the "Way of the kami" in the Ryukyus, c. 1603-1606) is one of the oldest surviving texts providing historical descriptions of the religious landscape of the Ryūkyū Islands before the Satsuma feudal domain established its suzerainty over the Ryūkyū Kingdom in 1609. Stretching southwest from Kyushu to Taiwan, the Ryukyus were a site of multiple polities and peoples, with a strategic position at the crossroads of maritime routes connecting Japan, Southern China, Korea and Taiwan. Recorded by the Japanese Buddhist Pure Land priest Taichū (1552-1639) at the request of Ryukyuan court officials, Ryūkyū Shintōki reflects the founding legends, traditional beliefs and ritual practices of the pre-1600s Ryūkyū archipelago. Most importantly, the text charts the historical attempts to ‘replicate’ on Ryūkyū’s soil a religious landscape constructed and developed by the Buddhist-Shinto milieu of medieval Japan, and exemplifies the multifaceted religious culture of pre-modern Ryukyus. Andreeva will focus on the relevant aspects related to Japan’s medieval religious landscape and on the way it entered the Ryukyuan archipelago. Ghidini will deal, instead, with Ryukyuan local systems of worship, later advocated by Japanese folklorists in order to corroborate their theory of “Shinto” rituals and oracles performed and delivered mainly by shamanistic women in ancient Japan. Since it is through
Taichū’s use of the formula “Ryūkyū Shintō” that Japanese folklorists came to refer to Ryukyuan religious system as Shinto, we believe that a deeper gaze into Taichū’s text is crucial in order to better understand the cultural and social dynamics taking place in the Ryukyuan archipelago shortly before the sovereignty of the independent kingdom was eventually shattered by Satsuma’s colonial domination in the 17th century.

Gautam Chakrabarti: 'In-Between' Religiosity: European Kāli-bhakti in Early Modern Calcutta

One of the most engaging socio-cultural traits in late-eighteenth-century India was the disarmingly involved and comparativist manner in which European travellers responded to the richly syncretised field of devotional spirituality in eastern India. The predominantly śākta orientation of early modern Bengali configurations of religious devotion led, especially in the vicinity of the rather heterodox city of Calcutta, to the familiarisation of European migrants to the Goddess Kāli, Herself representing a certain subaltern, tántrika configuration of Hindu devotionalism. Anthony Firingee, (Antōnī Phiringī) originally Hensman Anthony (?-1836), was a folk-poet/bard, who, despite being of Portuguese origin, was married to a Hindu Brahmin widow and famous for his much-feted devotional songs, addressed to the Goddesses Kāli and Durgā, in Bengali towards the beginning of the 19th century. He was also celebrated for his performance in literary face-offs, occasionally of a comparatively scurrilous nature, known as Kavigān (bardic duels) with the then crème de la crème of Bengali composers. His āgamani songs, celebrating the return of Goddess Durga to her parental home—a process that marks the Bengali autumn-festival of Durgā Pujā—are immensely-popular till today and he was instrumental in the construction of a temple to Goddess Kāli in the Bowbazar-area of North Calcutta that is nowadays famous as the Phiringī Kālibāri (foreigner’s Kāli temple). In this paper, the literary-cultural construction of a religious hybridity, operating between and cross-fertilising Indo-European cultural conjunctions, will be examined through the study of individual, 'in-between' religious agency, in this case of Hensman Anthony, and literary-cultural borrowings.

25-118 | 115 | Faking Asceticism: East and West

Panel Chairs: Almut-Barbara Renger, Tudor Sala

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

Blossom Stefaniw: Fake Men and Real Ascetics: Masculinity and the Passions in Palladius’ Lausiaca History

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

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

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

Christof Zotter: Who is a „true” Aghorī?

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

Oliver Freiberger: Response

The respondent will address the issues raised in the papers of this panel.


Panel Chair: Patrice Brodeur

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

• What kinds of roles do international interreligious dialogue organizations play today on the global scene? Are they simply INGOs or Transnational Religious Organizations? Is Social Movement Theory useful to make sense of this new development in the global dynamics of religions today?

• Who are its main organizational actors?

• What are their principle aims and how different are they from one another?

• How are these aims translated into action, i.e. a variety of types of activities?

Patrice Brodeur: Towards a New Typology of Interreligious Dialogue

Throughout the last two decades, interreligious dialogue has become an increasingly significant aspect of present-day religious dynamics. While the modern practice of organized interreligious dialogue goes back more than 100 years, the latest period from around 1990 to the present has witnessed an unprecedented rise in new or expanded interreligious dialogue organizations and networks. For example, there is the establishment of a ‘Council for a Parliament of the World’s Religions’ (1988), the foundation of ‘United Religions Initiative’ (between 1995 and 2000), the latest iteration of the now named “Universal Peace Federation” (2005) or the establishment of the ‘Order of Universal Interfaith’ (2010). At the same time, the notion of ‘interreligious dialogue’ (often synonymous to ‘interfaith dialogue’) stands increasingly at the centre of much more general global discourses that link religion to conflict prevention and resolution (e.g. in the context of the UN Alliance of Civilizations (2005) or KAICIID – King Abdullah International Centre for Interreligious and Intercultural Dialogue (2012). These few examples confirm that the field of interreligious dialogue activities is characterized by the emergence of new dynamics, which calls for
scientific study both within the interdisciplinary field of Religious Studies as well as from a transdisciplinary perspective. This paper will present a new typology to make sense of this new development in glocal interreligious dynamics and will explore to what extent such new religious phenomena can be explained by a transdisciplinary social movement theory.

**Karsten Lehmann, Jana Vobecka:** Emerging Stories from the New KAICIID International Interreligious Dialogue Database

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

**Lucy Moore:** Islamic Relief and Informal Interreligious Dialogue: A Transnational Case Study

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

**Catherine Cornille:** Response

The respondent will address the issues raised in the papers of this panel.

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

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

**Håkon Naasen Tandberg:** Scholars, too, are agents of (religious) change

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

Jonathan Tuckett: Disputing "Phenomenology" in the study of religion

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

Petra Klug: The Implicit Emic Perspective in the Study of Religion: A Call for a Change in our Understanding of Religion

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

25-121 | 123 | Pilgrimage (2/2)

Session Chair: Carole Cusack

Daniel Andersson: Archaeotopia, spirituality and religious tourism

The Lonely Planet bookseries was founded in 1973. The aim was to ease travelling for independent backpackers searching for more “original”, less developed sites. Even though the books still focus on backpackers they also cover the whole tourism-spectra. Nowadays tourism, as well as literature on tourism and religion (Stausberg 2011, Swatos Jr & Tomasi 2002) has grown out of all proportions. 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 visited the same spots as the charterpackage tourist. But they also moved 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 travellers/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 example 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 recent edition. Hervieu-Leger argues that in the contemporary “postmodern” world religion is an ideological phenomenon by which 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 archaeo-topia (coined by Mexican antropologist Bartra). The Lonely Planet series then can be seen as a tool for young people to cope with a stressful contemporary world and in 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 gained significant attentions among scholars of religion (Fowden 2002; Bowen 2012; Albera/Couroucli 2012). However, scholarship on interreligious encounters at sites of saint veneration has not yet succeed the present 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. By 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 tourist government making it into a 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 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 20th century, the ever-increasing community of modern pilgrims that travel to the shrine of Saint James attempt to reinvent 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 palette 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.

**Session Chair: Kenta Kasai**

**Eiko Hara Kusaba**: Changing Traditional Folk Beliefs of Itako Shaman’s Activities in Modern Japan: Comparing Two Areas’ Types in Tohoku District

Itako shamans have been very famous for calling and communicating with deceased persons in Japan. The traditional type of Itako is a blind female. In the Meiji era (later 19th century), the activities of traditional Itako shaman changed significantly. Itako shamans have gathered in Osorezan temple in Aomori Prefecture and mass media have reported about their activities of summer festivals at Osorezan Temple for calling to the souls of deceased persons. They have changed their activities with the tide of the times. However another group of Itakos with their blind monk husbands established a new Buddhist Tendai school for blind persons in Iwate Prefecture. This group had many members for a period of time in the past. What has been changing and preserved in the activities of traditional beliefs? I will compare innovative and traditional activities in these two areas’ types of their activities.
Kenta Kasai: Introducing chaplaincy to Japanese society: an experience of Institute of Grief Care, Sophia University

After a derail accident of West Japan Railway Company which killed 107 people in 2005, the company established JR-West Relief Foundation and the Institute of Grief Care in April 2009. The Institute is the first of its kind in Japan to offer general institutional education program of care of the bereaved, or “grief care.” Although there are some programs of clinical pastoral education founded by various groups other than the Institution, general folks in Japan have tended to be skeptical of the religious human care program. The huge accident made people expect the potential of the care of mixed emotions of the bereaved by “spiritual” caregivers, As one of the supervisors of the clinical education course of the Institute, I will discuss about the training program of spiritual care worker, in reference to the theory and method, the “religiosity versus secularity” discourse, the alliance among the institutes and groups.

Tetsuro Tanojiri: Joint Struggle of Catholics and Communists in Assistance for Refugee of Fukushima Daiichi Nuclear Disaster - Spirituality, Science and Politics in Post 3.11 Japan

Fukushima Daiichi Nuclear Disaster (3.11) occurred in 2011. Many people have been taking refuge to escape from radiation exposure. Some Catholics and Communists have been struggling jointly for assistant them. KN (Kirakiraboshi-Net, their organization) faced three problems. First, the joint struggle was organized in Tokyo, not disaster areas. The internal–external contradictions and conflicts against their colleague happened. Second, the Japanese Government enforced religion and science-technology policies to prevent the voluntary emigration. Many other religions and scientists made discourses for the policies, KN had to resist. Third problem related to emergence of personal“Spirituality of Migration”. This is a spirituality to resist to “kizuna”concept that give priority to attribution and obedience to the local community than personal life and faith. By this paper, we understand their struggle in the context of spirituality, science and politics of “Post 3.11 Japan”

Toshiaki Kimura: Lost Community and Ritual Revival after Great Tohoku Earthquake

After Great East Japan Earthquake, the local festivals of affected area have attracted wide attention as a clue to recover the local communities. Many NGOs and other organizations have offered material and human support to revive festivals and mass media reported them so frequently than ever before. Theoretically, these positive evaluations for the community festivals are based on the classical optimistic theories about the ritual and social integration. However, these scholars do not pay so much attention to the dynamics when the ideal cosmic order intervenes into our everyday world. In this paper, I try to examine the process of revival of “Oshiokori” festival which is held once in twenty years in a coastal village to show how people of affected area face the gap between their devastated everyday life and ideal order through the festival.

Anna Neumaier: Religiosity between Offline & Online: About the Exodus of (some) Christians from Churches to Online Boards

The Internet has often been viewed as a new medium with uniquely attractive qualities, and therefore being able to explain religious Internet use on its own terms. The paper presented here argues that, on the contrary, essential reasons for Christian Internet use can be found in clearly nameable deficiencies of traditional churches and parishes. What is more, while the respective Internet users experience a destabilization of their religiosity in offline contexts, the Internet use can be understood as an autonomous attempt to restabilize one's beliefs. The findings presented are drawn from a PhD thesis on Christian, German-language online boards, where especially the relations and interdependencies of religious Internet use and the corresponding offline engagement became an important matter. Results come from an empirical study, including online analyses, qualitative interviews and a quantitative survey.
**Gábor Ittzés: Luther’s Reform of the Ars Moriendi: A Sermon on Preparing to Die and the Medieval Tradition**

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

**Simon Stjernholm: Muslim Online Preaching: The Case of Sweden**

This paper will present and analyse key actors and discourses in Swedish Muslim online preaching. Muslim online preachers are important actors in the current European Muslim landscape. These preachers are aware of the challenges European Muslim youth face due to their own personal experiences. The Internet provides an accessible platform through which they can reach a potential audience as well as complement oral communication with visual media. What online preachers say, how they say it, and how they seek to influence their audience are fundamental questions to pose. Yet Muslim online preaching remains an underexplored topic in international research. In this paper, individual Swedish Muslim preachers and their respective rhetoric will be presented, as will groups of preachers sharing a similar theological/ideological outlook. The analytical potential of creating a typology of online preachers that reaches beyond theological categories will also be addressed.

**Claudio Ferlan: The religious revelation of Wovoka between syncretism and cultural adaptation (1889-1890)**

Single events, ideas, individuals do not determine per se big religious changes in history. Yet, we can say that individuals can assume a role of catalyst. In the history of Christian missions in the New World in the modern era, what is the role of individual conscience in the construction of the religious identity? The dynamics of evangelization implies individual conscience, both for the missionary and for the indigenous. Only two possibilities exits for the former: conversion or refusal. History shows us that the most frequent response is syncretism or patchwork religiosity. The question for the missionaries is: how much of cultural adaptation and accommodation is permissible without falling into an illegitimate syncretism? This paper aims to answer this question through the analysis of the religious aspects involved in the Ghost Dance as it has been developed after Piute Messiah Wovoka preaching (1889-1890), and as Christians have interpreted it.

**Myung-Sahm Suh: Generational Rift Among Socially Concerned Evangelicals in Contemporary South Korea**

This paper examines the contested legacy of the First Lausanne Congress in both global and South Korean Evangelical communities. In response to theological and practical innovations in the Catholic and Ecumenical Churches from the 1960s onward, thousands of Evangelical leaders from more than 150 countries gathered at Lausanne, Switzerland in 1974 to discuss the proper relationship between evangelism and social action. The meeting culminated with the production of the Lausanne Covenant, which delineated the scope and methods of mission practices from Evangelical perspective. Nevertheless, the absence of a practical guideline in, as well as built-in ambiguity of, the Covenant has left a door open for evangelical social activism of all sorts, whether it is of the Christian Right or the Evangelical Left, for decades to come. Taking a cue from such diverse ramifications of the Congress at the global level, this case study explores the ways in which the idea of Evangelical social action has been differ-
ently interpreted and implemented by two distinct generations of Evangelical social activists in contemporary South Korea in relation to their respective socio-historical experiences of the Korean War and the ’80s Democratization Movement

Shin Ahn: When Repentance is Impossible: A Study on Three Branches of Guwonpa, ‘Salvation Sect’ in Korea

On April 16, 2014, the Korean ferry Sewol (semo world or Moses world) was sunk in southwestern sea of Korea. 304 victims died and they were mainly secondary students traveling from the Incheon port to the Jeju Island. Prosecutors investigated the causes of this horrendous accident, and the owner of this ferry was disclosed in public: Yu Byeong-eon (1941-2014). He was the religious leader of Guwonpa, ‘Salvation sect.’ He was born in Kyoto, Japan in 1941, and moved to Daegu in Korea after liberation from Japanese colonialism. He attended at the Seongkwang [sacred light] School, a Christian mission school and studied the Bible at the missionary school named ‘Shield of Faith Mission’ with American missionary Dick York (USA) and Dutch missionary Kays Glass (WEC). In 1962, his father-in-law Kweon Cheol-sin (1923-1996) and Yu founded Evangelical Baptist Church of Korea (EBCK), so-called Guwonpa [salvation sect], which conservative Korean Christians identified as a heresy because they taught their believers the new doctrine of exact forgiveness of sin that righteous believers don’t need any more repentance and forgiveness after being saved. There are three major branches of Guwonpa: (1) Kwon Cheol-sin’s EBCK (former Korean Evangelical Layman’s Church), (2) Park Ok-su’s Good New Mission (since 1976), and (3) Lee John’s Good Word Mission (since 1982). This paper deals with their missionary activities and characteristics as religious phenomena.

Sophie Bonding: Methodological Reflections on the Study of Continuity in Relation to the Christianisation of the North: A Discursive Approach

I propose the notion of discourse as a central methodological concept when attempting to identify religious continuity in relation to the Christianisation of the North. The notion of discourse has recently been applied in the reconstruction of pre-Christian Scandinavian worldviews by Jens Peter Schjødt, understanding a discourse as constituting the sum of meaningful expressions that can be produced within it. In line with this approach, I explicate the theoretical foundation, pointing to the production of meaning inevitably taking place within and therefore being constrained by the discourse(s) that one is embedded in. Hence, the introduction of Christian ideas to the North must necessarily be constrained by the existing pre-Christian discourse(s), i.e. the existing semantic framework(s). I conclude with a case study, showing that the conceptualisation of Christ in kennings of early Christian skaldic poetry indicates continuity in relation to the discursive representation of gods as non-transcendental beings in pre-Christian Scandinavia.

Session Chair: David William Kim

David William Kim: A Chinese New Religious Movement in Modern Korea

The East Asian country of Korea witnessed the emergence of foreign new religious movements in the middle-20th century. The Japanese Soka Gakkai was introduced in the 1970s, but Yiguandao of the Republic of China (1912-1949) was transmitted into the Korean peninsula in the 1940s. The pre-communist new religion that has a syncretic perspective ideologically pursued the ethical and philosophical principles of Confucianism, self-cultivation practices of Taoism, moral teachings of Buddhism, and ancestral worship tradition. The historical figures of Dukbuk Lee, Sujeun Jang, Buckdang Kim and Eunsun Kim individually performed the pioneering work of the ‘Unborn Ancient Mother (Wusheng Laomu)’ movement in the socio-politically insecure Korea that was under the initial conflict of the Cold War between democracy and communism. Nevertheless, the International Moral Association (IMA) was established by the leadership of Buckdang Kim in 1940-60s and became the most successful organization of the Chinese new religion, with 1,300,000 memberships in the 21st century. Then, who was the founder Buckdang Kim (1914-1991)? How did they survive in the post-Korean War society? What were the unique teachings of the Korean Yiguandao? This paper will not only explore the cultural change of Yiguandao in Modern Korea, but also analyse the social impact of the IMA in terms of morality reflected in the creeds of Doduck-Saejae, Jilli-Hawmin, Gujung-Saedo, Silchun-Kang lun, and Kuksi-Suneung.

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

Midori Horiuchi: A Unique Expression of Doctrine: The Case of the Tenrikyo Congo Brazzaville Church

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

Petra Tlclimukova: Religious Transmission to/within Czechoslovakia and the Czech Republic – The case of Soka Gakkai International

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

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 were shaped by his legacy.
Syed Furrukh 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-meaning for some collectivities and individuals in different parts of the globe. The re-emergence of 'right-wing' politics in the political landscape has led to new discourse on the validity of 'secularization' thesis. In Muslim societies like Pakistan, religion i.e. Islam has been an integral component of the state-sponsored ideology, and cultural assertion among the masses. Furthermore, transnationalism of Muslim diaspora in the West, maintaining a strong linkage with their home-culture and affiliation with their religious-value system has furthered complicated this complex web of religious utility in modern public sphere. This paper seeks to elaborate these changing dynamics and globalizing patterns of public religion in Muslim societies with a focus on Pakistan.

Tehseen Thaver: Secularism, Mysticism, and Religious Authority in Contemporary Turkey: The Case of CemalNur Sargut’s Sufi Movement

In 1925, Sufism or mystical Islam was officially outlawed in Turkey by the newly formed republic. Yet, far from retreating from the public sphere, Turkish Sufi scholars and groups have in fact negotiated and mobilized the conditions and possibilities of modernity in remarkably creative and dynamic ways. This paper presents an example of this negotiation by examining the case of the contemporary spiritual teacher or shaikha of the Rifa’i Sufi group based in Turkey, CemalNur Sargut. CemalNur Sargut’s Sufi movement represents a particularly fertile case-study for examining the broader conceptual puzzle of Sufism’s interaction with modernity since it represents the most prominent Sufi order in the contemporary Muslim world led by a living female Sufi teacher. The central conceptual theme pursued in this paper thus is that of how Sufi groups today adapt to and are transformed by the conditions and challenges of secular modernity.

25-127 | 443 | Contemporary European Religiosities (1/2)
Session Chair: Göran Ståhle

Anja Terkamo-Moisio: Religiosity among nursing students in Finland

This paper aims to describe the religiosity of the nursing students (n=91) in five polytechnics in Finland. A cross-sectional electronic survey, including the Centrality of Religiosity Scale (CRS), was conducted in May 2014. Most of the participants were female (91%). Their ages varied from 19 to 54 years, mean age was 31 years. Only 9% of the participants were highly religious and 39% of them were non-religious. The means of different categories varied from 2.06 to 2.94 where ideology was the strongest and experience the weakest category. Adherence to a religion was a significant factor in all other categories, except intellect. The age of the participant was significant in category private. Non-religious nursing students confront the spiritual needs of religious patients, which may lead to dissatisfaction on both sides. More information is needed about the religiosity of nursing students in order to improve the quality and ethics of care.

Elena Stepanova: Multiple moralities in Russia: religious and secular components

Today’s Russia is a place of multiple moralities (moral bricolage), which combine a variety of conflicting discourses. So-called "traditional" religions, Russian Orthodox Church in particular, view themselves as the only source of "true" morality based on traditional values. Religion in Russia is unquestionably a major moral authority not only for those who regularly practice religion, but also for a great majority of non-religious individuals. At the same time, the very presence of traditional values in public discourse
reveals serious controversies in the search for new national identity, as well as the lack of reliable common values, which can give meaning and structure to everyday lives. There is increasingly widening gap between the declarative moral values on the level of collective representations, which do not manifest themselves in actual behavior of people, and the operational values, i.e., principles and rules of behavior of people in their daily lives.

Göran Ståhle: Self-help culture and holistic beliefs in relation to Ayurveda in Sweden

This is as study of persons using Ayurveda as self-help in relation to holistic health practices in Sweden. A survey was given to all persons attending a centre for Ayurveda in Stockholm, Sweden during 2014. A selection of 20 persons were done for in-depth interviews. The participants display dissatisfaction with biomedicine. A belief that a state of perfect health is reachable by holistic medicine is held, but practical reasons are cited as explanations for not being able to live according to the guidelines given. The participants also emphasize how holistic medicine is making them able to be active agents in relation to their health issues. This pertains even to their use of Ayurveda where they display a critical and pragmatical attitude. The persons pick and chose the parts that they perceive as working for themselves and relate them to other holistic health methods.

Klaran Visscher: Jozef Rulof and the revelations of the Age of Christ. Modern religiosity in the Netherlands

My PhD project addresses the case of Jozef Rulof (1898-1952), a marginal but constant figure within modern Dutch religious history. As a self-proclaimed prophet and medium in the service of ‘The Other Side’, Rulof operated as a painter, trance lecturer and writer of many books that remained, albeit within very small circles, relevant as spiritual guidelines for daily life, to the present day. Over twenty years of writing and lecturing Rulof developed a complex system of rules and principles that address more or less everything in life, space and time, combining elements from his Christian background, which at the same time he fiercely opposes, with specific notions from Theosophy, which he also rejects. His aim was to prepare humanity for the coming of a new era, the Age of Christ, which his nowadays followers believe to really have been starting around 1945, finding proof in Rulof’s writings and post-war societal and historical events.

25-128 | 216 | Science and Religion

Session Chair: Sebastian Schüler

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; Pyyräinen 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 "de-centering" 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 an 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 valuable contribution to the study of religions.

Georgeta Nazarska: Young Women's Christian Association in Bulgaria: Survival in Times of Change

This paper examines through historical analysis and social network analysis 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. Association’s place is analyzed in the context of religious, social and charitable activities, and the feminist movement up to the WW2. 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. 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 the nationalism, national identity and people, role and functions of religion in formation of the Ukrainian nation, which became independent in 1991. Ukraine is the 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 attempt of people to create national myths. The typical Ukrainian feature is the pluralism of cultural and religious paradigms, therefore also the pluralism of national idea. We analyze this topic through the comparison of confessions: Roman-Catholic, Greek-Catholic, Orthodox Church and Neo-pagans. Events of the Ukrainian public protest – Maidan, during the autumn and the winter 2013-2014 - are considered as the rise of the national idea. It was not only a turning point in the history of the Ukrainian state, but and also for the religion.

Maija Grizane: Russian Orthodoxy, Old Belief and Yedinoverie: coexistence and competition in the Eastern Latvia at the end of the 19th century

Historically Latvia was under the influence of the Western Christianity, however since the middle of the 17 century its Eastern territories started to be occupied by the Eastern Christians, among which 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 on the territories, that became a part of the Russian Empire. The two religions competed with each other to prove their right for existence in new areas, but in 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 to control the last one. This paper analyses the ways of adaptation of the Eastern Christian confessions and their transformation on the territory of the Eastern Latvia

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

Research is bearing on the persistent features of the Orthodoxy in the Russian province 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, and 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 is considered: the peripheral situation of the region and the multiethnic composition of the population, the influence of the atheistic propaganda and of the secular education, 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 region is characterized by evidence from archival documents, the content analysis of the regional press and sites, some interviews.

25-130 | 221 | Examining the Religious-Secular Divide: Some Case Studies
Session Chair: Kim Knott

Douglas Pratt: Secularism and the Rise of Anti-Religion in Western Societies: From Antipodean ‘Godzone’ to secularized ‘God-free’ Zone?

Secularization, as both an idea and a process, refers to a social contract enabling people of different religious identities and belief systems, or none, to co-exist peacefully. Whilst the specifics of Church-State relations vary across western secular nations, they arguably have one thing in common, namely that secularization, the initial context of allowability for religion within the public sphere, has yielded increasingly to secularism as an ideology of obviating religion from the public sphere. The notion and discourse of ‘being secular’ has arguably shifted from a climate of acceptability of religion per se, together with tolerance of religious diversity, to that of being effectively synonymous with ‘non-religion’, even ‘irreligion’. Findings from a study of secularism in New Zealand, a western society that in 2013 recorded Christian allegiance under 50%, raises issues and questions pertinent for considering the place of religion within western secular societies today. Is secularism obviating religious tolerance?

Whitney Bauman: Secular and Religious Dogmatism: Globalization, Climate Change and the space for pluralism

As many scholars have pointed out, western secularism is itself a very faith-filled and religiously located concept. It forces other understandings of secularism (and along with it other religions) to adhere to the public reason / private faith distinction, which doesn’t work in many societies, all the while projecting such a distinction as reasonable, enlightened, or somehow progressive. This paper argues that two very important bio-historical factors are beginning to shed light on the faith-filled and culturally located concept of western secularity: globalization and climate change. The contemporary processes of globalization and climate change is forcing the hidden faith of secularism out of its foxhole. This happens in at least three ways: through the undoing of mastery, through the hybridity of meaning-making practices, and following these two through the undoing of the narrative of chronological progress.

Jonathan D Smith: Religious-secular partnerships for social change: the case of the Jubilee Debt Campaign UK

Amidst debate over religious-secular divides in Europe, instances of cooperation between religious communities and secular activists in global justice campaigns are often overlooked. Interfaith solidarity, defined as multi-religious and religious-secular coalitions unified around common goals, builds on social capital theory and Habermas’ concept of religion and the public sphere. In partnerships with a diverse range of civil society actors, religious groups provide mobilizing power and grassroots legitimacy to
campaigns, and secular partners provide activist expertise and political acumen. These striking coalitions gain attention from global powers precisely because they cut across expected political divides. This concept is exemplified by the Jubilee Debt Campaign in the UK. Based on a biblical concept of debt forgiveness, religious groups formed coalitions with secular activists and musicians which challenged the neoliberal consensus and gained notable political concessions. The paper details how partnerships were formed and how religious language was adapted for a political and technocratic audience.

Anna-Konstanze Schröder: Religion at Sea – Mapping the Maritime Field of Research

History of Religion is a history of religions on terra firma. There can hardly be found any systematic theorizing or empirical research of maritime cultures by scholars of religion. In the fields of anthropology and maritime history, there are some case studies about sea-related cultures and their religion, especially for the Pacific and the Indian Ocean regions, about some aspects like Gods (e.g. Matsu or Poseidon) and also about the material culture like seafarer churches in Europe. These data are lacking research questions from Study of Religion like: How did the maritime trade interact with the expansion of Muslim, Buddhist or Christian religions? Which interreligious dynamics can be described for the international sailing crews? Which religions were created among the seafarers at their vessels at different times and spaces? This presentation will give a raw structure to start a systematic research of religion at sea.

25-131 | 447 | Christianity and Society

Session Chair: Adam Knobler

Carlos Caldas: Mainline Protestants, Evangelicals, Charismatics, Pentecostals and Neopentecostals and their Participation in the Public Arena in Brazil: A Critical Assessment

Brazil, the fifth largest population on Earth and the sixth wealthiest country in the world (in 2014), is a society where religion still has great influence. The growth of non-Catholic Christianity in recent decades (Mainline Protestants, Evangelicals, Charismatics, Pentecostals and Neopentecostals) has been observed by many who study religious phenomenon worldwide, e.g, Philip Jenkins. With such a tremendous numeric growth the participation of those groups in the public arena in Brazil is unavoidable. This paper intends to explore the characteristics of such involvement: what are the major concerns of the aforementioned religious groups, as far as social-political questions is concerned? How did their main leaders work during the period of the last Presidential elections? The main hypothesis is that the theological “credenda” of the group will guide its social and political “agenda” in Brazilian society.

Christopher Driscoll, Monica Miller: K(no)w Where to Go: Diasporic Transatlantic Commuters, African American Religious Studies, and Escaping the “Permanence” of American Racism

The Atlantic Ocean has, for both the study of African American Religion and those it studies, served as a sacred/profane distinction. Whether framed as the profanization and objectification of black bodies via the Middle Passage, or as means of resacralization through diasporic travel to Europe or Africa via the “black Atlantic,” travel—through space and time—has worked to construct the tradition we call African American religion. Examining figures like writer James Baldwin and rapper Kanye West and their use of literary and technological modes of omnipresence as contemporary expressions of this tradition, this paper travels the borderlands between theory and data to suggest that categorization of religious traditions as well as the methods used in their study follows a logic of K(no)wing Where to Go: that is, knowing that “travel” requires escape from sacred/profane binary thinking, but recognizing that there is seemingly (no)where to go for escape.

Orivaldo Lopes Jr.: Presence of Christian Theology in Contemporary Academic Thought: An historical change

The occidental and modern scientific statute has as fundamental article the clear demarcation between the peculiarity of the rational thought and other ways of thinking. We try to demonstrate trough this paper, an opposite tendency in the advanced Modernity: the construction of a two-way road between the academic thought and religion in the public square. We intent to focus here the academic realm as much more open to religious thought. In post-doctoral research presently developed at University of Padua, we concentrate in
two Italian thinkers: Gianni Vattimo and Giorgio Agamben, in order to demonstrate that this interaction became possible as the result of exposition of itself in Public Square, practiced by Christianity, especially by their theologians. We intent to present how it happened, and what were the epistemological bases that permitted this kind of interaction. The relationship with the religious universe here practiced, shows some intellectual possibilities and caveats.

25-132 | 124 | Innovation und Tradition in the Field of Entangled Religion and Medicine - Questioning the Differentiation of Religion and Medicine

Panel Chair: Bettina E. Schmidt

With the modern development of biomedicine and its scientific institutions, medicine and religion have been differentiated as distinct subsystems. However, religious and medical concepts and therapeutic practices are often intertwined, which indicates a process of de-differentiation. Furthermore, the etic distinction between medicine and religion does not necessarily coincide with emic perceptions. With these perspectives in mind, we focus on innovations in religious practice and discourse that resulted from the entanglement of religion and medicine. Different to Europe and North America, the emergence of secular biomedicine in many regions has not led to a similar differentiation of religion and medicine. Often, biomedicine is only one healing system among others, including religious forms of healing. How are medicine and religion interrelated with each other in medical pluralism? Do interaction, competition and conflict between different healing systems lead to innovation? How can this field be approached from an anthropological perspective?

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

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

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

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

Nasima Selim: Ontologies in Sufi healing: Beyond religion and medicine

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

Gabriele Alex: „Whatever the doctor says is medicine, that is medicine“ – notions of knowledge and belief in Tamil Nadu, South India

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

25-133 | 126 | 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 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 ‘scientifica-
tion 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 psycholo-
gized not only religion but also science. Looking at Jung’s collaboration with Wolfgang Pauli on ‘syn-
chronicity’ 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 discurs-
vively reconstructed as ‘science,’ divorcing it from the previous signifiers. This culminated in the cogni-
tive 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 conven-
tional 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.
Transformation and Revitalization: Mesoamerican Religious Traditions

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 cosmological basic 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 on 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.

Fantastic Religion: Esoteric Fictionality and the Invention of Tradition

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

Global Intellectual History and the Dynamics of Religion

There are currently strong efforts to develop a global intellectual history, which is no longer centered on Europe. The lecture will discuss how this altered understanding of intellectual history will affect our conception of a dynamics of religion. It will focus on the early modern period and will give several examples. One such example concerns the relationship between language, religion and the “consensus gentium” that all peoples believe in a God. From the second half of the 17th century there was a veritable competition to discover and penetrate new languages and scripts; at some stage the Biblical number of seventy-two languages was dropped as the realization set in that there were far more idioms than the number posited in the Bible. This competition was closely linked to the business of missionizing: for if
one wanted to bring ‘heathen’ people into contact with Christianity, then it was necessary to understand their language in order to translate the Christian message into it. In the reverse direction the missionaries supplied the linguists with their material. What was one to say, however, if difficulties arose in translating ‘Our Father’? If the word “God” could not be translated because the culture in question had no corresponding word in their vocabulary? Heated discussions about the alleged atheism of the “Hottentots” or of some American Indians began. They stirred interest about what was really the mode of thinking among these peoples – but at the same time they fueled criticism of religion in Europe and contributed to the process of secularization.

25-004 | SG | Keynote
Jeppe Sinding Jensen

No Human is an Island: Natures, Norms and Narratives

Humans have two natures: The biological and the socio-cultural. Without the first, they would not exist and without the latter, they would not exist as human. Humans are social and cultural creatures and they have an inclination towards religion. For millennia, the modes of the socio-cultural existence of humans were shaped in relation to religion. Ludwig Feuerbach explored how sacralised human projections exerted their force on human, socio-cultural existence in indirect, reciprocal ways. Max Weber later explained how ‘humanity is suspended in webs of signification’. These webs have mostly consisted in religions as ideologies and discourses with known authors (more or less) and myths that think themselves in humans (without their knowledge of it). These webs are human social constructions that are transmitted in narrative and discourse, and solidified in norms and institutions. They present themselves as ‘what goes without saying’ and they modulate and regulate human thought, emotion and behaviour in normative cognition. The human cognitive machinery consists of an innate fast biological system (1) and an acquired socio-cultural system (2) that is modulated and regulated by norms and institutions. They are what Émile Durkheim termed ‘social facts’. They exert massive influences over human minds; one of these now being the fashionable idea that the present time is more individualistic and that individualization is the key to understanding contemporary social, cultural and religious forms. Individualization, then, may be studied as a ‘social fact’ that has a history (not to be exercised here). Any individual unavoidably needs internalization of collective ideologies (as pointed out by Peter L. Berger & Thomas Luckmann). This demonstrates the simultaneously public and private character of religion - designated as ‘I-religion’ and ‘E-religion’. Religiosity was never individualistic nor does ‘spiritualization’ seem to be, as current conceptualizations of individualization appear remarkably similar. This raises that question of ‘How private is the individual?’ Bringing three philosophers and a psychologist into the discussion may help clarify the issue: Donald Davidson on the nature of the subjective, John McDowell on the role of tradition in human cognition, Ludwig Wittgenstein on the idea of private language and Michael Tomasello on the cultural origins of human cognition. It is obvious that the present world offers more in terms of choice, liberty, and rights to individuals but that should not lead to the conclusion that humans are islands. Individualization is a discursive formation: As individuals we would not even be able to think of ourselves without shared language, shared norms and shared institutions. Entertaining notions about individualization may thus also be a way of ‘Cloning the mind’.
Aniconic objects together form a broad category of religious material sources – a category which in fact seems both too broad and incoherent. It includes clearly recognizable depictions of wheels, fish, phalli, unmanufactured objects and elements in the natural environment such as unwrought stones, trees, rivers and mountains, fashioned objects, such as stelai and logs, as well as empty spaces, such as vacant seats, and empty rooms. While all of these objects are described as ‘aniconic’, they differ dramatically in their religious agency and manner of mediating divine presence. Based on empirical data from different traditions this panel discusses aniconism from three perspectives: Classification (what are the criteria for distinguishing between different types of aniconic objects?), historiography (what are the historical relations between aniconic and iconic representations within single traditions or in general?) and mediality (how do the sensory properties of aniconic objects generate notions of ritual agency?).

**Jørgen Podemann Sørensen**: The Real Presence of Osiris: Iconic, semi-iconic and aniconic ritual representations of an Egyptian god

In ancient Egyptian religion, images of the gods served to secure their presence in the world. Statues used in ritual were the nfr.w, the vital presence of the god, and when kings were called ‘the living image’ (twt cb’ as in Tutankhamun) of a god, this was really based on the role of statues in ritual. Gods could also be present through their sacred animals, kept in large numbers within the temple precincts, and they could also be ritually active in the form of aniconic and semi-iconic symbols. At the same time there was an idea that gods had a ‘true form’ (jrw m3’), independent of all kinds of iconic or aniconic representation. Particularly interesting are the many iconic and aniconic representations of Osiris. The contemporary currency of so many forms of ritual presence demonstrates the futility of any ‘theological’ approach and calls for a broader theory of representation.

**Hans Jørgen Lundager Jensen**: Aniconism in the Bible

The Hebrew Bible promoted aniconism as a general rule for the Yahweh-religion: images of the god Yahweh were strictly prohibited. In the Ten Commandments aniconism follows immediately after the monolatrous rule not to ‘have’ other god than Yahweh. The reason for the prohibition against ‘idols’ is not Yahweh’s inherent indescribability; in the Bible, there is no lack of literary images of Yahweh who is described as or compared with humans, animals, and meteorological phenomena. Among Biblical scholars, aniconism is often regarded as a local, ‘Israelite’, phenomenon. My own proposal will be to see it in the broader context of the religious revolutions (the so-called ‘axial age’) in the middle of 1. Mill. BCE and regard it as an element in a general transformation from a ‘pre-axial’ type of religion, based on cult, ritual and material culture, to an ascetic, and cognitively sophisticated, form of religion.

**Mikael Aktor**: Why Would a God Want to Appear Like This? Worshippers’ Exegeses of the Hindu Pañcāyatana Pūjā

Many Hindu gods are worshipped both in their iconic, mostly anthropomorphic forms, and in aniconic forms, mostly as natural stones or simple geometrical shapes. There is even in some contexts the tendency that the aniconic forms, especially of Viṣṇu and Śiva, are seen as more apt representations of the indivisible, true aspect of these gods. But what do people say – people who perform aniconic worship today? This paper presents the results from interviews conducted on a field work in Nepal and India where I researched the five stones used in the pañcāyatana pūjā. In this ritual five divinities are worshipped in the form of five natural stones from five different locations of South Asia. The field work was conducted on these five locations and at each place I asked worshippers how they understand the aniconic appearance of the god, especially in its relations to the anthropomorphic image.
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 for 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 of 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 demands of societies. With 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.

Andreas Johansson: A cry for help – Sri Lankan Muslim organization’s 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 have 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

In recent decades, several deras, or religious/religious communities, in Punjab and in the neighboring states have acquired or developed their own holy books as “alternatives” to the Guru Granth, the core text of Sikhism. The most controversial ones include the Bhavsagar Granth, which was compiled by and for Bhaniasarawala Baba of Ropar in 2001 and immediately banned by the Punjab Government, and the Amrit Bani Guru Ravidas which was announced in 2010 as a separate scripture for Ravidasis. Another version of the counter-texts is the “Spiritual Q&A Book” published by Dera Sacha Sauda in 2011. Focusing on the online representation of these “alternative” scriptures, the paper discusses various methods used by the most influential deras in Punjab to represent and promote their ideologies and practices through the Internet.

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

**Xenia Zeiler:** Mediatized Hindu Festivals. Transformed Organizations of Durgapuja Committees in India influencing Religious Identity and Authority Negotiations

Durgapuja celebrations involving complex organization developed since the c. 16th century from being status markers for patronizing landlords to popular mass events by the 19th century. The community involvement underwent still another transformation in the 20th century, with emerging mediatization processes. Today, all aspects of Durgapuja are highly mediatized. Durgapuja is a common theme in modern mass media, and the festival is increasingly organized, participated and negotiated via and in a variety of media. This paper highlights transformations in Durgapujas’ organisational structures and the implicit identity and authority negotiations which are explicitly brought about by mediatization processes. For this, it analyzes the mediatized activities of local “Durgapuja Committees” which today strongly compete and massively communicate, organize and negotiate via cell phones, emails, Facebook groups etc. in order to create outstanding festivals, which then serve as identity markers for their respective communities and support both, the committees’ and community’s religious authority.

**Christoph Günther:** When a Caliphate also emerges on the internet: Mediatization and the establishment of the ‘Islamic State’ in Iraq and Syria

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

**Kerstin Radde-Antweiler:** Mediatized Self-Crucifixion on the Philippines: Transformations and Negotiations of Cultural Heritage

Religious groups and actors increasingly use new forms of media and are part of diverse construction processes of religious identity as well as religious action and behavior. An example for this is the discussion of a popular ritual at Good Friday on the Philippines, namely the self-crucifixion. This ritual was invented in 1962 and originates from the concept of self-flagellation in the 16th and 17th centuries when Spanish missionaries brought Passion plays to the Philippines and introduced the Iberian “Calvary Catholicism”. Public self-crucifixion became very popular and is performed in parts of the Northern Philippines. Nowadays, this ritual is highly mediatized: the Word Wide Web is full of pictures and videos of self-crucifixions which evolve heated discussions. It is also shown and presented in the television as a prominent event and cultural heritage. Therefore it is not surprising that certain villages have become a famous tourist spot - a fact that is highly criticized by the catholic clergy.
The semantic interpretation of religious texts is a central endeavour of religious studies, shaped by Bible studies, philologies and the comparative concept of sacred scripture. The fact that people in many traditions relate to religious texts in material, sensory and somatic ways is only gradually coming into academic focus. The panel seeks to overcome judgmental divisions in the discourse of religious experts in academic thinking such as literate vs. oral cultures, reading vs. seeing/feeling, text vs. image, “intellectual” text interpretation vs. “superstitious” text practices and religion vs. magic. In order to develop this field of study we use the perspectives of material/visual religion and aesthetics of religion. Analysing material from diverse regions and epochs, theoretical questions of efficacy, literacy and somatics of material text practices are discussed. The panel explores the worlds of sensory phenomena in text practices and considers the dynamic constellation of religion, sensation and materiality.

Isabel Laack: Sensing Sacred Reality in Aztec Divination Codices

The ancient Aztecs (Mexico, 13th-16th century) used a system of written visual communication combining elements both of “writing” and of “art”, producing something between our categories of “text” and “image.” Analysing the material text practices around divination codices such as the Codex Borbonicus, the paper seeks to explore how the Aztecs used this visual medium to communicate their knowledge about the workings of sacred reality perceived as the materially present and sensorially experienced essences of all things. According to my interpretative thesis, the divination codices depicted rather than represented aspects of this sacred reality, thus showing an approach to visuality and writing that has fundamental consequences for the processes of “reading” and interpreting these “texts”.

James W. Watts: Ritualizing Possession of Iconic Books

Drawing on recent comparative studies of material scriptures and iconic texts (Myrvold 2010; Watts 2013), I will survey ritual practices of “possessing” sacred texts. For many people, having a scripture or other iconic book in one’s possession provides prestige and spiritual merit. Devotees without the resources to become scholars or expert readers can nevertheless ritualize a scripture iconically. They therefore ritualize their possession of books by collecting, carrying, displaying, and even ingesting them, among many other practices. Many owners of scriptures feel particularly impelled to protect them from pollution and desecration. Particularly rare or distinctive texts may get treated as relics on analogy with bodily relics. Iconic books convey social legitimacy to their owners, whether they are individuals, a community, a tradition or an institution. By claiming a scripture as their own, communities and individuals assert the right to determine its meaning and on that basis to judge each other’s orthodoxy. Carrying them on one’s person and in portraits claims association with inspired authority and shows one’s learning, piety, and orthodoxy. The stereotypical images of certain books of scripture have therefore come to represent entire religious traditions as much as any other symbols.

S. Brent Plate: Response

The respondent will address the issues raised in the papers of this panel.

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

Panel Chair: Attilio Mastrocinque

The panel is aimed at discussing some topics of Mithraism and at focussing on its interrelationship with Roman society between cults in the mithraea and the life outside the sacred cave during the first four centuries CE. Mithraic congregations appear to the contemporary scholarship quite integrated with the local communities (for example, cities, military camps) and with Roman traditions. Some insights are thus possible in order to focus better on some cases, namely that of Mithraic and non-Mithraic eating of meat, that of interaction between Mithraea and both legionary units and provincial governors in Spain, that of beliefs concerning Eros and salvation of human souls both within the Mithraea and in common religious traditions, and that of relationships between some Roman late-antique senators and the latest Mithraea in Rome.

Valentina Ramanzini: Animal Bones from Mithraea

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

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

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

Valentino Gasparini: Response

The respondent will address the issues raised in the papers of this panel.

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 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 Philippa 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 singular and unorthodox ideas. This paper shows that her thought is better understood 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.

**25-208 | 121 | 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% and in 2014 — 76%. Thus 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 to overcome the split in Ukrainian Orthodoxy. The most numerous Orthodox jurisdictions participate in this dialogue - Ukrainian Orthodox Church, Ukrainian Orthodox Church-Kyiv Patriarchate, Ukrainian Autocephalous Orthodox Church. Each of these religious communities incorporates in the overall process of mediatization of religion, socio-cultural division of the state and operates on the way to become a unified national church. Among the effective methods that the Orthodox communities use to find support from the people and the usage of media in their work, such as vigorous activity in the Internet, broadcasts on television and radio, print media production. Therefore, during changes in modern Ukraine, Ukrainian religious Orthodox communities also experience transformation, demonstrating the fact of responding to the challenges of our time.

Denys Predko: Religious faith - the path to understanding

Protest movement in Ukraine proved that the Church can be both mediator between protesters and authorities, and unifying factor of representatives of the different religions. Denial of human dignity has become a strong activator of religious faith, which consolidated the religious communities, shifted its emphasis from church-state relations to the level of cooperation between themselves and society. Religious faith, on the one hand, a belief in someone or something by identifying their truth and values, on the other, a trust acting as 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 its dialogue and opened space for coexistence of different religious paradigms and at the same time - space for 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 mix of national and cultural life of the Polish minority with activities of Catholic churches and communities. This has contributed to national and confessional identification of Polish Ukrainians, of which, according to the 1989 national census, almost 220 thousand lived in Ukraine. Parishioner 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 on the 1st of December 2014. Thus, since Ukraine's independence, the number of communities of Roman Catholics has increased almost 12-fold. 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.

25-210 | HS 5 | Transcending borders in the wake of catastrophe: Religion and spiritual care after the 11 March 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 providing “mental care” to disaster victims has been acknowledged since the Hanshin 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 “religion care” and counseling in favor of a particular religious persuasion. In the wake of 3.11, religious specialists downplayed 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 11 March 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’s 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 victims recount that it is normal for them to have conversations with the deceased, 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.

Panel Chair: Gábor Barna

The spread of public transport in the mid-19th 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 organised 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 analyse the past and present organisation 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, 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 1500 Catholic pilgrims to arrive from all over Britain to celebrate the beatification of the Glastonbury Catholic martyrs Whiting, Thorne and James. In 1897, the 1300th 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’s 2004:18).

John Eade: Railways and the Development of Lourdes: Meaning and Movement in a Changing Europe

During the second half of the 19th 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, 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 14th century, the place was regarded as national shrine of Hungarians which was strengthen 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 Chotholic religious order founded by Hungarians. The third place of pilgrimage, Csíksomlyó where pilgrim trains regularly visit, is situated in Szeklerland (Transylvania) in a homogeneous Hungarian region, occupied by Romania after the WWI. To visit these three shrines means to build and cultivate not only the Catholic faith, but to strenghten 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.

25-212 | 124 | 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 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 its almost total invisibility in Franco’s time there has been a process of increase of 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 Grier: 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 Catalan 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 putting 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 normative sources, mainly regional, fragmentary, chaotic and inorganic from the legislative and the administrative point of view. Therefore, 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 its countryside. The focus will be on the 20 Gurdwaras (Sikh Temples) which are spread over the Italian agricultural field.

Chiara O. Tommasi: Ancient esotericism: a new labelling for an old phenomenon?

In the ancient world it is also possible to find out an array of doctrines or teachings addressed to a small group of adepts or initiates, often conceived as alternatives to official religious traditions, which can be useful paralleled to the areas covered by the academic studies of modern esotericism. These trends became quite widespread during late antiquity, being characterized by foreign influences and the introduction of new rituals, which implied either the compresence of trivial practices (magic, superstition) or their elitist or secret character. Underlining the tension between mainstream and marginal groups (such as Gnostics, Hermetists, etc.) and discussing their reciprocal interaction appears much more challenging than reiterating the opposition between orthodoxy and heresy or the dialectic confrontation between rational or irrational trends. As remarked by some scholars of early Christianity, ‘orthodoxy’ can be seen as a fluid and continuous process that implies a progressive process of self-definition.
Ilinca Tanaseanu-Döbler: Rituals

A crucial question in the study of marginal trends involves the practice of performing or even ‘inventing’ rituals. Alongside with traditional cultic practices, a key feature of late antique paganism is the ascription of a ‘sacred’ status to particular authoritative texts (such as the Chaldaean Oracles or the Orphic writings or even the Homeric poems), based on a distinctive way of interpretation. Theoretical knowledge derived not least from the exegesis of such texts establishes and shapes rituals or religious practices, as theoretical texts or magical papyri witness, and, at the same time, textual exegesis can be employed to found or justify the existing ritual praxis. All these textual and ritual endeavours are aimed eventually at a progressive ascension of the soul, especially as far as the insertion of prayers in a specific ritual or the (philosophical as well) techniques of the “spiritual exercises” are concerned.

Luciana Gabriela Soares Santoprete: Gnosticism and Neoplatonism in the Digital Era

The paper will approach the issues that led to the implementation of an electronic project which deals with “traditional” Middle and Neoplatonic philosophers illustrating the interconnectedness of Platonism and the other main philosophic-religious Platonising “marginal” currents, in order to furnish the scientific community with new digital resources, such as a database capable of performing cross-disciplinary searches between the Philosophic, Gnostic, Hermetic, and Chaldean texts using vocabulary and doctrines; or a bibliographic index. The philosophical references will be analysed to answer the following questions, among others: What are the polemic viewpoints, the vocabulary and the elements from Gnostic, Hermetic, and Chaldean tenets that can be seen in the works of the Middle and Neoplatonic authors? What philosophical doctrines can be found in Gnostic, Hermetic, and Chaldean texts? What is the current state of research on all of these different references and what conclusions can be drawn today on their relationship?

Panel Chair: Göran Gunner

For many scholars around the world, Christian Zionism is understood to be a paradigmatically American phenomenon associated with the United States that is typically described as dispensationalist and oftentimes connected to charismatic and/or extreme Jewish nationalist movements. In this panel, we will explore different forms of Christian Zionism that have emerged from non-U.S. contexts where these characteristics may or may not be the most prominent. Our international panelists examine a significantly understudied though fast-growing global phenomenon. Of special interest are European Christian Zionist approaches to Israel, Islam, and the search for peace in the Middle East.

Kristian Steiner: The Hope for Peace in Christian Zionism: A Comparative Analysis of German and Swedish Christian Zionist Movements

According to previous research on Christian Zionist literature, Christian Zionism demonstrates very little hope for peace in the Middle East. Humanity is flawed. Islam, Muslims, and Arabs are depicted as an obstacle to peace, and inferior. Jews and Israel are given appreciative attributes but also seen as God’s tool in history, and thus instrumentalized. Human history is predestined; violence will peak before the return of Christ. The readership of this literature is required to pray for Israel, but dissuaded from supporting peace initiatives, and from saving Jews from Armageddon. In this paper I will present current research assessing the ongoing status of these notions.


For several decades, the face of Christian Zionism in Jerusalem was not the International Christian Embassy or John Hagee’s Christians United for Israel but a French/Israeli Professor of Philosophy at the Hebrew University – the Dominican priest, Fr. Marcel-Jacques Dubois. In this paper, Dubois’ once influential form of Christian Zionism is discussed. While few today outside of Israel and Rome are familiar with his brand of non-premillennial dispensationalist Christian Zionism, I will lay out the persuasive relevance and challenge of his work for those making claims on Jerusalem today.
Aron Engberg: Ambassadors for the Kingdom: Narrative Sense Making among Evangelical Volunteers in Jerusalem

In the study of contemporary Protestant affinity with the state of Israel, or “Christian Zionism” the International Christian Embassy in Jerusalem provides a particularly interesting case. Not only is it special in its European origin and its close historical ties to South Africa and Europe, but also in its very global constituency today. Drawing upon field work among evangelical volunteer workers of European, African, Latin & North American origin I argue that the volunteers represent themselves as less motivated by dispensationalism, or various end time scenarios than as ambassadors for the kingdom of heaven. As such they negotiate the boundaries between the future and the here and now, the private and the public as well as between the “political” and the “religious”. They are “ambassadors” for a non-state of divine origin, not yet, but hopefully soon in existence.

25-215 | 211 | 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 phenomenon 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 combinatorial 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.”

25-216 | 125 | The Navaratri/Durgapuja festival in India: Reinterpretations and Appropriations (2/2)

Panel Chair: Hillary Rodrigues

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

Jishnu Shankar: Baba Bhagwan Ram and the Navartri Tradition at Parao, Varanasi

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

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

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

Panel Chair: Marianna Ferrara

Religious minority is a concept historically conditioned and informed by the dominant religious system. As a category, it appears constantly at stake when historians attempt to outline the ways through which colonial experiences have come to forge newly conquered territories, altering both the landscapes and mindscapes of societies under colonial control. This panel aims to address and problematise the concept of religious minority, hoping to cast new light on the multifaceted religious, political, ethnic and socio-cultural interplay occurring between global/wider frameworks and local dynamics in early modern history. By focusing on the dynamics involving conflicts, negotiations, exchanges and compromises between minority and hegemonic religious actors, as well as on the necessary process of self-definition and self-representation on the part of non-dominant groups, we aim to highlight and critically assess the complex realities of religious minorities in different areas of the world within a time-frame that stretches from the 15th to the 17th centuries. Critical interventions will deal with the colonial sources such as missionary works, travel chronicles, archival materials, and any other source useful for our research proposal. A critical and deep understanding of the connected world will definitively impact our knowledge of contemporaneity.

Marianna Ferrara: The “useful” Brahmin: Understanding the cohabitation of minorities in South Asia throughout the descriptions of Brahmins in the Italian travel chronicles (XVI-XVII centuries)

Brahmins and ascetics are described in many travel chronicles on India as the authoritative inhabitants of a wide land where strange rituals were performed and terrific idols were venerated. The Brahmins were often at the center of these descriptions as “useful” mediating figures who had negotiated between the foreigners and the “Gentiles”, between the ambitions of the former and the interests of the latter. In the “discovered” lands there were also long-term residents such as Muslims, Jews, or like-Christians. The Italian travel chronicles composed between the XVI and the XVII centuries provide a rich repertoire of details on how the Brahmin minority was perceived from the view of travelers and traders and compared with the other religious minorities who had a commercial and/or military position on the Malabar coast. I will compare these data with the Sanskrit sources containing a self-representation of the Brahmins as protected and authoritative minority.

Sergio Botta: Manufacturing Indigenous Culture as Religious Minority in the New Spain: the Work of fray Toribio de Benavente Motolinía

During the first stage of the colonial history of the New Spain (1524-1577), missionary orders (Franciscans, Augustinians, Dominicans) dominated the production of religious discourses about otherness. The Franciscan Toribio de Benavente Motolinía took part in the famous expedition of the Doce, which gave life to the mendicant mission in 1524. The friar was also the author of two major works - the Memoriales and the Historia de los Indios de la Nueva España - that in 1541 concur to the manufacturing of an image of the Mesoamerican indigenous cultures as a religious minority. The paper will analyze the rhetorical strategy used by the Franciscan to represent indigenous religion as a dissolved phenomenon and as an historical fact related only to the pre-Hispanic past. In particular, the paper will focus on the use of the Old Testament discourses relating to idolatry as a dispositif to symbolically separate Christianity from indigenous religions.
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.

Rüdiger Braun: The authority of the text regarding decanonisation – 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 decanonisation, 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 humanisation 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 discusses the aims they pursue, the rhetorical strategies they employ and the specifics 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.

25-220 | 214 | Cultural Changes in Islam

Session Chair: Franz Kogelmann

Kieko Obuse: Japan Islamic Congress: a forgotten episode in the history of Islam in post-war Japan

Japan Islamic Congress (JIC, Jap: Nihon Isuramu Kyodan) is a controversial Islamic organization which emerged in the early 1970s and claimed over fifty thousand members (i.e. Japanese converts to Islam) in the 1980s. However, the group is very little remembered within Japan’s Muslim community, and its activities largely shrouded in mystery. This paper discusses JIC’s major activities, through examining published and unpublished (internal) sources, and interviews with former JIC members as well as leading figures in the present Japanese Muslim community, and clarifies what was behind JIC’s expansion and sudden demise, and why it has been forgotten, or ignored, by the majority of Japanese Muslims in Japan. Particular attention will be paid to JIC’s attempts to build connections with major Islamic countries such as Saudi Arabia and Indonesia, and its unconventional interpretation of, or attempt to Japanise, Islam.

Masashi Nara: Openness Through Purification: Islamic Revival amongst Hui Muslims in Yunnan Province, China

This paper examines how Islamic revival has influenced inter-ethnic relationships in Yunnan Province by focusing on marriage practices shared amongst Hui Muslims. Hui Muslims have historically preferred endogamy, especially since the end of Qing dynasty when they were massacred by the Han people. However, Islamic revival in the post-Mao era has made rigid religious discourse more influential in Hui
Consequently, religious purification has progressed amongst Hui Muslims through removing "Hanized" elements from their everyday life. This strengthens a preference for endogamy. However, Hui-Han intermarriage has increased. Although these phenomena are superficially contradictory, religious purification paradoxically expands the scope for accepting Hui-Han intermarriage. Such purification categorically separates "Muslim" from "Hui", although these were traditionally viewed as indivisible categories. Consequently, Hui Muslims have progressively been enabled to marry within any ethnic group who have even converted to Islam. Hence, religious purification does not necessarily make Hui society exclusive but more open.

**Murtala Ibrahim:** Nasfat: The Rise of Born Again Muslims in Nigerian Urban Landscapes

This paper is a result of an ethnographic study of NASFAT (Nasrullahi Fathi) which is one of the largest Islamic religious movements that emerged in the mega city of Lagos in the past decade. The paper has looked into NASFAT's embodied and sensational spiritual practices that are similar to Pentecostal forms of worship. The paper argued that NASFAT's innovative approach to spirituality has appealed to large number of Muslim youths and somehow checkmate their attraction toward Pentecostal Christianity by giving them immediate access to transcendental reality. This access is believed to foster spiritual empowerment that serves as instrument for facing challenges of worldly life. By avoiding religious base identity politics common to other religious groups NASFAT was able to anchor its religiosity on individual piety through which new image of Islam will emerge as privatized religion that is compatible with modern life.

**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

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 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 14th 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 was dead, his personal belongings were to be sealed and placed under the
control of a monastery. In the course of funeral rites, 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
by the dead monk’s colleagues. I have studied Chinese Chan pure rule texts for these years and made
inquiry into economic effects that a dead monk’s mementoes or properties and the Robe-Selling ritual
could bring to a monastery he belonged. In my paper for IAHR World Congress 2015, I would like to
examine a 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 the economic point of view, but also from a
perspective of Chan/Zen funeral rites, in the course of which the ritual in question might have been
carried out.

25-222 | 134 | Religion in Cultural Imaginary: Exploration in Visual and Material Prac-
tices
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) in-
troduces 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, econ-
omy, 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 (Uni-
versity of Marburg) will respond with a critical review. Discussion with the audience, moderated by Al-
exander D. Ornella (University of Hull), will conclude the presentation.

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

25-223 | HS 6 | Religionswissenschaftlicher Mittelbau und Nachwuchs in Deutschland:
Arbeitsbedingungen und Perspektiven
Organizers: Oliver Krüger, Ramona Jelinek-Menke

Wie starten Absolvent*innen der Religionswissenschaft in Deutschland in eine universitäre Laufbahn?
Wie finanzieren sie ihre Promotion, die als erster Schritt auf diesem Weg gelten kann? Welche Arbeits-
bedingungen erleben sie, wenn sie dafür eine der wenigen, begehrten Mittelbaustellen ergattern konn-
ten? Diesen und weiteren Fragen zur Arbeitssituation des Mittelbaus und der Promovierenden der Re-
ligionswissenschaft in Deutschland widmete sich eine Umfrage des Arbeitskreises Mittelbau und Nach-
wuchs (AKMN) der Deutschen Vereinigung für Religionswissenschaft (DVRW), die im ersten Halbjahr
2015 unter den Betroffenden durchgeführt wurde. In dieser Open Session-Einheit möchten wir die Er-
gebnisse dieser Umfrage präsentieren und zur Diskussion stellen. In diesem Zusammenhang wollen
wir des Weiteren gemeinsam mit Prof. Dr. Oliver Krüger (Lehrstuhl für Religionswissenschaft an der
Universität Fribourg/Schweiz) über die Probleme und Perspektiven einer Universitätskarriere debattie-
ren. Zur Präsentation der Schlussfolgerungen, die wir aus der Umfrage zu ziehen vorschlagen, dienen
großformatige graphische Darstellungen der Umfrageergebnisse. Die Diskussion erfolgt im Dialog mit
Prof. Krüger und den Sprecher*innen des AKMN.
India, the area of origin for Hinduism, Buddhism, Jainism and Sikhism, is generally considered a very religious country, with a vibrant religious landscape. There is, however, as Joseph O'Connell points out, a striking disparity between the richness of human phenomena in the region that may be deemed religious and the paucity of departments, centers or even programs for academic (as distinguished from confessional) study of religion in Indian universities. This session will discuss reasons for this absence and the challenges faced in contemporary India with respect to institutionalizing departments for the academic study of religion. Why is such study apparently weak? Is the epistemological distinction, made by the University Education Commission (also known as the Radhakrishnan Commission) (1948–1949) and the Kothari Commission (1964 –1966), between teaching of religion and teaching about religion untenable institutionally given the socio-political imaginary defining India? Or is the relation between the sacred and secular conceived differently compared to that in the west, taking specific cases - representative thinkers and cultural icons, as exemplars?

**Ibrahim Khan: The Academic Study of Religion in India Today – its Particular Challenges**

India, the area of origin for Hinduism, Buddhism, Jainism and Sikhism, is generally considered a very religious country, with a vibrant religious landscape. There is, however, as Joseph O’Connell points out, a striking disparity between the richness of human phenomena in the region that may be deemed religious and the paucity of departments, centers or even programs for academic (as distinguished from confessional) study of religion in Indian universities. This session will discuss reasons for this absence and the challenges faced in contemporary India with respect to institutionalizing departments for the academic study of religion. Why is such study apparently weak? Is the epistemological distinction, made by the University Education Commission (also known as the Radhakrishnan Commission) (1948–1949) and the Kothari Commission (1964 –1966), between teaching of religion and teaching about religion untenable institutionally given the socio-political imaginary defining India? Or is the relation between the sacred and secular conceived differently compared to that in the west, taking specific cases - representative thinkers and cultural icons, as exemplars?

**Ferdinando Sardella: “Transcendence” in 20th Century Continental Philosophy and Modern Vaishnavism in Bengal: Similar or Different?**

The concept of "transcendence", a key notion in Western philosophy, appears in literature on and about religion and is discussed in the academic study of religion. Over time, however, it has undergone a number of changes. This paper compares that notion from an epistemological perspective to understand three views offered by western and eastern intellectuals. In particular Kierkegaard (Postscript) and Heidegger’s writings on transcendence and metaphysics are compared with the thought of a prominent Bengali intellectual of the modern Gaudiya Vaishnava movement, i.e. Bhaktisiddhanta Sarasvati (1874-1937) (Vedānta: Morphology and Ontology). The comparison will shed light on whether the relation between the sacred and the secular and between the real and the personal are epistemologically conceived in similar or different ways. The paper will then discuss to what degree the study of “religion” in India has historically been regarded as a subset of Indian philosophy.

**Joseph Prabhu: The Relative Absence of the Academic Study of Religion in Contemporary India—an Investigation**

This paper argues that the relative absence of the academic study of religion in contemporary India is an enigma, given the widespread religiosity and religious diversity of Indians, and the historical precedents of public discussion about religion going back to the emperor Asoka and extending to Akbar. There are at least three sets of causes: historical, legal and constitutional. This paper will look at these causes and their interaction within the setting of the democratic secular state that India sees itself to be, spelling out some of the implications of the particular understandings of secularism at play. Some of the recent controversies over publications will also be examined in this context. Finally, he will look at some attempts to breach this absence in departments of religion set up in Patiala, Delhi and elsewhere.
Asha Mukherjee: Tagore’s Education Program in Secular India: a personalist philosophy or religious politics as part of the university curriculum in the humanities

Religious politics was practiced by Hindus as well as by Islamic thinkers in pre-independence India. Religious differences continue to play a crucial role in Indian society today. Some political-minded groups are using religion for political hegemony and possibly to create communal violence as a means to political power or gains. This paper advances Tagore’s educational program at the university level as holding out the possibility of a mechanism in assisting. But in what way? Is his educational program a personalist philosophy or at bottom subtly a form of religious politics serving to damp communal violence by holding together even incompatible religious differences, and thus a reason for having religion in the university curriculum.

Gregory D. Alles: The Academic Study of Religion in India Today – its Particular Challenges

India, the area of origin for Hinduism, Buddhism, Jainism and Sikhism, is generally considered a very religious country, with a vibrant religious landscape. There is, however, as Joseph O’Connell points out, a striking disparity between the richness of human phenomena in the region that may be deemed religious and the paucity of departments, centers or even programs for academic (as distinguished from confessional) study of religion in Indian universities. This session will discuss reasons for this absence and the challenges faced in contemporary India with respect to institutionalizing departments for the academic study of religion. Why is such study apparently weak? Is the epistemological distinction, made by the University Education Commission (also known as the Radhakrishnan Commission) (1948–1949) and the Kothari Commission (1964–1966), between teaching of religion and teaching about religion untenable institutionally given the socio-political imaginary defining India? Or is the relation between the sacred and secular conceived differently compared to that in the west, taking specific cases-representative thinkers and cultural icons, as exemplars?

25-226 | 215 | Working Group “Evangelical, Pentecostal, and Charismatic Movements” of the German Association for the Study of Religion (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 religionswissenschaftliches etablieren will. Dabei sollen sowohl historische als auch gegenwartsbezogene und systematische Fragestellungen bearbeitet werden. Während des IAHR Kongresses wird der Arbeitskreis mit einer Posterpräsentation anwesend sein, die die Projekte seiner Mitglieder vorstellt.

Members: Anja Bassimir, Esther Berg, Matthias Deininger, Frederik Elwert, Adrian Hermann, Petra Klug, Kathrin Kohle, Giovanni Maltese, Martin Radermacher, Katja Rakow, Sebastian Schüler

25-227 | CT | Journal Presentation “Die Zeitschrift für junge Religionswissenschaft” (ZjR)

Organizer: Stefan Schröder

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

Participants: Anne Beutter, Moritz Klenk, Stefan Schröder

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**25-228 | 216 | 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 popularisation 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. Hundred years later elements of it re-emerge in the centre of society inspiring the practice of organic agriculture and the consumption of organic food.

**Shin Ahn:** From Religious Discrimination to Religious Literacy

In 2010, 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 support particular religious groups or despise them. Teachers in public schools play important role in the formation of religious worldview of their pupils. Offering service to citizens and living with colleagues, civil servants act as transmitter of religious idea and knowledge. This poster will show the new directions of religious education by analyzing the programs operated or researched by Ministry of Culture, Sports, and Tourism, Korean Government from 2010 to 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 plays 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: archaeological cultural heritage preservation, place 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 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 the 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 intellectual 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 intellectual 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 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 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 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.

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

Research concerns the issue of psychological acculturation on 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 of surveyed were the descendants of Poles living in Polonezköy village - therefore analysis shows additionally a rare portrait of the culture frozen in history. Uncommon for existing intercultural studies is to analyses the attitudes of migrants in such a distant generation. The second part of the subjects are today's Polish migrants who had settled in Istanbul over the past 15 years. They were divided into two groups according to the observed differences in the choice of the acculturation strategy.

Dušan Lužný: Explanatory Model of Contemporary Religious Situation in the 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: a) a change in ontology (emancipation process and the place of human within this world, development of scientific ontology), b) discontinuity points in religious history, c) structural modernization processes (urbanization, industrialization, increase in education, women emancipation, change of family model), f) functioning of plausibility structures (family and religious socialization, school, religious networks), f) biological and demographical factors, g) religion in public space (media), h) religion and state (interconnection of religious and national symbols), i) 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 regards to the purification 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 described in it to avoid contaminations of cooking vessels and containers. Lids are among those popular finds found from Palestine sites of these periods. However, they are usually treated as common cooking ware
without being discussed in the 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 understand the transformation of the early Jewish dietary customs and sense of purity of 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 particular 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

Paper deals with the case of region of Hlučín that is situated in border zone at the Northeast of Czech Republic. During three centuries, the inhabitants of this area were exposed to ethno-national paradox. They found themselves in the overlay of national projects that created variable situations and such a social reality. The ideology of nationalism in 19th century formed the destiny of local inhabitants. First there entered the German nationalism on the scene, but ethnically they kept endorsing to their Moravian origin. Czech nationalism that first had ignored the Moravians entered penetratively at the beginning of 20th century. In spite of the waves of nationalization it is interesting how the local identities managed to adapt to the situations despite of a great extent of resistance. Religion played a major role in maintaining of social life continuity. Religion became a symbol of protest, resistance, the source of 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. For, 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 currently the case in the country, with reference to the transformations that are occurring. This it does by working from data based on the perspective of practitioners of both healing traditions- Religion and Medicine.
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-conditionality 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 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 a 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.”
Ian Reader has recently pointed out the “problematic assumption” made in academic studies of pilgrimage distinguishing its “sacred” or “authentic” nature that is “despoiled and undermined by modern commercialism” (p.11). This panel takes its inspiration from Reader’s important new comparative study, Pilgrimage in the Marketplace (2014). The panel’s goal is to apply, challenge, question, and extend Reader’s argument by focusing on mass marketed pilgrimages in contemporary Japan. All panel participants begin with Reader’s assumption that the “dynamics of the marketplace” are essential for pilgrimages’ “successful functioning, development, appeal, and nature” (p.15). Each panelist looks at this by drawing from the rich examples of Japanese pilgrimage today: Yamanaka looks at religious tourism in Nagasaki; Imai looks at otaku pilgrims and their new use of votive tablets (ema) at Washinomiya-shrine; Shultz looks at asceticism and “brand building for individuals who write about their journeys as Shikoku henro. MacWilliams looks at the character-centered sacred narratives of Ano hana, key to the anime pilgrimage now popular in Chichibu Japan. The panel will include a respondent.

Hiroshi Yamanaka: Commodification of contemporary pilgrimage in Nagasaki, Japan

Many scholars in religious studies seem to take for granted that religion has nothing to do with tourism, which is considered a symbol of secularism. However, as the current popularity of the less religiously motivated pilgrims of Santiago de Compostela shows us, the boundary between religion and tourism seems to be blurring in Western Europe. Even in Japan it is said that the number of young travelers who do not have any explicit religious motivations has been increasing at popular Buddhist pilgrimage sites. In Japan, the designation of particularly famous places as World Heritage Sites plays an important role in blurring the lines between religion and tourism. In Nagasaki, Catholic churches and other sites associated with the city’s rich Christian-related heritage will be designated as World Heritage sites next year. The Nagasaki Pilgrimage Center has already developed a new pilgrimage package called the “Nagasaki pilgrimage” in cooperation with tourist agencies. Nagasaki’s case provides an interesting example for examining religious tourism in Japan

Nobuharu Imai: Anime Fans and Votive Tablets: Reinscribing Sacred Landscapes in Japanese Otaku Pilgrimage

The aim of this paper is to discuss the fans who visit Japanese sites associated with anime or “animated films” Japanese anime are hugely popular in Japan, and there are many real-life locales that form the backdrop of the stories in these films and TV shows. The fans, called otaku (anime fans) in Japanese, often visit these places and describe them religiously. They call their journeys “sacred pilgrimages” (seichi junrei). But what do they mean when they describe their journeys this way? Why call it a “pilgrimage” and what makes these sites appearing in anime stories “sacred”? To answer these two questions, I will analyze the votive tablets (ema) that otaku have left at one of these anime seichi, Washinomiya-shrine in Saitama prefecture, which appears in the popular anime and comic book (manga) series Lucky Star. Ema are typically used by pilgrims and parishioners at Japanese shrines and temples to post prayers and wishes for this world benefits to the kami or Buddhist divinity enshrined there. Interestingly, otaku have continued this practice, often hanging up their own ema, but have transformed this practice by using their own hand made illustrations of anime characters. Moreover, rather than serve as a means of linking otaku pilgrim to the divine, otaku ema are used as if they are communicating on Facebook, Mixi, and other electronic bulletin boards on the Internet. Although initially criticized by the mass media, the new forms of ema have gradually become normal at shrines and temples, and otaku pilgrimage has gained acceptance as a new form of young people’s spiritual journey. In other words, ancient shrines have gained a new relevance as a “sacred place” for otaku whose initial connection with them comes from animated films and TV shows. In this paper, I will argue that ema serve as a new mode for reinscribing a mass mediascape at traditional religious centers in Japan.

John Shultz: Gyō-ing Somewhere: Pilgrimage Ascetic Practice to Finance Human Capital

The notion of individuals representing their own commercial brand has become ubiquitous in contemporary society, and brand building can be enabled through many types of media. In this research, I concentrate specifically on pilgrimage asceticism as an avenue for the development and marketing of personal human capital. In particular, I consider examples of several prominent individuals in the Heisei
era (1989-present), who have published first-person pilgrimage narratives of their experiences on the Shikoku henro, a 1200 km journey that has become Japan’s most famous pilgrimage. These cases include religious professionals, authors, and characters that have become famous personalities in the wider social sphere of the pilgrimage itself. In all of these instances, pilgrimage asceticism provides very unique—even unrivaled—opportunities for both personal development and career advancement.

**Mark MacWilliams:** Rethinking the Sacred in Japanese Pilgrimage: Ano Hana, Anime Pilgrimage, and the Chichibu Thirty-Four Temple Circuit

In this paper, I show how commercialism and pilgrimage are one in the same by looking at the well-known anime pilgrimage devoted to “Ano hana,” a popular 2011 tv show set in Chichibu, which is also the site of an ancient sacred pilgrimage route devoted to Kannon bodhisattva. I will argue two key points. First, both pilgrimages offer radically different discourses about what Eliade calls “hierophanies,” or manifestations of the sacred. By using Eliade’s model, however, I make no claim that the sacred is somehow intrinsic or innate to Chichibu pilgrimage sites. Rather I argue, following John Eade and Michael Sallnow’s critique of Turner’s concept of communitas, that Eliade is not describing something innate but rather types of discourse. Temple traditions, commercial interests, and the mass media generate very different fields of sacred discourse for Chichibu pilgrims: There is the more temple- and icon-centered discourse of Kannon “reijô” (sacred places) of traditional Chichibu pilgrims and the 2011 anime character-centered discourse of Ano hana for fan-based pilgrims (otaku) who visit what they call Chichibu’s “seichî” (holy land). Second, I will also show that while Eade and Sallnow are correct that pilgrimages offer a field of multiple discourses, these need not be contested. The Chichibu pilgrimages generate coterminous discourses—sharing the same boundaries of Chichibu while intersecting only spatially once—at temple 14. But even there reijô and seichî inscribe the space in radically different sacred ways.

**Ian Reader:** Response

The respondent will address the issues raised in the papers of this panel.

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25-303 | 134 | Methodological Innovation in the Study of Religions: The Promise of Big Data

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

This panel introduces the Database of Religious History (DRH), the flagship initiative of the Cultural Evolution of Religion Research Consortium. The DRH aims to bring together, in a systematic and open-access format, data on religious groups from across the globe and throughout history (ca. the earliest archeological records to approximately 1500 CE). By utilizing robust, open-source technologies and best-practice software principles, the DRH constitutes a novel and innovative approach to historical and cultural studies. As a contribution to the scientific study of religion, the DRH offers data amenable to statistical analyses, thus providing tools for assessing diachronic religious innovation and adaptation, the testing of grand narrative theories of religious change, and for enriching and revitalizing traditional fields such as comparative religions, history of religion(s), and anthropology of religion. In addition to highlighting the DRH’s methodological potential, the proposed panel provides a summary of the overall project, in-depth discussions of the database initiative, an overview of the project’s suite of digital tools, and presentation of representative results-to-date.

**Brenton Sullivan:** The Religious Group: Demarcating the Unit of Analysis in the Database of Religious History

The unit of analysis for the Database of Religious History (DRH) is the “religious group.” Examples include churches, monasteries, religious communes, intellectual communities of authors of religious texts, sects and so on. The burden of defining a “religion” is lessened by asking the scholar contributing to the database to identify the target group and to isolate that group in space and time. The primary advantage of this approach is that the name(s) given to the religious group are secondary to the group’s attributes, which are also provided by the contributing scholar. What defines a religion, then, is not the name(s) scholars give it or even the name(s) adherents give themselves but rather the preponderance...
of or surprising lack of particular characteristics. The DRH, moreover, provides a program for identifying and analyzing the “polythetic, multi-factorial” definitions of religions described by Benson Saler (1993).

**Frederick Tappenden: Digitising Historical Religions: Latium as a Case Study**

The Database of Religious History (DRH) constitutes a major undertaking that will collect information on religious groups that span space and time, cultures and histories. In this paper I explore the challenges and potentials of constructing the DRH within a specific geo-spatial region—namely, Latium. From the amphictyonic religion of Iron-Age Latium through the vicissitudinous polis-religion of Republican Rome to the medieval cradle of western Christendom, Latium is marked historically by strong religious differences and intriguing continuities. Specific attention will be given to the problem of capturing long- and short-term variety and variation. In addition to detailing the conceptual and methodological challenges faced in digitally quantifying religious expressions that are known only through historically conditioned sources, this paper will also offer critical reflection on how digital humanities tools can supplement and complement traditional approaches in the humanities, particularly in the burgeoning field of comparative antique religions

**Carson Logan, Michael Muthukrishna: Studying Religion in the Digital Age: Technical Challenges and Solutions in Constructing the Database of Religious History**

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

**Edward Slingerland: Bringing Religion into the Age of Big Data: A Massive Database Approach to Cultural Evolution**

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

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**Panel Chair: Seung Chul Kim**

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

**Christian Meyer:** Negotiating Science, Evolution and Religiosity: The Protestant Chinese thinker Xie Fuya and his ‘Philosophy of Religion’ (1928)

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

**Franz Winter:** The Evolution of Mankind in the Interpretation of New Religious Movements in Japan

The so-called “New Religions” (shinshūkyō) are an important aspect of the religious landscape of Modern Japan. As their origin must be interpreted on the background of different socio-religious settings, they differ widely in many aspects of their worldview. This paper is focused on two examples of major and important new religions of Japan which came into being in the second half of the 20th century, namely Kōfuku no kagaku and Mahikari. Both offer a very special view on the history of mankind and its "evolution" with differences regarding the importance of various cultural periods and particularly Japan and its alleged "prehistory". An interesting aspect in this regard is the importance of references to the term “science” in Kōfuku no kagaku (literally: "The Science of Happiness") but also in Mahikari. A religio-historical approach will be combined with a systematic introduction to contrast and evaluate this specific use and its place.

25-305 | Helios | Healing Practices and Modern Esoteric Currents between Japan and the U.S.

**Panel Chair: Ioannis Gaitanidis**

This panel details four cases of productive interchange between American “metaphysical religion” and Japanese “psycho-spiritual therapies” (“seishin ryōhō”) in the first half of the twentieth century. We consider how traditional physical practices were updated by new ideas, diffused across the Pacific Ocean, and adopted as new healing methods in each of the two areas. By thinking of healing practices as the agents of religious and spiritual innovation, we demonstrate that the history of transnational exchange of bodily practices within modern esoteric currents can be a productive unit of analysis for religious studies research. For this reason, we have secured the participation of two experienced researchers who will act as respondents: Professor Helen Hardacre, an American authority on Japanese religions, and Professor Yoshinaga Shin’ichi, an expert on esoteric currents worldwide.

**Philip Deslippe:** Yogi Ramacharaka and the Transnational Diffusion of Modern Yoga

This paper will discuss the writings of Yogi Ramacharaka, the penname of New Thought author William Walker Atkinson (1862-1932) who wrote thirteen books and numerous magazine articles as Yogi Ramacharaka in the first decades of the twentieth century. Combining New Thought, Theosophy, physical culture, mundane concerns, and medical science into accessible prose and numerous practical exercises, the Ramacharaka works were translated in numerous languages and became a powerful influence in the history of early modern yoga throughout the world. A full understanding of Yogi Ramacharaka not only offers clarity on one of the earliest and most important influences on "seishin ryōhō" in Japan, but also provides both a general framework and exemplar of similar types of transnational exchanges within metaphysical religion in the early twentieth century.
Naoko Hirano: American Metaphysical Religion in "Seishin Ryōhō" and Reiki Ryōhō in 1920s-1930s Japan

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

Hidehiko Kurita: Breathing Methods as a Crossroad between the Localization of Western Ideas and the Acculturation of Japanese Tradition

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

Justin Stein: Trans-Pacific Transculturation: Usui Reiki Ryōhō and Reiki Healing, 1936-1986

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

Helen Hardacre, Shin’ichi Yoshinaga: Responses

The respondents will address the issues raised in the papers of this panel.

25-306 | 448 | 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 communities themselves. In Europe, numerous Muslim children, teenagers, and even adults attend privately run supplementary classes on Islam in the afternoons 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 11th 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 Islamaphobic 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 subjects of “History of Spain” and that named “Religion” (which is given as part of the 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 is posed by the secular frame of the school 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.

25-307 | 123 | 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. They are based on an approach that is necessarily built with a methodological opening towards diversity and plurality. Before the Second Vatican Council this plural position faced rejection in Catholic countries, and remained sometimes even after, influencing in the academic consolidation of the disciplines of the study of religions and in the themes and ways of working in the field. This
panel proposes a revision of different examples focusing in the particularities, 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

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 the Second World War. 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) spreads 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 XX 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 twentieth century, trying to show how native anthropologists highlighted heterodox and sometimes bizarre representations of folk Catholicism against the orthodox point of view of Catholic Church. This kind of studies had a remarkable impact on emerging local identities and also on policy trends, especially in the period between the final decade of Dictatorship and the process of Democratic Transition. In that period, anthropological research gave account of some of the more widespread images of religious Spain: crowded processions in Sevillian Holy Week, weeping devotees of 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 which we are dealing. Created in 1954, its only holder was Ángel Álvarez de Miranda, 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 disappear the Chair and the discipline in Spain. 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 opted (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.

25-308 | 124 | 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 case 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 B.C.) and the long phase of the conquests, up to the Codex Theodosianus (438 A.D.) and the Corpus Iuris Civilis (528-534 A.D.), the Romans, «jurists by
vocation» (G. Dumézil), face an unending confrontation with other religious systems, hence a constant meditation on their own, in the context of a mutual exchange of influences and adjustements and of an unresolved polarity between religious innovation and extraordinary conservatism (religio from religere, "to choose again"). What part did Law play in Rome (for ex. 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 (3rd century BCE)

What part did law play in the ritual changes that occurred in the Republican space of the ludi in the 3rd 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 commissiones 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 analyse the development and consolidation of the ludi as a central space of public communication, questioning the intense legislative activity in the 3rd 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 BC onwards, when it emerges from the sources of the existence of the comitia Pontificis maximi, which provide for the election of the great pontiff (Liv. 25.5.2-4). Furthermore, in 103 BC 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 sacerdotorum. 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.

Anthropogenic climate change and overuse of natural resources are the major crises facing humanity today. Given the global scope of these problems, individuals and communities around the world seek to contribute to their solution. This includes religious actors, an increasing number of whom have been transforming their respective teachings and traditions to align with ecological thinking and sustainable
practice. In this panel, scholars researching Christianity in Germany, Islam in Chicago, and Chinese popular religion in Taiwan investigate the mechanisms and agents of religious innovation. They examine transformation processes towards more sustainable structures and behavioral patterns in various normally secular venues and through different means: campaigning in the public sphere; grocery shopping; and transportation. These presentations also discuss how traditional religious ethics are mobilized or modified to formulate and stimulate new religiously-grounded environmental ethics and practices.

**Jens Köhrsen:** Religious Involvement in Environmental Action: An Empirical Case Study

The presentation addresses the religious involvement in sustainable transitions, i.e. transformation processes towards more sustainable and eco-friendly socio-technological structures and behavioral patterns. Based on academic debates about religion and sustainability, three main ways in which religion can contribute to sustainable transitions are identified: (a) campaigning and intermediation in the public sphere; (b) “materialization” of transitions in the form of participation in projects related to sustainability transitions; and (c) dissemination of values that empower environmental attitudes and actions. The three potential dimensions of religious involvement are studied for the empirical case of the energy transition in Emden, a northern German city. The empirical case-study is based on a completed research project which was conducted in 2012/13. It shows how and to which extent the Lutheran, the Reformed, and the Catholic Church contribute to the local transition process.

**Jacob F. Tischer:** Environmentalism in Taiwanese Popular Religion

Growing consciousness about environmental issues in Taiwanese society has directly reflected on popular religious institutions, which are usually run by lay people and are both value-traditional and technologically innovation-friendly. I aim to explore the relationship of power and interests behind their adoption of environmental-friendly practices (or the failure thereof) with reference to three case studies: One revolves around a temple that has sealed its incense burner (the temple’s spiritual centre) and encourages its visitors to “pray with their hearts instead of burning incense”. This has met with criticism from community members whose livelihood depends on selling sacrificial items such as incense and paper money. Another is the case of a female deity which has since 1987 been protesting the construction of a nuclear power plant in the vicinity of her temple – successfully so far. Thirdly, I will look at the promotion of pilgrimages on bicycle by some popular temples.

**Sigurd Bergmann:** Response

The respondent will address the issues raised in the papers of this panel.

25-310 | HS 6 | Religious Theories of Religion (2/2)

**Panel Chair: Jörg Rüpke, Michael Stausberg**

Theories of religion are conceptual and metaphorical narratives that seek to account for or/and 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 formation 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?

**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 20th century Mordechai M. Kaplan formulated a new theory of Judaism to make a stand against assimilation 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 to 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’” rabbi Mordechai Kaplan, the founder of Reconstructionist Judaism in the United States, formulates as exergon 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 whom the renown Israeli sociologist Shemuel 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 endeavours 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 rationalising 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 „meanings 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 conceptualisation of religion in sceptical theories on religion (Euhemerus) and in criticism of myths about gods.

**Panel Chair: Katja Triplett**

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

**Karen Pechilis: Ethnography, Women, and the Comparative Study of Religion**

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

**Alexandra Grieser: “Comparing what, and how!?” – Analyzing Religious Change from an Aesthetic Point of View**

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

**Sylvia Marcos: Reconfiguring Gender Theory from a Mesoamerican Decolonial Perspective**

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

**Jay Johnston: Sense and Spirit: Matter, Gender and Perception in the Study of Religion**

The development of “material” and “spatial” approaches to the study of religion has enabled studies that privilege – in a variety of ways – the specificity of embodied experience. Simultaneously, Cultural Studies has developed “new materialism” as a mode of engagement with material agency and a “politics” of non-human agency. The space of assumed “unseen” exchanges between subject and object is closely observed. This paper draws together directives from these two theoretical and methodological approaches in order to investigate the modes of epistemology and the scopic regimes that become necessary when close attention is paid to cultural constructions of the senses. The proposed approach places Buddhist and Post-structuralist ontological concepts in dialogue to articulate a new theory–praxis: i.e., a gendered, embodied and self-reflexive method for the study of materiality ascribed to religious agency. Case studies from contemporary self-directed spiritual practices will be discussed to exemplify the analysis and proposed methodological approach.
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 a academic discipline, but also a movement of 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): 18th-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 death 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 19th 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.

Douglas Davies: Lifestyle, Death-style and Worldview Studies

Within the context of 'worldview studies', this paper describes the new UK practice of ecological or woodland burial of the corpse and the place of the UK National Health Service as a kind of new sacred space involving a new kind of 'spirituality' that carries important consequences for ideas on assisted dying (assisted suicide).

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 UNECO 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.
Innovation und Tradition in the Field of Entangled Religion and Medicine - Questioning the Differentiation of Religion and Medicine

Panel Chair: Dorothea Lüddeckens

With the modern development of biomedicine and its scientific institutions, medicine and religion have been differentiated as distinct subsystems. However, religious and medical concepts and therapeutic practices are often intertwined, which indicates a process of de-differentiation. Furthermore, the etic distinction between medicine and religion does not coincide with emic perceptions, which do not necessarily differentiate between medical and religious ‘treatment’. With these perspectives in mind, we focus on innovations in religious practice and discourse that resulted from the entanglement of religion and medicine. In contemporary societies the boundaries between religion and medicine are constantly renegotiated. Public discourses about health care reflect diverse ways in which therapeutic techniques are labeled by politicians, doctors, “healers”, patients etc. Often, reference is made to “innovation” or “tradition” in order to legitimize authoritative claims. This panel investigates how discourses create new conceptions of religion and medicine, or rather dissolve this distinction altogether.

Nina Rageth: Siddha Medicine between medicine and religion: Religious communication as a means of authorizing a medical system

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

Philipp Hetmanczyk: The notion of “qi” in Traditional Chinese Medicine (TCM) in China and the West

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

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

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

25-314 | 114 | 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 (2nd-5th cent. A.D.), 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 the 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’ (ἀναμακτός θύσια), 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 4./5. century AD: the central ritual of the Eucharist. How was this ritual taught? To what addressees? Did the ritual itself serve as 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 emphasised 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 rituals 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.

25-315 | 214 | 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 cross-cut 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 1970's and 1980's 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 genderideologies.

**25-316 | 215 | The New Zealand Attitudes and Values Study: A Focus on Religion**

**Panel Chair: John Shaver**

New Zealand is a relatively small Western nation of 4.3 million people. This symposium showcases recent findings from the New Zealand Attitudes and Values Study (NZAVS). The NZAVS is a 20-year longitudinal national probability study of social attitudes, personality and health outcomes. The NZAVS is led by Dr Chris Sibley, and is unique to New Zealand. The NZAVS has now been running for five years, and we have retained over 4000 people over this time period. The talks in this symposium cover various aspects of the NZAVS, including a talk about what the study is and lessons learned for conducting (or at least starting) a longitudinal panel study, as well as examples showcasing different methods of analysis and research questions that can be uniquely answered using complex multilevel and longitudinal national samples.


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

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

**Joseph Bulbulia:** What is the Dollar Value of Religious Charity?

Charity counts among the defining features of humanity, yet its psychological underpinnings remain unclear. We investigate the relationship between Charity and Religious Identification in a large and diverse sample of New Zealanders (n=6518). In contrast to previous research, our study rigorously controls for a host of demographic variables and for social desirability biases. We find that high levels of religious identification are associated with four times financial charity of low or zero religious identification. Highly religiously identified people are also twice as likely to volunteer. We then assess the practical economic impact of high religious identification by converting the charitable tendencies of religious people into dollar values, and estimate economic losses resulting from secularization.
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 nor 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 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 for 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 world view 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’s education programs. In my paper, I discuss how the concept of world view is described in theoretical literature, in the national core curriculum and in the teacher’s 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: Conceptualisations 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 analyses representation and conceptualisation 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 analysing different types of RE (Katharina Frank).

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 about 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.
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 analysed in relation to their socio-cultural context. By looking at individuals and organisations 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 second aspect to be dealt with, albeit not religious, is secular authority among the Alawis that is important in the context of the Ottoman State of the 19th and 20th 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 30 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.

Karenina Kollmar-Paulenz: Dancing in the Middle of the Market-Place: Negotiating "Religion" through Dance in 17th-Century Tibet -- and Today

One of the most influential instruction manuals on Tibetan religious dance (/Cham/) written, among others, by the 5th Dalai Lama in the 17th century, admonishes its readers to practise the dance in the "true way" and not to consider it as a "show or play" merely to entertain people in the marketplace. The admonition is part of an intra-religious polemic discourse about the adequacy of publicly performing---and thus exposing---secret religious teachings to a broader uninitiated public. By drawing on Tibetan /cham/ manuals and field data from Tibetan exile communities and Mongolia, this paper seeks to explore how religious traditions are established and affirmed, but at the same time constantly challenged and negotiated through ritual performances in trans-regional settings.

Panel Chair: Sven Bretfeld

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

Recent research highlights the historical role of Tantric Buddhism—sometimes called Vajrayāna or Esoteric Buddhism—on the maritime trade routes between South and Southeast Asian cultures. In many respects new findings and considerations challenge traditional historical accounts and force us to review "Indo-centric" and "Sino-centric" maps as the spatial framework in which Buddhist history takes place. This paper surveys the evidence for the assumption that during the 8th/9th centuries Theravāda traditions belonged to the major promoters of Tantric Buddhism among the cultures of the Indian Ocean. It proceeds towards methodological reflections on modern history-writing and concept-building starting from the question why "Tantric Theravāda" sounds so weird to the modern ear. In the analysis due attention will be given to the triangular relationship between translocal entanglement, religious self-assertion and the construction of comparative categories in the Study of Religion.

**Raya Schifferle-Stoyanova:** Revolutionary Buddhist? Isidanzinvangji: A Critical Mongolian Lama on the Eve of the Collapse of the Qing Empire

Isidanzinvangji (1854–1907) is an outstanding Mongolian Buddhist poet and physician at the turn of the 20th century. Building upon the Tibeto-Mongolian gnomic and didactic literary tradition, Isidanzinvangji's teaching verses amplified the nature and the scope of the Buddhist moralizing poetry (/surghal shilüg/). His scathing criticism denounced not only individual behavior, but also burning socio-political issues and practices, especially those linked to the Buddhist clergy and the ruling elite. The paper explores Isidanzinvangji's Buddhist ethical views, expressed in his "Golden teaching" (/altan surghal/), in the context of his personal life history and in relation to his own moral agency. A special focus will be on the interactions with his Mongolian social environment that was deeply entangled in the geopolitical and ideological dynamics of the waning years of the Qing Dynasty, thus going beyond the usual analysis of a bipolar "Qing center-periphery" and "East-West" axes.

**Piotr Sobkowiak:** Mongolian "Religion of the Shamans" as a Construct of a Non-European Discursive Tradition

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

**Panel: Indigenous religion(s): Local grounds, global networks (conceptual/theoretical) (1/4)**

**Panel Chair: Gregory Johnson**

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

During the course of the 20th and 21st centuries, many “tribal” peoples in South Asia have begun to self-identify as adivasi, literally, as “first inhabitants,” and eventually to embrace a global discourse of indigeneity, such as is found in the United Nations’ Declaration on the Rights of Indigenous People. While this self-identification is consistent with many formal accounts of indigeneity, which do not equate the term with autochthony, it is at odds with a common-language usage, according to which various other populations of South Asia claim indigenous status, among them the most privileged strata of the subcontinent. This essay will reflect on the usefulness and difficulties of applying notions of indigeneity in the South Asian context. In particular, it will examine what is to be gained and what is perhaps lost when we describe and analyze adivasi religious thought and practice in terms of a global discourse on indigenous religions.

Bjørn Ola Tafjord: Localized Indigenous Religions vs Globalizing Indigenist Religioning vs Globalized Primitivist Religionism

This paper argues that, for analytical purposes, it might be helpful sometimes to try to make a distinction between (1) localized indigenous religions, (2) globalizing indigenist religioning, and (3) globalized primitivist religionism. I will use examples from Talamanca, Costa Rica, to demonstrate what I mean by each of these categories, but also to show how hard it can be to make such distinctions in practice when confronting the complex, disputed, dynamic, embedded, fragmented, intersecting, multifaceted, real, reflexive matters and actors on the ground. Although the proposed exercise in classification necessarily simplifies and twists things quite brutally, its application on Talamanca materials and contexts still suggests that it might contribute to shed critical light on things that too often have been confused in the study of religions.

Arkotong Longkumer: Towards a Genealogy of the Local: A Spatial Discourse of Indigenous Religions

This paper will examine the importance of spatial politics and its relation to indigenous religions in the Northeastern parts of India. Using the notion of territoriality (Sacks 1986), as it relates to the organisation of space, I will argue that spatial politics are intimately related to the discourse of indigeneity and religion. Underscoring the relationship that exists between belonging and place, I will draw examples from indigenous religions in the region and demonstrate how identity is not only shaped by people’s relationship to their ‘natural landscapes’ but also by the tempestuous and ‘imagined’ geopolitics that increasingly influences people’s allegiances and practices.

Graham Harvey: Indigeneity on Display

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

Alessandra Celati: Between Body and Soul: Cultural Change and Religious Transformations during the Reformation

Aware of the osmosis between cultural historical frameworks and religious dynamics, we aim to put the Protestant Reformation in context. Renaissance culture reshaped the conception of science in a way which was to become ripe with the rise of the Scientific Revolution, and Italy was the torchbearer of this phenomenon, being also quite a peculiar context from the point of view of the religious Reformation.
Bearing this in mind and taking into account the Sixteenth-Century confessional entrenchment, our complementary papers will focus on Italy, highlighting the way a certain culture of the body intertwined with the religious discourse. Considering the strong interrelation between body and soul in early modern Christian culture, we aim to suggest original research perspectives: focusing on medicine as a pioneering field of analysis, we intend to examine the religious transformations that occurred during the age of the Reformation.

**Alessandra Celati:** Heretical physicians in the Italian Reformation: original perspectives on the matter of religious transformations

In Sixteenth-Century Italy, two cultural facts seemed interacting with one another: the aspiration for a religious Reformation and the relevance of Humanism, with its stress on philology and critical doubt. Considering the intersection between these phenomena, my paper looks at the reception of the Reformation in the medical context, examining why a great number of Italian physicians embraced heterodox ideas. Focusing on original archive sources and a sound sample of dissident doctors, I will explain what was specific to their religious experience. Moreover, body and soul being so interconnected, the medical profession became competitive to Ecclesiastical authorities with regard to the provision of salvation. Bearing this in mind, the conflict which opposed physicians to clergymen illustrates the peculiar interrelation occurring between medicine and religion. Focusing on heretical doctors, my paper aims to present a fresh interpretation of sixteenth-century religious transformations, offering several perspectives on the complex dynamics underlying these changes.

**Domizia Weber:** Before and after the Council of Trent: transforming beliefs, transforming practices

Trough the analysis of some case studies observed in sixteenth-century Modena, this contribution deals with the transformations that took place in Italy after the Council of Trent with respect to the popular imaginary. The stress the Council gave to the eradication of superstitious beliefs, and everything that seemed to be a deviance from orthodoxy, led to the disappearance of a certain kind of popular culture concerning religion, medicine and daily life. Trials against healers, often accused of witchcraft, highlight this phenomenon, as their contents evolved trough the course of the XVI century. Early proceedings usually described evocative scenarios resounding to ancient pagan lore and magic medical practices, while late proceedings lacked these elements, revealing that such cultural substrate had faded away. My talk will examine inquisitorial records in order to comprehend these cultural transformations, bearing in mind the “social discipling” promoted by the Council of Trent and executed by the Inquisition.

**Manuela Bragagnolo:** Physiognomy, Medicine and Religion in Late Renaissance Italy: The “Natural Physiognomy” (Fisionomia Naturale) by Giovanni Ingegneri († 1600)

This paper analyses the links between physiognomy, medicine and religion in the late sixteenth century. It focuses on “Natural Physiognomy” (Fisionomia Naturale) by Giovanni Ingegneri, who was a jurist educated in medicine in Padua, and also the Bishop of Capodistria from 1576 to 1600. Ingegneri’s Fisionomia clearly links the study of the soul to the study of the body. Trying to legitimize an art considered as suspect by the Catholic Church, due to its connections to astrology, the Bishop moves it to medicine, giving a detailed explication, grounded on tempers and humours theory as well as on anatomy, of each physical sing related to inner moral and intellectual inclinations. In my paper I will look at the interest in physiognomy within the Ecclesiastical hierarchy, as an instrument to reach the human soul. I will also consider the religious implications of connecting moral and intellectual inclinations to tempers and anatomical structures.

**Cristiano Rocchio:** Medicine of the body, medicine of the soul: a contribution on Erasmus’ works

My paper deals with Erasmus’ idea of medicine and religion, expressed in the works Encomium medicinæ; Epistulae Beati Rhenani and Inquisitio. In the first work, he praises medicine, acclaiming physicians’ tasks and social relevance. On the other hand, in the second, Erasmus illustrates medicine in its daily dimension, criticising the ignorance of many contemporaneous doctors, who did not match his ideal image. In this text, he describes Jesus Christ as a medical doctor able to heal both the soul and the body. In the Inquisitio, Erasmus analyses the grounds of Christian faith shared by Catholicism and Lutheranism. Targeting Italy and, in particular, Rome - the corrupted seat of the Papacy - he criticizes superstitious practices and any exterior aspects of Catholic devotion, disparaging the rising religious
conflict. Finally, just like a physician, he encourages interreligious dialogue as a healthy activity, lashing out against confessional tensions perceived as a disease.

25-322 | 121 | Material Culture as Agent in In-Between-Spaces of Religion and Gender

Panel Chairs: Bärbel Beinhauer-Köhler, Edith Franke

Our panel looks at the material representations shaping or dissolving the categories of religion and gender. In analyzing the use or active role of material media (e.g. “objects”, architecture, pictorial representations) we explore changing constructions of gender as part of fluid religions. This goes beyond the simple reconstruction of interdependencies of religion and gender (e.g. gender patterns and social orders in narrations and textual discourses) since our understanding of both categories focuses on flexible aspects: gender-patterns shift in encounters between religions and cultures, religions are no fixed entities. Moreover we want to contribute to debates about material culture. Therefore we will look at how materiality – in contrast to first hand impressions – does not play a mere static role as a passive medium of ideas but is a dynamic part of religious cultural systems and their development: material religion forms, leads, emotionalizes and realizes – in this case – gender patterns.

Birgit Heller: Images of God/dess and Transgender in Hindu Traditions

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

Bärbel Beinhauer-Köhler: Wealthy Women Marking Public Urban Spaces in Cairo around AD 1200. Reconstructing their Material Traces

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

Anna-Katharina Höpflinger: Gendered Death? Roman-Catholic Ossuary-Chapels as In-Between-Spaces

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

Religious objects and images are more than static or passive materialisations of concepts and expressions of normative religious teachings. Material religion, such as objects of everyday religious praxis and popular religious culture, form, lead, emotionalise and realise patterns of religious praxis and gender-roles. Complementing those objects and images that comply to religious dogma, they reflect or enable non-conform beliefs and religious practices. This paper is focused on a selection of religious objects held in the collection of the Philipps-University Marburg’s Museum of Religions. A look at the origin and meaning of the Christian "volto santo" motif, the so-called "Heilige Kümmernis", as well as the Javanese wayang figure "Semar" will show their relevance in the transformation of religious practice and gender roles.

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**Panel Chair: Johan Strijdom**

Scholars of religion working on religion education play two very distinct roles. Many are focussed 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 to 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 on 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 recognise the challenges and opportunities of digital technologies and understand their impact on the changing ways in which religions are presented, studied, practiced 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.

**Panel Chair: Kiyokazu Okita**

In Hindu traditions the role of religious experience is of central concern in epistemological debates about the pramāṇas, means of valid knowledge, and more specifically about the relative importance ascribed to pratyakṣa (perception), knowledge derived from the senses, and śabda (verbal testimony), knowledge derived from śruti, the Vedic scriptures. The authority of śruti is linked to the experiences of the rṣis, “seers,” who are held to have cognized the transcendent structures of reality and recorded their cognitions in the form of the Vedic scriptures. This panel will focus on the role of religious experience as a pramāṇa in the Caitanya Vaiṣṇava tradition, a Hindu devotional tradition that originated in sixteenth-century India and flourishes today throughout the world. Using scriptural, historical, and ethnographic data, the panelists will analyze from theosophical, phenomenological, and cognitive perspectives various practices that are aimed at attaining direct experience of the object of devotion, the deity Krṣṇa.

**Barbara Holdrege**: Replicating the Experiences of the Sages: Caitanya Vaiṣṇava Technologies of Meditation

Jīva Gosvāmin, one of the principal architects of the Caitanya Vaiṣṇava theological edifice, invokes the authority of the sage Vyāsa and other great rṣis (seers) who, while immersed in samādhi in the depths of meditation, attained a direct cognition of the deity Krṣṇa in his transcendent abode and recorded their cognitions in the scriptures. He declares the direct experiences of the sages (vidvad-anubhava) to be the “crest-jewel of all pramāṇas” in that the records of their experiences preserved in the scriptures are authoritative testimonies of valid knowledge (pramāṇa) for future generations. He claims, moreover, that these experiences are not the exclusive prerogative of the sages of the past but can be experienced “even today” by advanced practitioners who incorporate meditation into their devotional regimen. This paper will examine the unique repertoire of meditative practices developed by Jīva to replicate the experiences of the sages and attain direct realization of Krṣṇa.

**Aleksandar Uskokov**: Scriptural Perception and Religious Experience in the Caitanya Vaiṣṇava Tradition

The two main branches of Vedic hermeneutics, Pūrva-Mīmāṃsā and Vedānta, understand śabda, revealed scriptural knowledge, to be a form of immediate apprehension. Such apprehension is viewed as similar to pratyakṣa, perceptual apprehension by means of the senses, insofar as it is immediate, but it differs from ordinary perception in that the objects of apprehension are beyond the range of the senses.
In this paper I will examine how Jīva Gosvāmin, a leading theologian of the Caitanya Vaiṣṇava tradition, draws on these subtle exegetical understandings of perceptual and scriptural knowledge to develop an original account of what we might call "scriptural perception." Applying the basic features of perception to scripture, he claims that these features are operative in the ways in which scripture presents knowledge of God. This paper will use these ideas, developed in the context of scriptural interpretation, to explore aspects of religious experience in the Caitanya Vaiṣṇava tradition.

Hrvoje Čargonja: Aesthetics of Emotional Expansion in Caitanya Vaiṣṇava Religious Experiences

The Caitanya Vaiṣṇava tradition emphasizes emotional expansion as a central feature of religious experience. Drawing on the ancient Indian theory of drama and poetics known as rasa theory, this tradition approaches aesthetic experience primarily through the optics of emotional aesthetics. In this way the tradition foregrounds an often neglected feature of the dynamics of emotions, sensations, and feelings: their time-extended, periodic, and expansive nature. Employing the anthropological perspective of cultural phenomenology, I will use my fieldwork on the International Society for Krishna Consciousness, a modern branch of Caitanya Vaiṣṇavism, to show how the “embodied aesthetics” of emotional expansion evidenced in the practitioners’ narratives of religious experience can be described through aesthetic values of control, intimacy, and play. In this perspective the flow of emotional embodiment that engenders these three aesthetic values serves as a positive feedback loop that gradually increases the overall coherence and emotional intensity of the religious experience.

Travis Chilcott: Experiencing Deities: The Cognitive Dynamics of Perceiving Kṛṣṇa

Early Gauḍīya theologians make numerous claims that advanced practitioners have private experiences of perceiving Kṛṣṇa, but questions arise as to whether these claims are based on actual experiences that they or others had, exegetical ruminations developed on the basis of inherited teachings, or some combination thereof. In light of these questions, this paper investigates whether or not occurrences of private experiences of perceiving Kṛṣṇa can be plausibly understood within the framework of methodological naturalism. If they can, this offers support for the hypothesis that these theologians’ claims are based, at least in part, on experiences that they or others had. If they cannot, it suggests they may be better understood as the result of exegetical ruminations. This investigation combines humanistic and scientific approaches for the study of historical claims to facilitate a richer interpretation and explanation of such claims than what is possible through traditional humanistic approaches alone.

25-325 | 112 | Sacrifice

Session Chair: Wolfgang Spickermann

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 to the higher king over the other kings. But it is still obscure how different is the status 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 with 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), 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.

**25-326 | 211 | Spirits in Past and Present**

**Session Chair: Eileen Barker**

**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 change the way we communicate, perceive the world, structure our relationships and practice 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 transform the spiritualist landscape in Sweden, suggesting that the casting out spirits, which has been extremely rare, now is practiced at 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 XIXth 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 mater and personal and collective notions on the spiritual, effective 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), 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 at the 16th –17th 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 woman in the Middle Ages and early modern period that differed from the position of woman in most of the other European countries. For that purpose some facts from the history of Estonian family have to be introduced. I’ll draw the connection between the changes in woman’s position in the family and the beliefs about female werewolves.
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Teruyoshi Yonei: A Relationship Between Human 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 human and deities. Both were able to influence mutually. People could not keep peace without deities' protection, and deities in shrines were presented offering in return for those graces. The causes of disasters were explained by this relationship. The lack or ill-formed offering causes gods' anger and they were thought to give people many types of calamities.

25-327 | 213 | Japan's Religious History
Session Chair: Satoko Fujiwara

Alexandra Curvelo: Dialogues and Misunderstandings in the Japanese Catholic Mission in the early Modern age

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

Jin Jonghyun: The Development of Japanese New Religions in South Korea: A case of Tenrikyo

Tenrikyo is the first Japanese new religion that has expanded in South Korea. Due to a deep-rooted anti-Japanese sentiment informed by Japan’s prewar colonial rule, the religious group in this country has faced considerable difficulties in its efforts of propagation. In this paper, I will discuss the development of this religious group in South Korea by, - paying specific attention to the strategy of propagation it has adopted in this socio-cultural climate as well as the ways in which South Korean followers have sought to negotiate Japanese cultural elements in Tenrikyo in the course of pursuing their faith in the religious teaching.

Sentaro Tomizawa: Non-church movement and Emperor System in Meiji Japan

This paper aims to clarify distinguishing features of Emperor System in Meiji Japan. I focus in particular on the thought of Uchimura Kanzō (1861-1930), who was known for an advocate of Non-church movement which has be referred as the transformation of Christianity in Japan. Meanwhile, Uchimura can be understood as a Christian who thoroughly devoted himself to the theology of Protestantism. In this sense, Non-church movement inherited from Protestantism a belief not in church but in the Bible alone. In brief, we can recognize coexistence of ambivalent factors in his thought and can understand them as representatives of Christianity and Emperor System sociologically. This feature can be perceived also in his soteriology. He believed in “Predestination” but later it transformed and got akin to “Universalism”. Through this change, I clarify the social and cultural influences Emperor System had under which Uchimura Kanzo and Non-church movement developed.

Vladlena Fedianina: Shinto-Buddhist syncretism. The first work of historical philosophy in Japan

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

25-328 | 116 | Emotions, Bodies, Experience
Session Chair: Georgia Petridou

Catherine Hinault: From Cloistered Asceticism to Callisthenics: the Emergence of a Protestant Health
Ethic among French Canadians of Evangelical Obedience in late 19th - early 20th century Quebec

In the heyday of French-speaking Protestantism in Quebec (1880-1920), French Canadian Protestants,
together with some of their liberal-minded Catholic – at least nominally – French Canadian "close con-
nections," used L'Aurore, the interdenominational French Protestant weekly, as a soapbox to advance
the reformation of French Canadian society, which they viewed as fettered by clerico-nationalism of the
ultramontane variety and thus enfeebled, among other ills, by toxic Catholic representations of the body.
Using hygienic teachings, an integral part of Anglo-Protestant late 19th-century culture, as their main
battering ram, they endeavoured to push back the walls of this Catholic habitus while carrying out an
attitudinal reterritorialization of the body complete with Muscular Christianity, prophylaxis, Temperance,
or homeopathy. As well as being a projecting screen for modernist aspirations fleshed out by a
Protestant ethos, the French Protestant body appeared at times geared up to become some sort of
"cultural capital," as envisaged by Bourdieu.

Emese Berzsenyi: The representation of the historical development of disability in the major religions

In my dissertation 'The representation of the historical development of disability in major religions', I
explore the history of disability from the perspective of a historian of religion. I examine the history of
disability in the context of the social sciences and religious studies, and in light of the different cultures
and civilizations influenced by the major religions. Disability History has only become a stand-alone
discipline in recent years. Even though the topic had been examined in many different ways previously,
it was always subjected to the values and interests of other disciplines. This led to the situation that
nowadays crucial fragments of research on the topic can be found in almost any discipline, yet little, if
any, attempt has been made to collect and unite these fragments into cohesive works. Due to my re-
search being carried out at the University of Vienna I mainly focus on German literature.

Lukas Pokorny: ‘Living in Cheon Il Guk’: Millenarian Dynamics in the Post-Mun Unification Movement

On 3 September 2012, Mun Sŏn-myŏng, the founder and unconditional leader of the world-spanning
Unification Movement (UM), passed away aged 92 years. His demise heralded organisational, person-
nel and theological realignment, and concomitant apprehension of impending decline. Under his wife’s
tutelage, the UM has perpetuated its millenarian pursuit, aligning the adherents to the next presumable
historic caesura, auspiciously called ‘Vision 2020’, after the completion of ‘Foundation Day’, that is, the
‘last act’ of God’s ‘providence of restoration’ as envisioned by Mun. Drawing on a variety of primary
sources and numerous interviews and personal conversations with adherents from East Asia, Europe
and the United States, this paper sheds light on the latest historical and, especially, doctrinal develop-
ments in the UM after the demise of its founder.

Takako Okinaga: Bioethics for Decision Support on End-Of-Life Care

In this presentation, I discuss the outlook of ‘Advance Care Planning (ACP)” at Japanese, with attention
to the dilemma of life-prolonging treatment of End-Of-Life Care, which has been questioned by the study
of Bioethics. ACP is the development and expression of wishes for the goals of discussions with family
and friends with whom the person has a relationship, and may involve health care providers and/or
lawyers who may prepare wills and powers of attorney. In ACP, a substitute decision maker is also
appointed. This presentation aims to explore the current situation of Advance Directives (AD), Living
Will (LW) and decision making in Japan, based on the survey involving questionnaires to 1000 adults.
Based on such a survey, I would like to consider how to support the decision making of End-Of-Life
Care in Japan.
Session Chair: Vasilios N. Makrides

Anna Mariya Basauri Ziuzina, Oleg Kyselov: Religions on Maidan: the case of Orthodox Christians and Jews

The goal of the paper is to study how Jews and Orthodox Christians affected social change in Ukraine during Maidan (a general name for the protest rallies taking place in November 2013 – February 2014). Starting December 2013 the presence of religious organizations became noticeable. The inter-religious council (including Eastern Orthodox Church and Jewish religious community) made public statements on the social situation. Rabbis claimed that Jews participate in protests only as individuals, not as a religious community, but the presence of religious Jews was obvious at Maidan. They were convinced to fulfill the mitzvah of tikkun olam. Unlike Jews the Orthodox Christians officially were active on Maidan: Orthodox priests blessed rally participants from the stage, prayer tents were organized, ecumenical prayers were held regularly etc. Although Eastern Orthodox Church and Jewish religious community had different public positions, their members actively participated in Maidan, making social changes in Ukraine real.

Atsushi Koyanagi: Avant-garde and Arrière-garde in German Protestantism

In the recent researches on the history of modern theology, dialectical theology is characterized as the theological avant-garde. Although this characteristic is useful, it could become a superficial theory of generation. Then, I propose in my paper that the idea of „Arrière-garde“ should be introduced in the study of the modern German protestantism. „Arrière-garde“ is the remarkable notion in the study of the modern French literature history. It has a potentiality to consider the continuity, as well as the gap, between the dialectical theologians and the older theologians such as Ernst Troeltsch and Wilhelm Boussset. With the notion of „Arrière-garde“, I try to place the shift from the liberal protestantism to the dialectical theology in the wider cultural movements.

Gábor Ittzés: Salvation and Religiosity: The Predictive Strength of a Rokeach Value Survey Item

The paper presents empirical findings of a national Rokeach Value Survey (RVS) from Hungary. We analysed data recorded in connection with the 4th wave of the European Social Survey (N = 1144) to determine whether the Salvation item of the RVS can be used as an indicator of religiosity. We performed statistical tests, including crosstabs and Pearson’s correlation to compare the RVS Salvation to four other indicators of religiosity, and found that it stands in statistically significant moderate association with them. We also found that RVS Salvation correlates with the religiosity principal component (based on the four indicators) in terms of key demographical characteristics (age, gender, education, and domicile). Overall, a smaller proportion of the sample proved religious and a larger proportion explicitly irreligious by the RVS Salvation test, which we found a somewhat stricter indicator of religiosity than the other four measurements but generally able to predict religiousness in a sample.

Svetlana Karassyova: Cross-confessional study of the types of religiosity: constructing universal parameters (Belarusian example)

The 2012–2014 all-republican survey was aimed at discovering the universal types of religiosity of the modern Belarusians. One of the tasks was to construct cross-confessional parameters of religiosity corresponding not only different religions, but also different types of religions. The universal parameters were set in the questionnaire as generalized statements. The problem of appropriate recognizability of those abstract statements by the respondents—the bearers of a certain style of conversation, way of thought and life—was one of the risks for the project. Therefore, the questionnaire, along with the list of prepared answers, contains an ‘other’ option. The analysis of answers given by the respondents as ‘other’ and its concordance with the menu of answers proved that the universality and the constructed abstract statements are correct. The paper offers the results of the analysis and the examples of answers. A wide applicability of the constructed universal parameters is noted based on the assumption that Belarus is a model of poly-confessional societies.
Religious Pluralism and the Plurality of Religious Identity
Session Chair: Corinne Bonnet

José Ramón Matito Fernández: Dynamics of theological interpretation of religious diversity

One of the current sociocultural phenomena that better reflects the changes in the 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 drives the search for new methodological approaches to interpreting the effects of that awareness of religious diversity in the 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 the 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.


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.

After Deconstruction: Reassembling the Study of “Religion/s” and Other Dubious Categories
Panel Chairs: Egil Asprem, Ann Taves

Many of the critical categories in Religious Studies—including "religion" itself—are problematic and unstable concepts that often mask normative, theological or ideological biases. They distort rather than aid critical scholarship, and an abundant literature since the early 1990s has aimed to deconstruct them. But after we have dismantled problematic categories, then what? This panel examines four categories, focusing on the means for, potentials of, and the problems involved with deconstructing them. Starting with an evaluation of the effects of dismantling “Gnosticism” within “Gnostic studies”, the panel examines the practical import of deconstructing categories that have constituted fields and subfields—including the new vistas of research afforded by such exercises and their less fortunate consequences. Individual papers on "religion", "magic", and "esotericism" take cues from the case of Gnosticism as they explore specific methods for de- and reconstructing research, and explore emerging alternatives.
Dylan M. Burns (Egil Asprem): Gnostic Studies without “Gnosticism”

In 1996, Michael Allen Williams published the influential monograph Rethinking “Gnosticism”: Arguments for Dismantling a Dubious Category (Princeton). Over the course of the next fifteen years, Anglophone scholarship largely abandoned “Gnosticism”, experimenting with the study of sources once dubbed “Gnostic”—particularly the Nag Hammadi Library—without recourse to the term. “Gnosticism” has survived, and for the better; many scholars define and use the term, but with greater care than before. Moreover, the post-Williams effort to describe Gnostic sources in terms of Early Christianity rightfully underscored their embeddednes in early Christian communities, rather than a hypothetical “Gnostic religion”. The experiment had unintended consequences, too: a “chilling effect” temporarily shrank the field, and the experts’ denial that there was any conversation about “Gnosticism” to be had led scholars in other fields, such as Judaic Studies, to neglect Gnostic sources entirely. Nearly twenty years after Rethinking “Gnosticism”, the conversation about it begins anew.

Bernd-Christian Otto: “Magic” Research without “Magic”?

Even though the category of “magic” has suffered severe criticism throughout the 20th and 21st centuries, we are witnessing an unprecedented boom in the study of “magic” in numerous disciplines. In fact, a thorough examination of the concept of “magic” may not lead to its mere “deconstruction” but rather to the (re-)construction of novel and promising domains of research: (1) the historicization of the concept may reveal important insights into processes of Othering and identity formation in Western history; (2) the identification of its numerous semantic nuances may ultimately lead to its disentanglement as a second-order scholarly category, thereby arriving at a more differentiated and less fragile and ethnocentric conceptual apparatus (an approach recently dubbed “Patterns of Magicity”); (3) the growing research on “Western Learned Magic” reveals a fascinating and under-explored Western “tradition” of ritual texts and practices. This “tradition” used to belong to the domain of private, occultist historians, but has today (finally) made it into Academia.

Egil Asprem: Overcoming Strategic Essentialism and Category Inflation in the Study of “Esotericism”: A Building Block Approach

“Esotericism” presents conceptual problems that are parallel to, but more serious than, those encountered in the case of “Gnosticism”. Like the Messina definition of Gnosticism, “esotericism” has been problematically defined in both historical and typological terms. Unlike Gnosticism, however, its historical scope has never been clearly delimited, permitting an inflation of the category to cover highly diverse currents spanning millennia. One of the mechanisms which has permitted this “category inflation” to happen is an implicit form of “strategic essentialism”: understood as an “umbrella term” for “rejected” currents that have no definite home in the academy, “esotericism” has been strategically useful for mobilizing research efforts. This situation presents a delicate dilemma: the category is theoretically unsatisfactory, but dismantling it comes with the risk of impeding research on a practical level. This paper suggests a way out through a definitional pluralism based on a building block approach.

Ann Taves: Will a Building Block Approach Undermine the Academic Study of Religion?

In discussing what a building block approach (BBA) might offer to the study of religion, scholars worry about its implications for departments devoted to studying religion. A BBA, however, is not merely deconstructive; it puts deconstruction in service of understanding how more basic elements are combined in various historical and cultural contexts to generate different formations, including schools of thought, traditions of practice, and academic disciplines. Recognizing that our departments -- like religions -- are formations need not destroy either “religion” or “the study of religion,” but allows us to view both as historically contingent formations structured and maintained by complex cultural concepts, such as religion. As insiders to the academic study of religion, we can ask if this historical formation needs to be reformed or reconstituted. I argue for reform based on a revitalization of the comparative enterprise that draws on the BBA to set up comparisons that include but are not limited to “religions”.
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 cent. 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 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 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 2nd-century Christian communities. The recently-discovered 3rd-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 Patriotic 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 2nd - 4th cent. 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 2nd - early 3rd cent. CE), attested both epigraphically and literarily, 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 of 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 2nd to the 5th 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?

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25-333 | HS 3 | Exploring Aniconism in Hinduism and Buddhism (3/3)

**Panel Chair: Mikael Aktor**

Aniconic objects together form a broad category of religious material sources – a category which in fact seems both too broad and incoherent. It includes clearly recognizable depictions of wheels, fish, phalli, unmanufactured objects and elements in the natural environment such as unwrought stones, trees, rivers and mountains, fashioned objects, such as stelai and logs, as well as empty spaces, such as vacant seats, and empty rooms. While all of these objects are described as ‘aniconic’, they differ dramatically in their religious agency and manner of mediating divine presence. Based on empirical data from different traditions this panel discusses aniconism from three perspectives: Classification (what are the criteria for distinguishing between different types of aniconic objects?), historiography (what are the historical relations between aniconic and iconic representations within single traditions or in general?) and mediality (how do the sensory properties of aniconic objects generate notions of ritual agency?).

**David L. Haberman:** Drawing Out the Iconic in the Aniconic

Rivers, trees and mountains are often directly worshiped in northern India as natural forms of divinity. For the past couple of decades I have been researching Hindu worshipful interaction with three such natural phenomena: the Yamuna River, sacred trees of Varanasi, and Mount Govardhan. Although all three would be considered aniconic religious objects, they all have iconic forms as well, typically personified as various gods or goddesses. Religious conceptualization of and ritual interaction with these natural phenomena, therefore, are an ideal context in which to explore the relationship between aniconism and iconism. There is often a historical relationship between aniconism and iconism, but they often exist simultaneously side-by-side. A major aim of this presentation will be an examination of the devotional tendency to anthropomorphize aniconic objects as a way of manifesting their full being and bringing out their personality – in other words, to draw the iconic out of the aniconic

**Richard H. Davis:** Icons and Aniconism from a Priest’s Perspective: Manifestations of Śiva in a Temple Festival

“It is only to the extent that You possess a visible form that one is able to approach You,” states a medieval Śaivasiddhānta text. This idea provides the foundation for the many anthropomorphic manifestations of Śiva that we see in South Indian temples. The central icon in such temples, the Śivalīṅga, represents Śiva in an aniconic form. Thus a Śiva temple contains both iconic and aniconic forms, for Śiva to inhabit and for human devotees to worship. I will consider the varied forms that are transformed ritually into manifestations of Śiva during a Saiva temple festival, as spelled out in medieval priestly guidebooks. Apart from the aniconic Śivalīṅga and the anthropomorphic processional icons, these also include a flagpole, a sacrificial fire, a trident, a pot of water, a drum, and a temporary līṅga made of rice and yogurt. The festival provides a demonstration of Śiva’s divine ubiquity.
Klemens Karlsson: Shifting meanings of “aniconic” signs in the Buddhist tradition

Meanings attributed to objects are not inherent to the objects themselves. Instead, meanings are the result of cultural and historical processes and are constantly changing. The same applies to “aniconic” objects. Early Buddhist cultic sites in South Asia were covered with signs that have been interpreted as “aniconic” representations of the Buddha. This study will focus on the shifting meanings of these signs from the early “aniconic” phase to the time when these signs exist side by side with anthropomorphic presentations of the Buddha and became symbolic signs that serves as vehicles for Buddhist doctrines. It will discuss the varied significances of these signs during Buddhist history, in different cultural traditions and according to different interpreters (artists, sponsors and beholders). This will also lead to a discussion about the meaningfulness to use concepts like “aniconic” and “aniconism”.

25-334 | 128 | Modeling and Simulating Past Minds and Networks: Dynamics of Religious Beliefs and Practices in the Graeco-Roman World

Panel Chair: Esther Eidinow

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

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

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

Vojtěch Kaše: Modelling Ritual Dynamics against the Data: Early Christian Meal Practices as a Test Case

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

**Dalibor Papoušek:** Pro-Jewish and Counter-Jewish Trends in the Spread of Early Christianity: Construction of Network Models

This paper reconsiders the influence of the Jewish heritage in the spread of early Christianity throughout the Greco-Roman Mediterranean. Following the new dating of Lukan writings up to the first half of the 2nd century (Pervo 2006), it assumes Marcionite Christianity to be a contemporaneous Christian trend using other networks for its spreading than that of Luke. Despite weak evidence, it is obvious that these two trends maintained different attitudes to the Jewish background. This paper tries to design models using Jewish diaspora networks (Collar 2013) for Lukan Christianity, which remained open to the Jewish tradition, and trade and maritime networks for Marcionite Christianity, which might use the infrastructure provided by its founder’s shipping company. Critical evaluation of these models can help solve the question to what extent the spread of Christianity was influenced by the Jewish diaspora networks and how other networks may have been employed in this process.

**István Czachesz:** Cognitive Science and Network Theory in the Study of Early Christian Origins

This presentation offers a case study of the application of network theory to the analysis of historical texts. I will speak about the generation and analysis of word co-occurrence networks in the Greek text of the New Testament, using examples from past and ongoing studies, and pay particular attention to the historical and psychological validity of such models. Whereas word co-occurrence networks can be thought of as statistical models of (large) textual corpora, at this place I will outline an approach working with smaller textual units, based on reading-theory and memory studies. As I have shown in previous publications, node and link centrality measures in word co-occurrence networks of biblical passages yield interesting observations about central thematic and compositional features of such passages (that go beyond the insights gained from traditional methods based on word frequency and concordances) as well as open up ways to reconsider how familiarity with certain texts influences the reading of other texts (offering new, quantitative perspectives on intertextuality). In terms of the psychological validity of the models, the cultural context of the first-century Mediterranean has to be taken into account. This implies that the underlying psychological model of textual reception needs to be informed by insights from orality studies. Previous cognitive psychological work on memory in oral transmission is especially helpful in building culturally informed models that do justice to the ways contemporary audiences typically processed the text of the Gospels. Further, research on working memory, including empirical results on working memory span in sentence processing, can be integrated into the model in order to increase its cognitive psychological validity. Finally, I will consider how the syntactic features of Koine Greek (the dialect of the New Testament) can be taken into consideration to fine-tune the creation of networks. The textual examples are selected from well-known passages of the synoptic Gospels, such as the Sermon of the Mount (Matthew 5-7) and its Lukan parallels (Luke 6:17-49). Based on these examples, the relationship between network models, on the one hand, and traditional philological approaches, on the other hand, will be addressed.
NRMs and states relate to and interact with each other in many ways. Some NRMs may be in tension with certain states. States may control which religions receive the benefits of registration, and a religion that is regarded as unconventional may be subjected to discrimination. An NRM may have the goal of establishing a theocracy, and therefore take theological and political positions in opposition to the state. States may seek to exercise social control over NRMs in various ways, including interventions to protect allegedly endangered children, and law enforcement raids to address alleged firearms violations. Members of an NRM contribute in different ways to interactive conflicts with a state, but the state holds the greatest power to enforce the decisions of its officials. Comparison of diverse NRM-state interactions may reveal overarching social dynamics in situations involving tension between NRMs and states. A respondent will address the four case studies.

Liselotte Frisk: State Support of Registered Faith Communities in Sweden: The Question of “Basic Values of Society”

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

Julie Ingersoll: Theocracy, Christian Reconstruction, and the (Re)conception of the Category “Politics”

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

Susan J. Palmer: Sekten in Germany: The Case of the Twelve Tribes

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

Catherine Wessinger: FBI Memos on the Branch Davidians’ Apocalyptic Theology

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

Eileen Barker: Response
The respondent will address the issues raised in the papers of this panel.

27-102 | 112 | In the Context of Change: Approaching Emotions and Objects of Mate-
rial Culture
Panel Chair: Barbara Schuler

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

Anne E. Monius: Loving Śiva’s Liṅga: The Changing Emotional Valences of a Beloved Image in the
Tamil-Speaking Śaiva Tradition

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

Irina Glushkova: From Constant Yearning and Casual Bliss to Hurt Sentiments. An Emo-
tional Shift in the Varkari Tradition (India)

Poets from Dnyaneshvar (13th c.) to Tukaram (17th c.) who had eulogised the Hindu god Vithoba of
Pandharpur are known for expression of their own psychological states including such polar emotions
as talmal (yearning) and anand (bliss). With more or less intensity these feelings are aimed at / evoked
by Vithoba, whose spatial separateness made their urge more acute. Nowadays, the images and tem-

ples of Vithoba erected here and there make yearning, however, unnecessary and bliss achievable. It
might be this haunting visuality and easy accessibility of the divine object that have turned the flow of
devotees’ emotions from the god to the profane world and made them react to what other people think,
say and do. This shift has also been substantiated formally, by establishment of such institutions as
Varkari Sena, and by the latter’s announcement to protect the ‘hurt sentiments’ of millions of Varkaris.
Kiyokazu Okita: Salvation through Colorful Emotions: Aesthetics, Colorimetry, and Theology in Early Modern South Asia

In his article ‘The Concept of Emotion in Classical Indian Philosophy’ in Sanford Encyclopedia of Philosophy, Joerg Tuske argues that classical South Asian religio-philosophical traditions commonly focus on the eradication of emotion. However, there exist in the subcontinent influential traditions that aim at transforming emotions rather than removing them. They might be called the school of devotion or bhakti, to use an emic term. Bhakti advocates argued that binding emotions can become soteriologically effective if they are directed towards God. By the time these ideas reached Bengal in the early modern period, it acquired sophistication through its encounter with cosmopolitan Sanskrit traditions. For example, Rūpa Gosvāmī in the sixteenth century presented an innovative analysis of devotion through the terminology of dramatology and rhetoric. In this paper, I shall examine the way in which Rūpa analyzes various shades of devotional emotions through the lens of color science that was developed in classical Sanskrit dramatology.

Angelika C. Messner: The Logic of the Concrete in Chinese Emotion Practices

Sacred sites in Chinese history and present have been investigated in their multiple identities: As part of imperial ritual (Emperors throughout journeyed to sacred mountains in order to perform rituals to legitimate their political power), as part of mysticism, as part of life and fertility performances (women, as part of pilgrimage associations or with their family members, came to pray for baby sons) as part of death and purgatory sites (male villagers came to pray for departed ancestors), as part of Confucian, Buddhist and Daoist sites of worship and ritual, as sites for performing self cultivation and rectification of the minds. With a strong focus on practice and embodiment and by breaking away from a single discipline approach my paper is concerned with the question why people were supposed to achieve the Sacred. Here the idea of ‘inner pilgrimage’ played a crucial role: This idea promoted the perception of a body-self (shen 身), seen as the intrinsic space where the Sacred ‘is located’ and where it can be developed and lived with: This was impossible without a particular focus on the emotions.

Irene Galandra Cooper: Cose di casa: licit and illicit domestic piety in Cinquecento Naples

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

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

Girardo Rodriguez Plasencia: Japanese Religions Abroad as Resources for Representing Other Cultures: Reflections on the Case of Cuba

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

Ugo Dessi: A Theoretical Perspective on Japanese Religions and Globalization

The globalization of Japanese religions is still often identified with the global expansion of several new religious movements characterized by high-pressure proselytization, which has contributed to the relative neglect of other fundamental aspects of global dynamics. In this paper I will approach the globalization of both traditional religions and new religious movements in Japan as a multidimensional phenomenon, through which religious institutions and their followers reposition themselves in response to global processes of cultural relativization and functional differentiation. Based on a working definition of religion as a system regulating the access to a set of this-worldly and other-worldly goods, I will especially focus on the glocalization of Japanese religions and some of the underlying factors, such as the emergence of global consciousness, resonance with the local tradition, decontextualization, and the pursuit or consolidation of religious capital.

Cristina Rocha: Response

The respondent will address the issues raised in the papers of this panel.

27-104 | 114 | Áskesis in the Axial Age from a Cultural Evolutionary Perspective
Panel Chair: Anders Klostergaard Petersen

In the wake of the renewed interest in cultural evolution - associated with Bellah and Eisenstadt - this panel focuses on cultural evolution in the context of axial age religion. To narrow the discussion further we highlight the phenomenon of áskesis. Following Sloterdijk, we define áskesis as programs of training. We shall scrutinise a variety of phenomena not traditionally discussed under this rubric. This admittedly more comprehensive scope of the concept enables us to include not only various forms of religiously motivated bodily self-renunciation and mortification but also ethical programs of divine imitation, philosophical training programs, sports, etc. We shall highlight the specific forms áskesis take on in the context of axial age culture with an eye on previous types in archaic and tribal cultures and with a keen eye on subsequent forms. Thereby, the panel covers all four of the central themes of the World Congress.
Merlin Donald: The Theoretical Background for Talking about Cultural Evolution and the Axial Age

The aim of this presentation is to provide the panel with the theoretical basis for the talk about a cultural evolutionary perspective and the axial age. The contribution concentrates on the relationship between biological and cultural evolution and discusses the major transitions in memory cognition from three to two million years ago unto today with a special focus on the axial age.

Hans Jørgen Lundager Jensen: Áskesis in the Hebrew Bible

Ancient Israelite religion – or more properly the religion(s) of the Hebrew Bible – is commonly not associated with asceticism at all. In many respects the ‘theologies’ and religious attitudes may diverge within the Hebrew Bible. But on one issue there seems to be an almost total unanimity: earthly being is in principle conceived of as good, because that is all there is for humans, Israelites as well as all others, including animals. Hebrew Bible religion is a religion of blessing and fertility, and Yahweh is, first and foremost, a deity of fertility. Still, an ‘ascetic-oriented’ approach may help in pointing out some important characteristics of the Hebrew Bible. It will probably also be beneficial in a discussion about what, if anything, an ‘axial age’ or an axial breakthrough has to do with the theologies of the Hebrew Bible.

Bernhard Lang: Ascetic Spirituality and Personal Piety: Two Types of Individualised Religiosity

Traditional Catholic theology distinguishes between the “spirituality” of religious virtuosi and the “personal piety” of ordinary believers. Whereas spirituality (understood in this traditional sense of the term) belongs to the religious elite and is based on ascetic practice that can be taught and learned, personal piety, typical of the masses, seems to arise spontaneously. The paper explores the two types of individualised religiosity with reference to examples. The institutional and formalised nature as well as the lifelong commitment of spirituality is contrasted with the non-institutional, informal and episodic nature characteristic of personal piety. The latter is typically linked to the experience of social and personal crisis. By contrast, spirituality seeks to transcend the realm of the mundane, its challenges and crises so as to free ascetic practice from practical concerns by focussing on the divine as an absolute value. Spirituality seeks perfection rather than the solution of pressing everyday problems.

Einar Thomassen: The Question of Islam

How is the emergence and spread of Islam to be understood from the point of view of cultural evolution? This paper will attempt to apply to Islam the parameters characterising the religious transformation associated with the axial age, with special attention to the ideology and practices of self-renunciation in their various forms: in ritual, social interaction and ‘mystical’ exercises and training programmes. How does the emergence of these features in the context of Islam relate to the timeline of religious evolution implied by the theory of the axial age?

27-105 | HS 3 | Islamic Interpretive Tradition and Gender Justice: Processes of Canonization, Subversion, and Change
Panel Chairs: Omaima Abou-Bakr, Mulki Al-Sharmani

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

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

Yasmin Amin: Historical Roots of Gender Justice: A Reading in the Hadith and Asbab al Nuzul

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

Hoda El Saadi: The Canonization of Islamic Jurisprudence and its Implications for the Gender Question

Is law making based on sacred canons, foundational texts, or legal precedents? What relationship does law bear to social context and values? Comparing Muslim scholars’ debates with historical descriptions of women’s activities and visibility in the market and public space shows how over the centuries juristic arguments have often reacted to rather than dictated Muslim women’s behavior. Jurists rarely encouraged women’s activities in the public space and often deprecated them; however, sources of many periods and genres in pre-modern Arab Islamic world demonstrate that women often had a significant presence in the public space in most regions. In this paper, through juxtaposition of legal and non-legal sources, I intend to explore the relationship between normative discourses and social practice with special attention being paid to the ways in which women’s practices and scholars’ legal constructs mutually influenced and informed each other.

Omaima Abou-Bakr, Mulki Al-Sharmani: The Ethics of Hermeneutics in ‘Islamic Feminism’

Contemporary Muslim feminist engagements with the Qur’an and Islamic interpretive tradition (often referred to as Islamic Feminism) have been criticized for their hermeneutical approaches towards the Qur’an; their methods of deconstructing patriarchal interpretations and constructing alternative ones; their supposedly tenuous methodological linkages with the classical interpretive tradition; and their use of modern tools of textual analysis. This paper has two aims. First, we address some of the main methodological critiques against Islamic feminism. Second, we use our reflections on these critiques as a starting point for a larger inquiry that explores the relationship between ethics and Islamic feminist hermeneutics. Two broad questions we wish to investigate are: How can Quran-based ethical principles be identified and used to guide the interpretive processes of arriving at new readings and injunctions for egalitarian gender rights? What is the role of context (historically, politically, discursively) in the development of ethical hermeneutics of Islamic feminism?

27-106 | 116 | Film and Religion: Adaptations and Transformations of the Passion Narrative in Film and Culture

Panel Chairs: Natalie Fritz, Marie-Therese Mäder

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

Reinhold Zwick: Passion, Politics and Theology: IL VANGELO DI SECONDO MATTEO (Pier Paolo Pasolini, IT/FR 1964, 140’)

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

Davide Zordan: Ruptures in Continuity: The Passion of Jesus in SU RE (Giovanni Columbu, IT 2013, ’92)

Discussion of Jesus in film must avoid simply providing an account of how a particular film conforms to or redefines traditional views of Jesus that are based on the New Testament and church traditions. In the European context, Italian cinema offers significant material for investigating challenging variations to the century-old tradition of Jesus in film, with productions identifying and transforming modern religious forms and cultures. This paper will focus on Giovanni Columbu’s SU RE (2013), where the dramatization of the Passion of Jesus provides a productive exchange with (a) evangelical and biblical sources; (b) the traditional Jesus-film canon; (c) the mythic potential of the Sardinian context; and (d) Christian faith in resurrection.


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

Freek Bakker: Transfers between Religions in Indian Rama and Jesus Films

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

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

David Mason: Transformations of Folk-Spirit Shrines in Korean Buddhist Temples - the Significance of Modern Trends

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

Victoria Ten: Ki Suryŏn (氣修練) and Mountain Immortals Mythology in Contemporary Korea

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

Robert Winstanley-Chesters: Contemporary Charismatic Topographies and Sacred Terrains

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

Within ongoing processes of pluralisation across Europe religious icons are becoming increasingly important. Religious icons mediate between religious concepts and objects and materialize religion in the public space. In this two session panel we will consider to what extent such icons, in the form of sacred buildings and sites, clothing, public events etc, generate social imaginaries about different religions and their co-existence. In what ways do they invoke or feed into debates about the place of religion in ‘secular’ public life, and the management of religious diversity? Do they stimulate positive or negative encounters? Examining religious icons in relation to the encounter between different religious traditions and between the religious and the secular, the panel will discuss how ‘iconicity’ is denoted or generated, the extent to which icons express or encapsulate encounter, and how icons may impact on and shape public space.

Birgit Meyer: Iconic religion: an introduction

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

Susanne Lanwerd: Investigating Berlin sites

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

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

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

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

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

27-109 | HS 4 | Naturalizing Rudolf Otto?

Panel Chair: Gregory D. Alles

Almost 100 years ago, Rudolf Otto’s path-breaking book, Das Heilige, gave a major impetus to the academic study of religions. The terminology that his book introduced – the numinous, the mysterium tremendum et fascinans – still retains some currency, and some writers who are not professional scholars of religions or particularly religious, such as Ronald Dworkin and Barbara Ehrenreich, still make some use of Otto’s ideas. Among professional scholars of religions, however, Otto’s thought has largely fallen into disfavor. One important reason has certainly been a turn away from the phenomenological toward the cultural, behavioral, linguistic, corporeal, and material. Another would seem to be the supernaturalistic stance that Otto presumes. After all, American scholars seem quite willing to invoke William James. This panel will explore, from various perspectives, the possibility of naturalizing Otto’s thought. It will assess both the possible usefulness of Otto’s ideas for a naturalistic study of religions today and the conditions under which these ideas may be naturalized.

Yoshitsugu Sawai: A Semantic Perspective on Otto’s Theory of Religion

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

Gregory D. Alles: Reconceiving Otto through Contemporary Philosophy of Mind

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

Edith Franke: Response

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

Inga Tøllefsen: A Gendered Approach to Non-Religion

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

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

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


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

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

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

27-111 | 137 | Multiple Religious Belonging
Panel Chair: Manuela Kalsky

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

Catherine Cornille: The Concept of Religion in Multiple Religious Belonging

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

Michael von Brück: Multiple religious identity and social integration

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

Daan Oostveen: Hermeneutical explorations on multiple religious belonging

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

**Joantine Berghuijs:** Multiple Religious Belonging in the Netherlands

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

**27-112 | 125 | Buddhism, Science, and Ideology in Modern Japan**

**Panel Chair: Masahiko Okada**

This panel session aims at considering the relationship between Buddhism, Science, and Ideology in modern Japan (1868-1945). The modernization of Japan was triggered by the Western impact in East Asia, which also had a great influence on Buddhism. From the mid-nineteenth century onwards, Japanese Buddhists tried to modernize by reconsidering themselves within the framework of modern science, academic disciplines, and political ideologies from the West. However, the attitudes of Buddhists towards these “modern” forms of knowledge remained complex, alternating between resistance and acceptance. We will clarify the process of the formation of modern Buddhism in Japan by exploring how Japanese Buddhists were affected by knowledge about astronomy, evolutionary theory, religious studies, and socialism. From these analyses we will formulate larger questions about the process of the modernization of Buddhism. One of the leading specialists on the history of modern Buddhism in Japan, will be our respondent.

**Masahiko Okada:** The Development of Buddhist Science in Nineteenth Century Japan

In 1810, a Japanese Buddhist monk, Fumon Entsū, published his main work and established his unique theory of Buddhist astronomy. Entsū calculated the movement of heavenly bodies and predicted solar and lunar eclipses, while he still maintained a flat worldview of Buddhism. He arranged the statements on astronomy and worldview in Buddhist scriptures and visualized an image of flat world system. Then he invented a mechanical model of Buddhist worldview and organized a unique calendar system based on the descriptions in Buddhist scriptures. The intellectual movement developed by Entsū and his followers became highly popular at the turning point of Japanese history. Their activities are not limited to the field of astronomy, but actually included the works in other areas of science. In this paper, I would like to introduce this unique intellectual movement in nineteenth century Japan and consider the impact of modernity to Japanese religious tradition.

**Yulia Burenina:** The Reception of Evolutionary Theory and Religious Studies in Modern Japanese Buddhism: the Case of Nichirenism

Evolutionary theory and religious studies were introduced into Japan in the late nineteenth century. Japanese intellectuals readily accepted these new scientific methodologies and Buddhist thinkers were not exception. In this paper, I would like to focus on the reception of evolutionism and religious studies as modern scientific methodologies used by Nichiren Buddhists, Tanaka Chigaku (1861-1939) and Honda Nisshō (1867-1931). Chigaku offered an evolutionary interpretation of Buddhist eschatology based on the principle of progress, and positioned Nichirenism at the apex of a unilinear temporal evolution. For his part, Nisshō sought to uncover the superiority of Nichirenism based on the Religionphilosophie of K.R.E von Hartmann and the evolutionary religious morphology of C.P. Tiele. Hence, evolutionism and religious studies became the scientific foundation for Chigaku and Nisshō to stress the superiority and scientific validity of Nichirenism as a religion in keeping with modernity.
Eiichi Otani: The Crossroads of Modern Buddhism and Socialism

The purpose of my presentation is to examine the relation between Buddhism and socialism in modern Japan. The encounter of religion and socialism in Japan started with the Christians in the second half of the 19th century. Although the relations between Christianity and socialism in Japan are well known, the relations between Buddhism and socialism are not. The encounter between Buddhism and socialism happened in the same period. Takagi Kenmyō, a Jōdo Shinshū (True Pure Land School) priest, wrote his essay “My Socialism” in 1901. After that, Toyoda Kenryō promoted “Buddhist Socialism” in his works Buddhism and Socialism (1924) and The Theory for reforming Buddhism (1925), and his ideas were put into practice by Seno’o Girō and the Youth League for Revitalizing Buddhism in the 1930’s. I will analyze the development of Buddhist socialism from the 1900’s to the 1930’s.

Orion Klautau: Response

The respondent will address the issues raised in the papers of this panel.

Panel Chair: Egil Asprem, Christiane Königstedt

Georg Simmel is often invoked as a pioneer of the notion of the “empty secret”: the sociological form and function of secrecy are independent of its content, and can operate even in the absence of actual secrets. But how arbitrary is the relation between content and form really? Focusing on “religious secrecy” and the public, this panel addresses different aspects of the relation between the form, function, and content of secrecy: the reasons and aims of religious groups, who adopt secretive communication and organisational strategies; how these reasons relate to specific contents, to other organisational purposes, and to public perceptions and biases. And further, how these secretive strategies are represented and perceived in the public sphere, creating novel speculations about the secret's content as well as the intentions behind secretive behavior. Reconceptualizing the relation between form and content may help us better understand the dynamic cultural productivity of secrecy and attempts to unveil it.

Christiane Königstedt: The paradox of “Exoteric Secrecy” and Contemporary Spirituality

Having developed from counterculture to a broader public phenomenon since the 1970’s, the former “New Age” cannot only be regarded as a special form of contemporary religion, but also as a paradoxical case of “exoteric” secrecy. The wide availability of its religio-spiritual contents is accompanied by somewhat shared, but rather unspecified, myths about a profound change of the universe and of human life. Within the milieu, spiritual experiences remain very personal and are not revealed to everyone. Further, constellations of asymmetric knowledge distribution, as in teacher-pupil or “magician”-client relationships, constitute a staple characteristic within the empirical field. This raises several questions concerning “religious secrecy” to be investigated here, above all: what is public in different contexts, what is hidden, and why? Or, in a broader framework: what kind of dynamic relations with other forms of knowledge in society do “secretive areas” indicate, and how important is (within the case under discussion here) the notion of “empty secrets” and accusations thereof as a reaction from critics?

Egil Asprem: Travelling Secrets: Reflections on the Epidemiology of Secretive Representations

The essential lack of transparency regarding both the content of concealed knowledge and the causes for adopting strategies of dissimulation enables intriguing dynamics of cultural creativity and meaning-making. There is ample historical evidence (e.g. in conspiracy theories, discourses on “mystery cults,” “spiritual alchemy,” etc.), that the use of secretive techniques for quite specific, practical ends can trigger innovative speculations on profound esoteric secrets that were never there, along with novel ideas concerning the rationale for secrecy. We can better understand this dynamic by drawing on the epidemiology of representations pioneered by Dan Sperber. The key theoretical problem of an epidemiology of secrecy is to explain why, how, and in what sense secrets, which on the face of it are about restricting public communication, can become powerful cultural entities that are transmitted through larger popu-
lations? This paper explores secrecy as a form of meta-representation that produces “relevant mysteries,” affording salient but divergent inferences in different social and cultural contexts, which account for the cultural and religious productivity of secretive representations.

**Chrystal Vanel: Secrecy in Mormonism: from separation to speculation**

Mormonism is a strongly proselytizing religion, with more than 80,000 young full-time missionaries worldwide, and a sophisticated communications network in both old and new media. But Mormonism is also a secretive religion. While its chapels are wide open to the public and all its members, its temples are only open to the most faithful Mormons. Through secret (“sacred”) rituals, they can hope for deification in the afterlife and be married for “time and eternity.” It is possible that the top Mormon leadership may undergo even more secretive rites. Mormon secrecy solidifies a particular Mormon community, distancing Mormons from others, as they are united by common secrets. But those secrets also generate speculation from journalists, critics, and certain Christian groups. The same can be said of Mormon finances, which typically are not communicated to the faithful, nor the public.

**Henrik Bogdan: Cutting of the Throat: On Secrecy, Oaths and Penalties in Masonic Initiatory Societies**

Freemasonry, and other western initiatory societies, are to all intents and purposes characterised by the ritualistic practice of secrecy, and already in The Chetwode Crawley Ms. (c. 1700), it is stated that the first point of a person who has received the “Mason Word”, is to “conceal”, under “no less pain than the Cutting of the throat. While much has been written and said about the use of secrecy in Freemasonry and other similar organisations from the theoretical perspective of knowledge and power, little attention has been devoted to the actual wording of the oaths of secrecy encountered in this type of organisations. This paper will thus analyse oaths of secrecy, and in particular the stated penalties for breaking the oaths, as a specific genre or trope in masonic rituals of initiation. The examples used will cover a wide range of organisations, from Craft and High degrees of Freemasonry, to occultist organisations such as the Hermetic Order of the Golden Dawn.

**Panel Chairs: Almut- Bariba Renger, Bettina E. Schmidt**

Body knowledge –“knowledge about the body’ and ‘knowledge of the body’– is an integral part of the history of knowledge, which examines the interweaving of cognitive processes, social values and cultural practices across disciplinary traditions and boundaries of cultures and societies beyond. This panel looks at processes of adaptation and transformation involved in transfers of body knowledge in and between religious communities and institutions. The focus is on practices and techniques which are based on physical (including medical) skills. Do such transfers of body knowledge, both within and between European and non-European cultures, lead to religious change? How do these body techniques and practices adapt to social, political or cultural changes? And how does body knowledge adapt to a new social and cultural environment when transferred between societies? Referring to case studies the panel provides examples of forms of transfer, adaptation, and transformation of body knowledge.

**Katja Triplett: Transfer of medical knowledge in Japanese Buddhism**

The role of Indian ophthalmological knowledge in Japan is an interesting case for the study of the transfer of body knowledge: It dominated eye theory and therapy in combination with indigenous and Chinese medical ideas for over a millennium although its Indian heritage had been largely forgotten by the 17th century. East Asian Buddhist texts mention the use of a golden needle to conduct cataract surgery to restore eyesight. The motif of this originally Indian technique of cataract couching is frequently used in the Buddhist scriptures. These passages are not meant to be medically instructive, however. The question is whether Buddhist monastics in East Asia also transferred knowledge of this highly effective Indian medical technique. Overall, cataract couching seems to have been practiced widely in Japan. The paper addresses the role of transfer of medical knowledge in Japan in its religious-secular and social settings.
Lidia Guzy: Boil Trance-medium – the Embodied Feminine Divine. Examples from Western Odisha, India

The paper which is based on extensive ethnography, discusses the multi sensual boil trance-medium tradition of Bora Sambar region of western Odisha as a crucial cultural idiom of local goddess worship. Boil tradition represents a local knowledge and belief system based upon the idea that the conceptualised feminine divine – a local or regional goddess – manifests herself in a particular system of sounds and through ritual embodiment. A sonic, sensual and intersensorial approach to sacrality thus shapes cultural ideas of the divine and mediates them through music, the human body and body movements. The conceptualised sacred is on the one hand intangible as manifested in the sounds of ganda baja, the village orchestra, on the other hand it is embodied in the trance medium boil – a living human who during the ritual transforms into a divine entity transgressing and mediating the world of humans and non-human entities.

Tetsuro Tanojiri: The concept of vital energy: Global transfer process of body knowledge in Noguchi-Seitai, Japanese Mind Cure

In early 20th century Japan, Japanese Mind Cure (JMC) which is psychosomatic and private sector medicine, became popular. JMC Healers had metaphysical and unique worldview and offered psychosomatic healing techniques. They offered religious faiths, political ideals, ethical models and physical health. Until now, the study to JMC is continued sporadically in Japan. By contrast, the study of the mind and body techniques beyond the boundaries of medicine and religion has begun proceed gradually in Western recently. In 1928, Haruchica Noguchi established Noguchi-Seitai, the most powerful school of JMC. His body knowledge had two kinds of origins. Western spiritualism, theology, alternative medicines and literatures were first, and Japanese ascetic practices methods were second origins. However, those were interpreted and contextualized in modern Japan, especially about the concept of vital energy ("Ki", "le magnétisme animal", etc.). By analyzing this transfer process of body knowledge in Noguchi-Seitai, this presentation shows the uniqueness of this phenomenon.

Alison Robertson: Playing with Body Knowledge – Creating Transcendence Through BDSM

My work uses the concept of lived religion focussing on personal forms of practice outside institutions or recognised religious groups. I am exploring the lived experiences of individuals engaging in the physical practice of Bondage, Domination, Submission and Masochism (BDSM), considering the ways in which profound BDSM experiences are used and understood. BDSM may be engaged in with overt spiritual aims, but even when this is absent the practice can still result in profound or transformative experiences. A successful BDSM encounter combines well-practiced physical skills with knowledge both about the body in general and of the specific bodies to create extremes of emotion and/or sensation. Participants work together to construct, challenge and transgress boundaries, creating intense experiences of ‘the edge’ between order and chaos, form and formlessness. Moments of transcendence are created through shared body knowledge, which is itself changed and extended by the experience.
Suzanne Owen: Druids and The Category of Religion: The Debate Continues

In 2010, The Druid Network successfully registered as a charity in England and Wales for the advancement of religion after much negotiation over the definition of religion in charity law and whether ‘nature’ could be viewed as a ‘supreme being’. A few years later, The Druid Network applied to become a member of The Inter Faith Network for the UK but were rejected by some representatives of Christian groups, opening up the debate about the category of religion once again. This paper will examine the rhetorical strategies taken by The Druid Network to be accepted as a ‘religion’ and objections to this in public debates.

Teemu Taira: The Art of Becoming a Religion: Law, Media and Scholars of Religion

In early 2013, the application of the Finnish group Karhun kansa – whose aim is to rehabilitate pre-Christian Finnish folk beliefs and practices – to become a registered religious community was initially rejected. Their second application was successful and they became a registered religious community almost a year later. This paper focuses on what happened between the two applying rounds and how the group that was first not considered a religious one was later regarded as religious by the same expert committee. Attention will be paid on how scholars of religion were involved in the case and in the media before the final decision. This raises questions on the public role scholars of religion have on how society organises itself by negotiating the boundaries of the category of “religion”.

Steven Sutcliffe: Managing ‘faith’ in a modern state assembly: the ritual of ‘Time for Reflection’ in the Scottish parliament

This paper analyses the representation of the category ‘faith’ in a ritualized address called ‘Time for Reflection’ in the Scottish Parliament. TfR is a four-minute public address given by an individual to the weekly plenary session of parliament since devolution in 1999. I provide a brief ethnography of the event, a history of its formation, an indicative content analysis of its early deliveries, and a discussion of the ways in which this modest yet symbolically powerful ritual can be seen to ‘manage’ an item of public behaviour on behalf of post-devolution civil society in Scotland. I will argue that the ritual can be understood as a classic liberal solution to the problem of representing religious plurality in a modern state assembly, yet at the same time an expression of both power and anxiety in respect of defining and ‘managing’ an apparently liminal category of behaviour in modern western civil society.

Tuomas Äystö: Religion Crimes and the Category of Religion: The Case of Unregistered Islamic Community in Finland

In 2006 a man spilled blood over a mosque in the city of Kajaani, Finland. He was found guilty of criminal damage and breach of the sanctity of religion by the District Court of Kainuu. However, the Court of Appeal of Eastern Finland overruled the religion crime verdict on the basis that the Islamic community, which used the mosque, was not a registered religious association at the time. Formally, the breach of the sanctity of religion-section pertains only to Finnish national churches and registered religious associations. This paper examines the arguments in the court’s rulings and the ways in which the categories of religion and Islam were understood. It also briefly examines the Finnish penalization of blasphemy and defamation of religion, as religion crime convictions have become more prevalent in the 21st century.


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: 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.

Mark Gardiner: Philosophy and the Study of Religion: Intersection, Reciprocity, Collaboration

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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 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.

Comparing the dynamics of pilgrim experience of English cathedrals past and present

Panel Chair: Marion Bowman

Adopting an interdisciplinary approach, the 3-year-project Pilgrimage and England’s Cathedrals, Past and Present is researching pilgrimage and engagement with sacred sites in England from the 11th to the 21st centuries, and assessing the growing significance of England’s cathedrals as sacred/heritage/tourist sites today. It examines the intersection between the material and representational (buildings, works of art, devotional objects etc) and belief, practice and experience. It also explores the interface between sacred and secular practices, in what are both sacred places and sites of local and national heritage. In this panel, we draw upon both historical research and contemporary fieldwork data to compare and contrast the motives, materiality, sensory experiences, expectations and interpretations of those participating in contemporary English cathedral focused pilgrimage with what can be known of the medieval milieu.

Simon Coleman: Finding a Space for Pilgrimage: The Roots and Routes of English Cathedrals

English cathedrals represent a remarkably under-researched area, yet they are growing in popularity in terms of numbers of visitors. Based on preliminary data from an interdisciplinary study, I ask how both researchers and visitors locate cathedrals in religious, spiritual or cultural terms. How do the ‘roots’ of history and architectural style relate to ‘routes’ formed by contemporary varieties of mobility and urban regeneration? If one analysis of British religion argues that a powerful trajectory is from ‘cathedrals to cults’ (Bruce 1996), I suggest a trend may be moving equally in the reverse direction—a direction that allows us to juxtapose the roles of cathedrals with those of other pilgrimage sites but also multi-faith rooms, chaplaincies, and engagements with heritage and religious landscapes. The phrase ‘finding a space for pilgrimage’ represents the exploratory character of this paper: based on preliminary data from an interdisciplinary study still in progress, I ask how both researchers and visitors locate cathedrals in intellectual, religious, spiritual or cultural terms. How do the ‘roots’ of history and architectural style relate to the ‘routes’ formed by contemporary varieties of mobility and urban regeneration?

Dee Dyas: Creating a context: using the senses in shaping a pilgrim environment

In the fourth century, as Christian pilgrimage to holy places was coming into being, Cyril of Jerusalem wrote jubilantly ‘Others only hear, but we see and touch’. The subsequent growth in ‘sensory piety’, linked to relics, sacred sites and shrines, has shaped Christian pilgrimage experience ever since. Though potentially theologically problematic, the profound human instinct to invest place with spiritual significance and shape spiritual experience through the tangible and material has persevered. Despite the Reformation suppression of pilgrimage in England and other Reformed contexts, it has re-emerged recently with a new force, and the lure of holy places has been reasserting its power, though often without the rich and complex sensory stimuli of earlier centuries. This paper will examine the dynamics which drive ‘sensory piety’ and role of art, architecture, liturgy and other factors in creating a sensory environment which shapes pilgrim experience and responses.

John Jenkins: The dynamics of medieval and contemporary pilgrimage at Canterbury and Durham cathedrals

The pilgrim experience in medieval cathedrals was carefully controlled. Paths and access points around the building were clearly demarcated, and visitors could expect a range of sensory cues to instruct them in how to behave. Canterbury and Durham were both remodelled around the imposing golden shrines of their saints, Thomas Becket and Cuthbert, providing a focal point for pilgrimage and for the cathedral itself. Drawing on historical research and contemporary fieldwork, this paper presents case studies of
pilgrim/potential pilgrim and visitor experience at two major English pilgrimage sites. The authors exam-
ie various sensory interactions with the cathedral and its practices, and question whether the lost dy-
namics of the medieval experience continue to subtly shape, positively or otherwise, that of the present.

Marion Bowman: "Containers of the Sacred": From Pilgrim Badges to Magnets, Ducks and Selfies

Pilgrimage centres traditionally have been, and continue to be, places rich in material culture. Such
special or sacred places were and still are sites of commercialism, with artefacts on sale and a long
tradition of pilgrims imbuing objects and substances found there with significance on account of their
connection with a sacred site. Coleman and Elsner refer to the souvenirs that pilgrims take home as
'containers of the sacred' (Coleman and Elsner 1995: 100). Concentrating on material culture at English
Cathedrals which function as places of contemporary pilgrimage, and focussing on the dynamics of
relationality and materiality, this paper explores the range of pilgrimage memorabilia available to pilgrims
and visitors, their motives in purchasing such items or creating their own pilgrimage mementos, and the
rationale of providers. Can small rubber ducks dressed as bishops or 'selfies' taken on mobile phones
be taken seriously as containers of the sacred?

27-118 | 445 | Nationalism, Transnationalism, Globalization: Dynamics of Civil Reli-
gions

Panel Chair: Valerio Salvatore Severino

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

Aminadav Yitzhaki: Principles vs. Pragmatism in the Behavior of Religious Political Movements: Rabbi
Berlin and the 1937 Partition Plan Controversy

The Mizrahi was one of the important Jewish movements formed in the 20th century (1902) following
the founding of the Zionist Movement. Its basic ideology was to resettle the Jewish people in the Holy
land according to the Jewish faith, viewing the Zionist movement as advancing the long awaited Re-
demption. Rabbi Meir Berlin (1880-1949), scion of a renowned rabbinical family, was the charismatic
leader of the Mizrahi Movement in the first half of the 20th century and as such held central roles in the
Zionist establishment. He was a man of vision, integrity and clear principles, stemming from strong reli-
gious convictions. A classic case of collision between his religious ideology and politics occurred in 1937
when the British Peel Royal Commission proposed the Partition Plan as a solution to the Arab-Jewish
conflict. Flatly rejected by the Arabs, the plan sparked bitter controversy among the Jews. Proponents
were reluctant to concede a sizable portion of the territory pledged by the 1917 Balfour Declaration, but
nevertheless regarded the plan as the lesser of two evils. However, R. Berlin, a central leader of the
opponents, fiercely opposed it, mainly for religious reasons, remaining steadfast until the 1947 UN Res-
olution, which he was eventually obliged to accept.

Valerio Salvatore Severino: The Roll Call of the Fallen Soldiers – Case Study. The Migration of Na-
tionalist Symbols

Devastating tragedies such as the 9/11 terrorist attacks, or the massacre during Polish 1970 protests,
are still now commemorated with a Roll Call of the victims’ names pronounced publicly. As a matter of
civil or political religion this ritual is studied by political scientists and sociologists. Each contribution
around this topic has been restricted to a specific national context in which the ritual took shape. For the
first time, a comparative method of History of religions will be applied in order to retrace the transnational
diffusion of this ritual from the Napoleonic era, passing through the Fascist European experience, to the present.

Jane Skjoldli: The pope as high priest of a global civil religion?

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

Anja Kirsch: The literary roots of civil religion: the transformation of the “hero of labour” and the topos of socialist work

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

27-119 | 134 | Media, religious communities, and society: adaptation and transformation

Panel Chair: Andrea Rota

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

Oliver Krüger: The Mediatisation of Religion: A Critical Consideration of a New Paradigm

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

Fabian Huber: Local and Translocal Christian Communities: Media Profile and Media Use among Jehovah’s Witnesses and Vineyard Churches
Despite the crisis of the traditional church, several Christian communities are able to thrive in the contemporary European religious landscape and on a global scale. This is the case with Jehovah’s Witnesses and the evangelical Association of Vineyard Churches. However, on the organisational level, these communities are quite dissimilar. The Watch Tower Society is an example of a centralised institution aiming at theological and social uniformity. On the contrary, despite a regional coordination, the Association of Vineyard Churches allows for a great internal diversity among the affiliated churches. Both of the communities present a diversified media profile while displaying diverging attitudes regarding the use of media. This contribution discusses the preliminary results of an ongoing research project on the production, interpretation, and use of different media within these two communities in Central Europe with relation to their local and translocal forms of communalisation

Frank Neubert: Belonging to a “Billion Strong Global Religion”: Hinduism Today, Hindu Communities and Conversion to Hinduism in the Śaiva Siddhānta Church

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

Moritz Klenk: Recent developments in Social Systems Theory (SST) and their possible implications for the study of religion

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

27-120 | HS 5 | J. Krishnamurti’s Apophatic Mysticism: its Implications for Religion, Creative Insight, Spirituality, and Individuality

Panel Chair: Theodore Kneupper

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

Hillary Rodrigues: Krishnamurti and the Neo-Advaita Movement: An Inquiry

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

Theodore Kneupper: J. Krishnamurti’s Critique of Religion

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

Gopalakrishna Krishnamurthy: Krishnamurti’s View of Attention as Negation of Thought

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

Alastair Herron: Creative Emptiness: Absenting Jiddu Krishnamurti?

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

Contemporary Paganism: Leadership, Legitimation and New Forms
Panel Chair: Milda Alisauskiene

Contemporary paganism is a religious phenomenon to be found in a majority of modern societies. In attracting scholarly interest, various networks of scholars of paganism have been established. This session organized by the Contemporary Paganisms and Alternative Spiritualities in Europe (CPASE) network has invited scholars from various academic backgrounds (psychology, sociology, anthropology) to contribute theoretical and empirical insights about recent developments within paganism. The contributions to this session comprise interdisciplinary theoretical and empirical insights into various levels of
contemporary paganisms. These include a discussion of the individual processes of self-justification of Wiccans, an analysis of the pagan elements within contemporary tomb pilgrimage, research into the shifts within the activities of the pagan Romuva community and the relations of various pagan communities to the state.

Leon Van Gulik: Contexts of discovery as contexts of justification: Negotiating historical, psychological and biographical narratives in Wicca

As expressive individualist adherents of a countercultural new religious movement, Wiccans find themselves forced to come up with well-founded arguments to legitimize both the enterprise, and their involvement. They originally held the belief that their religion was a remnant of a pre-Christian pan-European fertility cult, which went underground during the early modern period of the witch hunts. However, historical research has firmly established that such a cult never existed. The waning of this paradigm of origin coincides with an increased interest among Wiccans in psychological explanations of the religious psyche as put forward by G. C. Jung. In my paper I will discuss this process, while also giving attention to how one’s biography, when used as a means of self-justification, may rely on both collective histories and the Jungian notion of a shared psychological ancestry.

Michael York: Pagan Elements of Contemporary Tomb Pilgrimage

Much of contemporary Western paganism is involved with localising the sacred as well as honouring it in specific locality. While the time-honoured practice of visiting sacred places for purposes of holiness or healing has persisted into the present, a modern transformation has occurred that has given rise to contemporary sociological understandings of a pilgrimage-religious tourism continuum. Certainly religious tourism differs from medieval pilgrimage inasmuch as the use of and/or visitation to a sacred place by contemporary pagans operates through changed understandings of what constitutes the physical embodiment of sacredness. One remaining area that offers a pilgrimage-type of locus for contemporary spiritual tourism is the cemetery or resting place of the dead. Vernacular behavior of this kind, I will argue, is a pagan legacy that persists whether religious affiliation has become more officially Christian, Muslim, Hindu, etc. or even as a religiosity that is stripped to secular humanistic fundamentals.

Milda Alisauskiene: Ancient Baltic Faith Community Romuva: From Cultural Movement to Religious Community

The paper discusses the shifts of the Ancient Baltic Faith Community Romuva identity since its establishment as a countercultural movement in the late 1960s until the formation of the religious community as it is nowadays. According to data from the Lithuanian national census in 2001 and 2011 the number of adherents of Ancient Baltic Faith Community increased four times. What social and political factors influenced this increase? What is the place and role of paganism in contemporary society of Lithuania and its public life? These questions will be approached with the help of an analysis of social research data both qualitative and quantitative which allows to conclude that paganism is a positively valued religious minority although it is rarely considered to be a religion. The attempts to become a so called “traditional” religious community in 2001 located this community in the religious field of Lithuanian society that is dominated by the Roman Catholic Church. This event together with the election of the leader of the community Krivis Jonas Trinkūnas in 2002 might be considered a symbolic boundary in the community life within the construction of its identity on the religious background.

Essi Mäkelä: Registering Liquid Religiosity: Case Study: Finland

The Finnish law states that the credentials for registering a religious community are a creed, sacred writings, or a well-established sacred basis for religious practice. This presentation discusses the process of registration from the point of view of pagan religious communities. As case studies I use the disqualified application of the Finnish Free Wicca Society and the later registered case of Karhun Kansa, a Fenno religious community. I will discuss the perceptions these groups have had on the processes. The law is vague on defining religion: it leaves more room for interpretation for the communities but also for the legislative board. Not only religious but also political and societal feelings are aroused in the process of registering groups practising fairly unknown individualistic spiritualities. The presentation will discuss why the process of registration is begun and how these communities react to the bureaucracy and opinions of the legislative boards.
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 behaviours 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. Fundamentalistic movements, for example, try to preserve the world order by regulating the appearance of the female body with dress codes – using force if necessary. Regarding the recent phenomenon of rape in India, it may be interpreted in the frame of a traditional gender ideology providing the basis for a 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 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 of 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 30 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.


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 controversies. This panel describes exciting new methods for leveraging publicly 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 100 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 100 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 offer tips about how scholars might get started in leveraging Pulotu power for 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 highlights the features of religious systems that are most resistant to change, and lay 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 “schismogensis” 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 schismogensis 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-tree-like, 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**

In this paper, a broad range of biological taxa, their role 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 increasing wealth of ecological, linguistic, and historical data can be leveraged to understand the forces that have shaped the behavior of our own species.

**Panel Chair: Bjørn Ola Tafjord**

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

**Claire Scheid: Donyi-Polo’s Roots and Routes: Tracing ‘Sun-Moon’ Formalization among the Tani Groups of Arunachal Pradesh, India**

Donyi-Polo (‘Sun-Moon’) is the ‘common but flexible sacred frame’ (Mibang & Chaudhuri, 2005) of the varieties of indigenous religion practiced among the Tani groups in Arunachal Pradesh, India (such as the Adi, the Apatani, the Nyishi). Since the mid-1980s, these ethnic communities have been restructuring their faith to fit the model of more mainstream religions via ‘institutionalisation’ processes. This paper explores the origins and transmissions of these changes in religious articulation through examining: 1) the participation of Adi community leaders in international ‘religious freedom’ conferences in India and Germany, events that influenced the practical aspects of reformation; 2) the unifying nature of these movements among the Tani groups, encouraged by Adi emphasis on ‘shared mythological heritage’; and 3) the manner in which this ‘new religious blueprint’ has sparked dialogue with other Northeast Indian indigenous religious organizations and has led to secular, state-wide expressions of ‘indigeneity’.
**Greg Johnson:** Kingdom Gone or Kingdom Come? Religious Discourse in the Native Hawaiian Federal Recognition Process of 2014

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

**Cato Christensen:** Indigenous Film – Storytelling for a Global Religious Identity

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

**Siv Ellen Kraft:** UN-Discourses on Indigenous Religion(s)

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

27-125 | 211 | Representations of Nature in Text, Image and Practice: Tradition and Innovation

**Panel Chairs: Bodil Liljefors Persson, Heike Peter**

This panel wants to investigate 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 large 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 further the development of useful theoretical perspectives.

**Heike Peter:** Drumming Thunder and Weather Talk – Ritualization of Weather in Changing Hittite

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 the 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 close relation between man and animal and also special possibilities to transform human beings into animals. At 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 roots of nagualism and the reason of 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 analysed 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 analysed in order to explore the boundaries of Yucatec Maya religion. Today, rituals of healing and harmony are promoted alongside with ecotourism. 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?”.

27-126 | 115 | Lived Ancient Religion

Panel Chair: Jörg Rüpke

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

**Rubina Raja:** Lived Ancient Religion and Archaeology

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

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

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

**Christopher Smith:** Lived Ancient Religion and archaic religious practice

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

**Panel Chair: Helmut Zander**

The contacts between the Catholic Church and esoteric thinking have not yet been studied in depth. In this panel, we discuss these interactions in order to explore the innovation potential of non-hegemonic groups and practices for people and groups rooted in their inherited Catholic tradition: we examine how “esoteric” – meaning mesmerist, spiritualistic or anthroposophic – beliefs and practices shaped and transformed some segments of Catholicism. Given that these developments are reciprocal, we also focus on the influence of a Catholic background on esotericism. We suggest analysing these processes in the Catholic Church with a model of internal differentiation, as opposed to the often-used model of external segmentation

**Maren Sziede:** Catholic Mesmerists in Germany

This paper aims to explore the invention of a particular form of Catholic piety informed by mesmerism as being a major medical-religious current in the early 19th century. It suggests that Catholicism at the time was much more heterogeneous than usually accepted and examines a field of Catholic piety and theory building often neglected in Catholic historiography. There is a strand of German scholars that “Catholicised” mesmerist beliefs and practices. I will examine these developments, which started in the
early 1820s and were located in two regional centres, Bonn and Munich, along with their protagonists K.J.H. Windischmann, J. Ennemoser and J. Görres. One main feature of these interpretations that mingled mesmerism and Catholic beliefs is the reference to mystical phenomena (stigmatisations and visions). I will argue that one cannot understand this so-called “ultramontane piety” without taking into consideration its mesmerist roots and the Catholic-mesmerist hybridisations.

**Marco Pasi: Western Esotericism, Alternative Spirituality and Roman Catholicism in Modern Italy**

Little research has been done about the way in which the religious background of a particular country has influenced the development of modern Western esotericism. Did modern Western esotericism develop in different ways in Roman Catholic countries with respect to Protestant countries? This paper will focus on the Italian case (less studied than, for example, its French counterpart) and more specifically on the way in which the arrival of new forms of esotericism and alternative spirituality in Italy in the second half of the nineteenth century interacted with the traditional religious predominance of Roman Catholicism in the country. The analysis will particularly focus on Giuseppe Mazzini’s (1805-1872) religious thought, and on the cultural and political legacy he left behind after his death. The analysis will also focus on the response of the Church, which extended to the phenomenon of Catholic modernism at the turn of the twentieth century.

**Helmut Zander: Robert Spaemann: Esoteric Dimensions of a Catholic Philosopher**

This contribution aims at analysing an esoteric network within the Catholic Church. As an example will serve Robert Spaemann (*1927), a well-renowned philosopher in Germany and former holder of the Chair of Philosophy at the University of Munich. Though, on the one hand, an “orthodox” Catholic – he was engaged, for example, in the question of abortion or animal ethics –, Spaemann was also, unknownst to many, wrapped up in an anthroposophical milieu and formed part of an esoteric Catholic network (including, et al. the theologian Hans Urs von Balthasar or the jurist Martin Kriele), in which he defended reincarnation and the meditative use of tarot cards as a means of access to secret knowledge. This paper will discuss Spaemann’s techniques of integrating these “esoteric” positions into an “orthodox” view as part of an internal Catholic differentiation. This case will enable us to discuss processes of pluralisation without external segmentation.

27-128 | 447 | Religion and Material Culture

**Session Chair: Valentino Gasparini**

**Dhrubajyoti Sarkar: A Prophet’s Sin City: Revisiting Materiality in Nineteenth-century Calcutta**

Piggyback on the material splendour of colonial Calcutta was extremely partisan reactions to its material practices. Manifestations of such partisan approach could be found in literary adulation of the city as the mythical sea of milk that houses goddess of wealth Lakshmi (kamalālayā), on the one hand, to numerous other 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.


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) characterisation 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, utilising 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 Garcia-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 the mainstream Islam. Amulets, however, should also be understood as a means to get blessings within the context of ziyāra. Ziyāra which although lacking the authority of Scripture, it 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, analysing their role in the religious life of certain Palestinian Muslim communities in connexion with their own practice and conception of Islam.

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 A.D. 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 daimon, 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.
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 plural 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 perspective 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 organisational 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 20 narrative interviews have been conducted in Germany in 2014 with Pakistani Muslim migrants and analysed 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 darśan 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.
Session Chair: Anne Kubai

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-Islamisation). 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 the part of edges of urban space. It also pays attention to the basic possibilities of mosque location, e. g. residential area in the center of the city or industrial zone 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.

Session Chair: Kocku von Stuckrad

Johanneke Kroesbergen-Kamps: Hidden meanings – the occult in studies on society and religion in Africa

Since the 1990s, there has been a marked increase in scholarly articles and books about religion and society in Africa discussing the so-called ‘occult’. This popularity is somewhat surprising, since the concept ‘occult’ is by no means uncontested within religious studies. In a critical review, Ter Haar & Ellis (2009) propose to abolish the term altogether. Hanegraaff (2005, 2012) discusses the history and use of the concept, and retains it as a technical term, specifically applied to certain 19th century trends in western Esotericism. This approach suggests that the term may be redeemed if it has a clear subject matter and can be used in a non-pejorative way, at least on an etic level. In this paper the use of the concept occult in African studies is analysed for its subject matter and connotations to see whether the concept can be retained in this field of study.

In his latest monograph W. Hanegraaff assumed that research in the field of Western Esotericism has been governed by mnemohimsoric constructs, and due to that scholars studied not the factual data but their own ideas of phenomena, enclosing historical data within those perceptions. In my paper I would like to display the results of my research on applying the theory of the Invented Tradition and the mnemonic-historical constructs to the Soviet and Post-Soviet Religious Studies of the 1970-90s which approached the sphere of Western Esotericism. Since the 70s due to non-critical embrace of emic views of the Western Esotericism adherents, the concept of “esoteric tradition” has developed among the Russian-speaking religious scholars, becoming the reputable benchmark in the research of Western Esotericism first in the Soviet, and later in the Russian Religious Studies. This concept became widely popular after the breakup of the Soviet Union and resulted to the full extent in so-called “confessional Religious Studies”.

Ullrich Kleinhempel: The socio-cultural migration of Umbanda - challenges for interpretation

The recent major change in membership of Umbanda, from an Afro-Brazilian basis to a chiefly white middle class, including its reception in German-speaking countries require a critical review of “functionalistic” interpretations of Umbanda as a phenomenon of cultural resistance and of symbolic cure for marginalised non-whites. It demands an interpretation in the context of current studies on trance and spirit possession as expressive of the quest for a wider concept of the “self” and “higher self”, which includes non-rational agencies beyond the subjective autonomous “ego”, including the body as medium. This transformative reception of Umbanda follows and unfolds a major theme of culture since Romanticism and depth psychology in the field of religion and esotericism. Hereby Umbanda’s African and Indian elements, doctrines and practises attain new symbolic meanings, as may be shown. The author has a background of long familiarity with Umbanda as participant observer in Europe.

27-133 | 222 | New Dynamics in African Religious Landscapes
Session Chair: Rosalind I.J. Hackett

Rose Mary Amenga-Etego: Nyame nnwu na M’awu: Discourses on African Indigenous Religions

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

Samuel Kehinde Fabunmi: Spiritualisation of Objects and Symbols among Selected Pentecostal Churches in Southwestern Nigeria

Christianity overtime had been witnessing dynamic changes depending on the environment that host her. This is referred to as contextualization in Christian theology. Since the emergence of Pentecostal movement on the Africa landscape, the utilization and the engagement with African culture has greatly helped in the decolonization, reconstruction and contextualization of this faith against the backdrop of inherited theology of the historic churches. The strength of Christianity of this global age is located in the Pentecostal movement most especially from the global south with different kinds of innovations. This piece therefore focuses on the engagement and relationship between spiritualization of objects and symbols in African Traditional Religion and it implication for Christianity through the Pentecostal Churches in Nigeria. The new trend in the Pentecostalism on the use of symbols to represent the realities of the spiritualism is a grey area in African Pentecostalism which calls for critical evaluation. The emergence of pentecostalism in Nigeria is one of the fundamental reasons that has accounted for the
growth of Christianity. This has given opportunity for African to express their own feeling of Christianity, hence the contextualisation of Christianity within the limit of African worldview. In this regard, contemporary pentecostal churches especially among those that domicile in Yorubaland in southern Nigeria are engaging with traditional beliefs in the practices of christianity. Such example is the spiritualisation of objects and symbols in this age. Ayegboyin and Ishola in their work emphasised the importance of African worldview in the promotion of Christianity among the Yoruba people but did not focus on how this has developed into spiritualisation of objects. Both Ogunrinade and Awolalu is worked in this aspect also did not harness how this development is shaping the understanding of people as far as Christianity is concerene. This gap left in scholarship is what this paper tend to attend to.

Tammy Vanessa Wilks: An Ecofeminist Perspective on Daily Survival Strategies of Disadvantaged Women in a Post-Apartheid South Africa

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

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 the 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 what 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 the 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 1990ies illustrate the altering history in this multi religious city. This paper investigate and compare 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 Polish Nation

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

27-135 | 223 | Challenging Traditional Sociology of Religions
Session Chair: Willem Hofstee

Frederik Elwert: From Content and Structure to Structure of Content: Text Network Analysis in the Study of Religions

Research in the study of religions moves between the poles of social structure (e.g., religious institutions, social settings) and religious content (e.g., scriptures, teachings). The sociology of religion often has to defend against the claim that she favours the study of social structures over the analysis of religious content or, as Weber put it, interests over ideas. Philological approaches in contrast have been accused of overemphasising scriptures at the expense of social context and lived religion. Recent approaches in text-based network analysis promise to bridge this divide, at least partially. They allow to visualise and study structures internal and external to texts, in conjunction with their content. On the methodological level, they can be discussed with regard to their implications and limitations. The paper will present findings from the completed project SeNeReKo as well as an outlook for future directions in this field of study.

Naomi Goldenberg: Theorizing Religions as Vestigial States in the Context of Contemporary Governance and Jurisdiction over Violence

I will argue that it is useful and productive to understand religions as vestigial states in order to clarify how religions are functioning in current technologies of statecraft. Both words in the composite term 'vestigial state' will be discussed. 'State' will be defined with reference to its usage in international law although the specific linkage of the state and violence by Max Weber will also be cited. 'Vestigial' will be presented as an evocative metaphor that hearkens back to history both actual or imagined. Conceptions of past sovereignty will be hypothesized as grounding ambitions for the possibility of future powers. Examples of the succession of sovereignties and the gradual evolution of the term 'religion' to apply to such histories will be employed. 'Religion' will be shown to be used as category in which governments place displaced or marginalized groups and grant them limited autonomy. In general, physical force is forbidden to vestigial states that tend to lose the classification as religions if they authorize violence in almost any form. Exceptions to this policy as it applies to disciplining women and children will be highlighted.


French sociologist Pierre Bourdieu's interpretation of Weber's sociology of religion is a well-known and much lauded attempt to analyze religious change both in the "religious field" of a given society and within a religious tradition itself. Although scholars have presented various refinements of his theories, we are still missing proper attempts to apply Bourdieu's approach to religious landscapes that differ from the
European and Western experiences. Therefore, this paper will employ the example of the religiously diverse setting of late imperial and modern China in order to discuss three crucial concerns: 1) the religious field of a religiously pluralistic society without just one monopolistic religion; 2) the role of the state and nonreligious agents within the arena of religious contestation; 3) the application of Bourdieu’s approach to a modern society whose religious field has been fundamentally altered in the course of modernization and politically asserted secularization.

Willem Hofstee: Fields and Figurations

Pierre Bourdieu and Norbert Elias launched key notions which might be relevant for the study of religion: ‘field’ (Bourdieu) and ‘figuration’ (Elias). Bourdieu’s field concept refers to a social universe with a language and logic of its own. It consists of networks in which games are played with bets and capital. Inequality of power and power struggles are an inherent aspect of every game that is being played. The concept of figuration (Elias) refers to the network of direct and indirect interdependencies which a plurality of individuals form with each other during their sustained interaction. Every actor has a certain autonomy of decision, but finds himself dependent on other actors due to control over resources. Are both concepts useful in understanding conflicts between and cohesion within religious groups? Are they useful in determining how ideas, acts and institutions sustain or inhibit religious ideas and motivations?

Geoffrey Troughton: Samuel Marsden and the Peace Dimension in Early Nineteenth-Century Protestant Missions

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

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

My paper presents a case of negotiating religious processes occurred between Jesuit missionaries and Tamil Brahmins of the 17th-century in the South-Indian context. My focus is on Nāṇa Upatēcam, a document of Tamil catechism, written by Roberto Nobili (Rome 1577 – Madras 1656), a Jesuit missionary in Tamil Nadu (India) in order to transfer the Catholic doctrine to the Tamil neophytes. This case study explores the transcultural dimensions of Christianity in the well known method of “accommodation” (in lat. accomodatio): a new model of catechesis, including forms of worship, religious practices and theological texts. Nāṇa Upatēcam, is not only a translation of Catholic dogma but a creation of new genre, with an added attention to the cultural aspect of the local hierarchical society, thus rendering the catechism accessible to the Tamil converts. This huge magnum opus comprises of five volumes and remains till today, only in its Tamil version.

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

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

27-137 | 225 | Contemporary Muslim Identities
Session Chair: Christoph Bochinger

Laurens De Rooij: The effect of media on Muslim identity construction and their public and private practices

Everyday media practices of Muslims in England affect the constructions of their identities as they locate themselves in their local and global environment. This paper will discuss how media consumption is linked to the construction and expression of diasporic Islamic identities. This paper will explore further links to media usage influencing religious identity construction and the conceptualisation of religious identities in light of cosmopolitanism and in a global society. The effect of media narratives regarding Islam from a number of sources consist of among others blame, trust, curiosity, prejudice and persecution and is used by various communities to construct their identity and define their place and role in society. The existing protocols of media and public space of a given context characterise the kinds of experiences communities are exposed to, as well as dictating their participation when transitions take place across geographic areas and in many cases across cultural borders.

Lenka Zilvarova: ‘Muslim Fundamentalism’ and Its Mass Media Representation in BBC News

The way how Muslim fundamentalism is reported, be it social sciences or mass media, is concerning due to chaotic accomplishing as well as the lack of theory and any fixed frame what fundamentalism actually is. Nowadays to mark a movement fundamentalist is definitely in accord with explaining neither its character, nor the heart of the fundamentalism matter. This paper focuses on phenomena, such as Islamism, Salafism, Jihadism, that are frequently labelled as Muslim fundamentalism in general. The question of their relevance in given context, the issue of mass media representation and interpretation principles form the theoretical frame of the paper. Analysis of mass media contents (including the terms discussed) published on BBC News websites between November 2010 and November 2014 follows. The findings show how the BBC mass media picture of Muslim fundamentalism manipulates public opinion of Muslims as a social (religious) group and fortifies intuitive stereotypes.

Nadia Fadil: Europeanizing Islam: a colonizing trap or a process of emancipation?

This paper delves into some recent conversations among Muslims in the Francophone intellectual milieu on the desirability of a European Islam and its relationship to the process of secularization. Comparing Tariq Ramadan’s seminal “Être Musulman Européen” (1999) with a recent publication by Aissam Ait-Yahya “De L’Ideeologie Islamique Française” (2013), it seeks to examine how structural contradictions that are internal to Europe’s modernity (universal vs. particular) play out in the contemporary engagement of Muslims with the Islamic tradition and the European public sphere. Ramadan’s work gained prominence through its attempt to synthesize the Islamic Reformist intellectual legacy and cultivate ethical and theological spaces that would enable Muslims to inscribe themselves as citizens in the European society. Ait-Yahya’s work, on the other hand, centers on a deconstruction of the narrative of “modernity” by demonstrating its Christian roots and pointing at the incommensurability of Christianity/Secularity and Islam. I take these discussions as a starting point and illustrative of a deeper epistemological shift that is ongoing amongst the Muslim intellectuals on the position of Islam in Europe and on Europe as a project.

Youshaa Patel: Muslims “imitating” Non-Muslims: Islam and Cultural Change in mid-20th Century Syria

In this paper, I explain how a Syrian-Albanian religious scholar from mid-20th century Damascus attempts to deter Muslims from imitating cultural practices associated with non-Muslims. In 1949, Sulaymân b. Khalîl al-Ghâwjî al-Albânî (d. 1958) published a brief treatise that highlights five problematic cultural trends that accompanied the French mandate of Syria after World War I: 1) Muslims wearing foreign headgear; 2) The increasing presence of women in public life; 3) Muslims (men and women) marrying non-Muslims; 4) The spread of photography; and 5) the abrogation of Islamic inheritance laws. I illustrate how al-Ghâwjî adapts a pre-modern Islamic discourse to an entirely new cultural context. Thinking with Walter Benjamin and Theodore Adorno, I connect al-Ghâwjî’s anxieties over rapid cultural
change to the decline of Muslim political power, the global spread of Western cultural norms, the social displacement of religious elites, and the rise of mechanical reproduction in the modern Middle East.

**Joseph Prabhu:** Human Rights in Interreligious Perspective

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

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

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

**Yolotl González Torres:** Religion and Human Rights in Mexico

Mexico is passing through a sad and violent period in its history: social insecurity, murder, kidnapping, corruption, and so on. Much of it due to drug trafficking and its infiltration in government instances. The government has not been able to control the violence; on the contrary, the police and the army have been accused of being part of that repression. It has been said that Mexico is a "failed state". Curiously enough, although the Catholic Church has had an ultra-conservative history, has lately been a group of priests, nuns and lay Catholics who have been very active against social injustice and have been fighting for human rights, criticizing the incompetence government for its policies against violence. The attitude of this group of people has become more belligerent every day, to the point, they are calling for a Constituent Assembly and a recasting of Mexico on the basis of a new moral.
Thursday, August 27, 11:30 a.m.

27-001 | SG | Keynote
Peter Beyer

Forms of Religious Communities in Global Society: Tradition, Invention, and Transformation

Taking as its point of departure the idea that community refers primarily to the identification of groups of human beings, the presentation inquires into the changing relation of religion to collective identities in contemporary global society. A first part presents an historical analysis tracing the rise to global dominance of a peculiarly modern notion according to which there is a strong, but also contested, ambiguous, and incomplete isomorphism between state-centred and religious belonging, in particular between (nation-)states and religions: the ‘(national-)societal community’ and the ‘religious community’ are seen normally to be largely overlapping. A second part then considers how later 20th century global developments especially have begun to strongly undermine the dominance of this assumption and its socio-structural correlates to yield an uncertain situation in which the very idea of religious community is transforming in directions that encourage much more diverse forms of collective religious identification, an increasing proportion of which are deemed to be subjective, chosen, and exhibiting fluid boundaries of religion; and relatively less inherited, attributed, kinship based, and exhibiting stable and clear boundaries. The presentation concludes with empirical examples of such transformation drawn from the author’s current research on religious identity in the Canadian context.

27-002 | HS 5 | Keynote
Dianne Marie Stewart Stewart

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

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

27-003 | Helios | Keynote
Cristiana Facchini

Representing Judaism: Narrating, visualizing, performing, and feeling a religion

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 discipline 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 diaspora, the way they conceptualized their tradition and history bear 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 dimension of a
Religion, Human Agency and Change: the importance of intermediary experiences.

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 possession as responses to social tensions, further intensified by social change (encroachment of capitalism, industrial forms of work, intensification of patriarchal controls over women, migration, globalisation). Seldom are they considered as forms of change in themselves. This is despite the dramatic alterations in individual behaviour, 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 conceptualising 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.
Our panel explores Mormon religious practices. By historically drawing upon several prominent discourses within Mormonism the panel will ask the question of how missiology, scripture, and marriage practices function at the establishment of Mormonism and the contemporary Mormon religion. These are three of its most public aspects of Mormonism. It has been one of the fastest growing religions in the twentieth and twenty-first centuries, in part because of its evangelical nature and worldwide presence. This includes the placement of tens of thousands of books of scripture around the world. Mormonism’s production of modern sacred scripture and claim to prophetic charismatic revelation make it a fascinating case study for religious practice and discourse. That said, Mormonism is also known for its former practice of polygamy, distinguishing itself as a unique nineteenth-century religion though it has since abandoned the practice. These three tenets of Mormon practice and discourse will be the center of our panel.

Gerrit Dirkmaat: Joseph Smith and Early Mormon Polygamy

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

Gregory Wilkinson: Missiology and Mormonism Around the World

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

Mike MacKay: Material Culture and the Production and Translation of the Book of Mormon

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

Panel Chair: Marie Vejrup Nielsen

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

Andrew Dawson: Religious Diversity and the Shifting Sands of Political Prioritisation: Reflections on the UK Context

This paper examines religious diversity in the UK by relating organisational developments on the ground with overarching changes in political prioritisation. The paper identifies four key components which influence typically late-modern socio-political engagements with religious diversity. Two of these components, societal diversification and universal rights, form a general backdrop to such engagements; while the other two are specific state emphases respectively comprising a ‘soft’ agenda of social cohesion and civic inclusion and a ‘hard’ agenda concerned with the delivery of goods and services through non-state media. Taking the state-sponsored Inter Faith Network (IFN) as a case, it explicates the impact of the progressive prioritisation of a ‘hard’ agenda upon organisations originally established to pursue ‘soft’ aims through ‘religious diversity’ practices. The paper concludes by suggesting that IFN’s recent relaxation of full-membership criteria reflects not so much a victory for previously excluded minority groups as indication of a diminishing strategic importance within a changing UK context.

Marie Vejrup Nielsen: Mapping motivations – new activities and old churches

This paper examines one case of a historical church responding to societal changes and thereby focuses on how historical church religion is changing in a contemporary setting. The paper will present a study of the motivations of the participants in new church activities in light of current theories of individualization, patterns of consumption of religious activities, and religious socialization. This will enable a discussion of the motivations of both the organizers and the participants in the activity in light of questions of how institutional religion is being transformed in this context. Through the last 10 year new initiatives have emerged in the Evangelical Lutheran Church in Denmark (Folkekirken), such as Baby hymn singing. The paper will present the development of this specific initiative in a process from a bottom-up activity in the hands of music professionals to a top-down activity in the hands of pastors or other church professionals.

Lene Kühle: CARD: A Critical Analysis of Religious Diversity

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

Panel Chair: Martin Baumann

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

Fred Kniss: Moral Order Variables and Civic Engagement: Moral Authority, Moral Projects, and Sectarianism

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

Paul D. Numrich: Mapping the Civic Engagement of Selected Immigrant Religious Groups in America

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

Martin Baumann: Applying the Civic Engagement Map to Selected Immigrant Religious Groups in Europe

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

27-204 | Helios | A study-of-religions approach to textbook research

Panel Chair: Jenny Berglund

This panel presents different study-of-religions approaches to textbook research related to education about religion in Norway, Italy, England and Japan. The papers relate to the study of different aspects of textbooks for religious education, including the way that the representation of religions is influenced by the general framework for religious education or by religious concepts about the use of images. Furthermore, more general issues relating to textbook-research related methodology are raised.
Satoko Fujiwara: A Critical Reflection on the “Communitarian Turn” in Religious Education

It was in 2007 that the UK government issued a guidance which made it a duty for schools to promote “community cohesion.” Since then, RE in England has been directed to contribute to the new duty more explicitly, and teaching materials with reference to the term have started to be published. This shift can be called “communitarian” (à la Sandel and Taylor) or “post-secular” (à la Habermas). It has concurred with the “religion in the public sphere” discussions within the study of religion as well as with the development of citizenship education. This paper examines the benefits and dangers of this shift, which is not confessional but normative nonetheless. Examples will be taken from RE textbooks in England to show how the representations and applications of religion(s) have changed. They will be compared with Japanese textbooks, which have established a virtual “civil religion” (à la Bellah), as I have argued elsewhere.

Sissel Undheim: Aniconism and images in Norwegian RE-textbooks. Representations and historical change

The paper will investigate representations and interpretations of aniconism in Norwegian RE-textbooks in the period from 1997 to 2014. By studying changes in visual representation of Islam and Judaism in two “generations” of textbooks, namely those published in connection with the Norwegian curriculum revisions of 1997 and 2008, the paper will discuss different interpretations of Islamic aniconism as it is expressed in textbooks from the four major Norwegian publishers. The analytical approach will rely on critical and cultural perspectives from the academic study of religion, in addition to theories on modality and media. Both the cartoon controversy of 2005 as well as the increasing religious plurality that is to be found in Norwegian society and classrooms will be among the factors considered in order to explain the palpable changes that are found in the material.

Maria Chiara Giorda: Religion and school textbooks. Methodological assessment and empirical examples

Textbook controversies involving religion are part of a larger cultural debate; they reflect to a large extent the social cultural and political imaginaries that are dominant in a particular national context in a given moment in time. This endeavour requires a sound theoretical and methodological reflection. Up until now, the different efforts to scrutinize the representation of religions in school textbooks have followed numerous, sometimes divergent, paths. The aim of this paper is to offer a critical tour d’horizon of the methods currently employed in this field in order to discuss their strengths and their weaknesses and foster a debate between different approaches. Despite the fact it’s often (unjustly) considered to be a quite boring subject, the focus on methodology should offer a thread permitting to bound and organize different texts of different subjects (not only RE, but also literature, philosophy, history…) and dealing with different religious traditions. The goal is to elaborate a schedule analysis to collect data, based on qualitative analytical techniques, content and didactic analysis, aiming at a general model for Religious Studies-based analyses of textbooks.

27-205 | 122 | Emotion as a Dynamic in Religious Practices in Antiquity
Panel Chair: Esther Eidinow

Emotion is a vital aspect of religious practice and often the force that establishes or transforms religious traditions. Indeed, interest in emotion spans the natural sciences, social sciences, and the humanities and thus provides an ideal stage for interdisciplinary examinations of human experience. This panel explores emotion as a dynamic in three religious traditions: ancient Greek magic, Second Temple Judaism, and formative Christianity. All three papers will examine the benefits and limitations of applying these theoretical approaches to understanding the cognitive components of emotion to the analysis of ancient religious practices and discourses.

Esther Eidinow: Metaphors to Maim By

The texts in the corpus of ancient Greek binding spells show that occult aggression in this ancient culture was distinctively phrased: verbs of registering, dedicating, immobilising, and above all binding are all found in the ritual formulae. The general intent behind such constructions is relatively clear, and yet, for
all the recent work on these spells, the question of how or why these particular terms were employed remains unanswered. In order to explore this aspect, this paper uses conceptual integration theory to examine and offer an explanation for the metaphor of binding in these spells, building on Sørenson’s work on cognitive approaches to magic. It suggests that these metaphorical associations help to explain the power apparently attributed to these spells, by refining our understanding of the motivations of those using them, and the expectations of their effects on the victim.

**Angela Kim Harkins**: Emotional Communities in the Second Temple Period: The Pro-Social Instrumentalization of Affect after the Exile

The Second Temple period is marked by penitential prayers which were often combined with rituals of mourning. Prose prayers written in the first person with petitionary and confessional elements are said to be performed by highly esteemed individuals (e.g., Moses, Solomon, Ezra, Judith). I propose that the ritual arousal of emotion from both the phenomenal experiences of performing mourning rites and also from the discursive practice of reciting confession of sins and petitions contributed but cannot wholly account for the emergence of a religious subjectivity that served various pro-social purposes. This strategic arousal of emotion allowed communities after the rupture of the exile (586 BCE) to establish continuity with the past by recovering a first-hand experience of foundational events. The displays of grief can act as costly displays and credibility-enhancing displays, thus moving a community to deepen their commitment and heighten their receptivity to common goals and covenant renewal.

**Kristyna Kubonova**: Transition, transformation, transmission: Blood libel from the perspective of the Cognitive Science of Religion

Blood libel has been traditionally studied within historical discourses, by using mostly comparative or descriptive methods, which are on the one hand important for elemental understanding of the phenomenon but lack on the other hand possibility of going beyond their own limits. However, Cognitive Science of Religion provides different methods, tools and perspectives which seem to enable a deeper insight into the blood libel phenomenon and open a wider room for scientific discussion. To support this assertion I would like to present a conference paper on Dan Sperber’s concept of culturally transmitted misbeliefs and its applicability on the blood libel phenomenon, specifically on the Leopold Hilsner’s case (also known as Hilsner Affair or Polna Affair) which took place in Bohemia at the turn of 19th/20th century and was specific in many ways.

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27-206 | HS 4 | “Returning the Call”: The Impact of ‘Foreign’ Missions in Europe

**Panel Chair: Pamela Klassen**

Historians have long recognised 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?

**Daniel Midena**: Decolonisation and Mission: The Politics of Neuendettelsau Mission Tracts in German, 1920s–30s

This paper will examine the place of mission tracts in German politics in the two decades after decolonisation. After the Allies stripped Germany of its colonial empire, mission societies counted among the few organisations that retained some means to operate in former colonial regions. In a climate in which colonial nostalgia helped shape the politics of the Weimar Republic, the Neuendettelsau mission in northern Bavaria continued to circulate textual and photographic images from former German New Guinea. This Lutheran mission organisation communicated these experiences through mission tracts
targeted at a young audience. This paper will look at the content and context of a number of these tracts—mainly short stories about the conversion of sorcerers (Bai, der Zauberer, 1923), cargo-cultists (Eemasang, 1931), savages (Unter Wilden, 1932) and cannibals (Der Christenfresser, 1954). What subtle (or not so subtle) political messages did these Neuendettelsau mission tracts convey? And to what extent did the tracts fuel or dampen colonial nostalgia and imperial ambitions in Germany in the 1920s and 30s?

Rebecca Loder-Neuhold: Wide world – remote villages: How objects from the mission fields ended up in Europe

This paper will analyse the flow of material goods back to Europe from the mission fields. Focused on objects in mission museums that were established by mission congregations/societies within their motherhouses and branches in Europe, the paper will examine museums that included such material as beaded jewellery, large canoes, African dance masks, and Asian Madonna figures, etc. I claim that a significant number of Europeans only had access to objects from the non-Western world through the mission museums, which were often situated in very remote areas (at least in German-speaking countries). This location meant that for many, the non-Western world was represented through a missionary contextualization and therefore a Christian lens. This paper will present figures about this influence in rural areas. The case study of a mission museum in St Gabriel (near Vienna) will provide one example of how these objects found their way to Europe through missionary networks.

27-207 | 123 | 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 the life in conditions of occupation, acute substitute of legal framework, ideological and worldview standards, crisis of Ukrainian Muslim discourse after all. Every major Muslim association has demonstrated peculiar dynamics of the official position either in a political angle or in the 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 regard the examples of public position dynamics of different Ukrainian Muslim communities during the year 2014.

Mykhaylo Yakubovych: Ukrainian Muslims after Maidan: Recent Changes and New Developments

A recent history of Islam in Ukraine is closely interrelated with the 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 on the Crimea. However, the deep political crisis and military conflict of 2014 resulted into the appearance of a new phenomena in the history of Ukrainian Muslim communities: that is, internal refugees, ethnic and religious persecutions as well as the rise of new Muslim organizations based on political loyalty. Moreover, after the Russian annexation of the Crimea, local Muslims entered into completely another legal and political reality. The same is true of Muslims of the Eastern Ukraine, who, as well as other parts of the local population, continue to suffer from the protracted military conflict. The study shows how Muslim communities answer to these challenges.

Ruslan Khalikov: Christian-Muslim dialogue against the background of the war in Ukraine

The communication between Christians and Muslims in the territory of the Ukraine has an age-old history, and remained quite intense during the times of existence of the independent Ukrainian State, however it was not a dialogue in its direct meaning - certain local conflicts were sometimes present between Christians and Muslims. At the time of revolutionary events and the last conflict that has covered regions of the largest concentration of Muslims in the Ukraine, the Christian-Muslim dialogue has moved to a new level: Ukrainian Christian and Muslim religious organizations have united in a threat the Ukrainian society faced, however relationships in the occupied territories came to a head as far as there is a necessity to define existing in a new legal framework and cooperation with the new administration.
Panel Chair: Siv Ellen Kraft

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

Takeshi Kimura: The Ainu Religion after Assimilation and Loss

Today the Ainu people develop their activities in locally different ways and in globally different ways by contesting for their views of their religion in their relationships to Japan and the global community. Due to the assimilation policy and the loss of some traditions since the mid-19th century, the Ainu religious traditions have fallen into disarray. After the New Ainu Law of 1997, which promotes the Ainu culture but does not recognize Ainu sovereignty, the social conditions changed for the Ainu. At different social levels, different Ainu groups began to claim their own version of their religious traditions. With the UN as a backup, some Ainu activists attempt to claim sovereignty based upon their religious notion of the land. Some Ainu became more actively involved in constructing a global animistic connection with other indigenous peoples. A municipal government plans to construct a public Ainu natural park reflecting the Ainu view of nature as a tourist attraction.

Suzanne Owen: Unsettled Natives in the Newfoundland Imaginary

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

Jon Henrik Ziegler Remme: Ethnographies Returned: Truth, Completeness and Authenticity and the Dynamics of Ifugao Indigenous Religion

One important source for the globalised discourse on indigenous religions is the ethnography produced by academic researchers. By comparative and analytical concepts ethnographies enact similarities and differences between various cultural groups, which eventually gain significant political and cultural purchase in issues related to identity, belonging and sovereignty. In this paper I examine how ethnographies on Ifugao (the Philippines) animistic religion through the 1900s have influenced the dynamics of Ifugao cultural self-awareness, particularly through the assumptions in these works regarding notions of truth, completeness and authenticity. I discuss how these assumptions have shaped Ifugao self-perceptions regarding ethnohistory, their relations to the Filipino national state, to national and international tourists as well as inter-village political dynamics and relations between young and old ritual experts. The paper thus examines how ethnographies travel and return to indigenous people themselves and traces particularly the implications of the local reception of these ethnographic works.
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 (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 major ideals of liberalism, although admittedly states in general and public law in particular inevitably also affect faith-based organizations.
Panel Chair: Curtis Hutt

In this panel, participants present their work – anthropological and historical – on animal sacrifice performed by Christians on the periphery of more well-known, dominant Christian cultures where such practices are unheard of and generally forbidden. This oftentimes includes adapting the rituals of the members of other religious communities and even performing them in markedly inter-religious contexts. These non-stereotypical Christian ritual practices will be understood as having been affected by diverse cultural influences – Jewish, Islamic, and polytheistic.

Paul Williams: Dancing on the Edge of Sacrifice: Ritual Practices among Congolese Christians in the 21st Century

When Rev. Bonanga travels the southern half of the Equator Province in the Democratic Republic of Congo (DRC), he navigates rivers and forests to visit church members; he also travels through a forest of ritual activity. More than fifty years after political independence and ecclesiastical autonomy, one of his challenges is to negotiate the relationship between ritual practice derived from non-Christian Mongo rituals and his own understanding of Christian practice. Based on my travels in this region in recent years, this paper examines contemporary encounters between the organized institutional form of Protestant Christianity (the “church”) and its ritual practices, on the one hand, and the disparate ritual practices of peoples throughout the riverine forest of central Congo, including animal sacrifice (mbeka), offerings to ancestors (bankoko), and resistance to witchcraft (ndoki), on the other.

Jens Kreinath: Animal Sacrifice among Christian and Muslim Communities in Hatay, Turkey

Sacrifice rituals are performed across the religious communities in Hatay. Regardless of the location or occasion of the sacrifice, the practice of animal sacrifice is common among the different Christian and Muslim communities outlined above. Most often they include the distribution of sacrificed meat, which often transcends the confines of the respective religious community. Even though the differences in the interpretation of ritual elements are certainly more explicit, this paper argues that features of sacrifice exist among almost all religious communities. Despite the different times and locations of sacrifice rituals, their similarities justify viewing them as part of the local interreligious culture. One of the most significant features is that Orthodox and Armenian Christian communities perform rituals of animal sacrifice and follow the traditions of animal slaughter and the distribution of the sacrificed meat that can be compared to the Muslim traditions of animal sacrifice.

Curtis Hutt: A Threefold Heresy: Reassessing Jewish, Christian, and Islamic Animal Sacrifice in Late Antiquity

Until recently, the vast majority of historians studying Jewish, Christian, and Islamic tradition in late antiquity maintained the following: a.) The sacrifice of animals along with the priestly leadership in Jewish traditions disappeared in the immediate aftermath of the destruction of the Jerusalem Temple in 70CE. b.) Christians altogether rejected animal sacrifice, as the sacrifice of Jesus commemorated in the Eucharistic meal replaced for all time the need for these Temple linked ritual activities. c.) Islamic sacrifice during Eid al-Adha was primarily derived and adapted from the practices of polytheists in the Arabian peninsula as neither Jews nor Christians at this time carried out such rituals. In this paper, each of these venerable assumptions (2 theological, 1 academic) is challenged on the basis of new research into obscured Jewish and Christian pasts.
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 elîš 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 2nd millennium BC. 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 elîš, was created. Its authors – probably Marduk’s priests in Babylon – solved the conflict between the texts 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, will be underlined how the enûma elîš enhanced on a pragmatic 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 19th 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 transcend simplistic concepts of one-way acculturation of ethnic groups that dominate late 19th century transatlantic historiography, I intend to employ theories 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 analysis.

27-213 | 131 | Religions and Media: Performances (1/2)

**Session Chair:** Licia di Giacinto

**Lee Scharnick-Udemans:** Between complaints and concession: The role the Broadcasting Complaints Commission in the production and management of religion in post-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 institutions 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 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 focussing 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 adoptive 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.

27-214 | 114 | Production of Religious Knowledge (2/2)

Session Chair: Katja Triplett

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 BC – 400 AD), 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 lord supreme who was harsh, benevolent and healer of wounds. This paper explores how
changes in 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 Dharmā-mangal religious genre and Gājan ceremony of the cult worshippers. In Gājan the worshippers of Dharmā practiced arduous rituals by self infliction of bodily pain to satisfy their God. The paper also looks at the process of Brahmancial adaptation of Dharma texts through control over literacy in order to incorporate the margins of society into mainstream Hinduism.

27-215 | 124 | 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 possible degree of independence. On this basis REMID is able to offer its resources to the public.

27-217 | 216 | 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 popularisation 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. Hundred years later elements of it re-emerge in the centre of society inspiring the practice of organic agriculture and the consumption of organic food.

Shin Ahn: From Religious Discrimination to Religious Literacy
In 2010, 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 support particular religious groups or despise them. Teachers in public schools play important role in the formation of religious worldview of their pupils. Offering service to citizens and living with colleagues, civil servants act as transmitter of religious idea and knowledge. This poster will show the new directions of religious education by analyzing the programs operated or researched by Ministry of Culture, Sports, and Tourism, Korean Government from 2010 to 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 plays 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, place 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 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 the 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 intellectual 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 intellectual 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-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 master-minds: 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 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.

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

Research concerns the issue of psychological acculturation on 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 of surveyed were the descendants of Poles living in Polonezköy village - therefore analysis shows additionally a rare portrait of the culture frozen in history. Uncommon for existing intercultural studies is to analyses the attitudes of migrants in such a distant generation. The second part of the subjects are today’s Polish migrants who had settled in Istanbul over the past 15 years. They were divided into two groups according to the observed differences in the choice of the acculturation strategy.

**Dušan Lužný:** Explanatory Model of Contemporary Religious Situation in the 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
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 regards to the purification 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 described in it to avoid contaminations of cooking vessels and containers. Lids are among those popular finds found from Palestine sites of these periods. However, they are usually treated as common cooking ware without being discussed in the 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 understand the transformation of the early Jewish dietary customs and sense of purity of 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 particular 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

Paper deals with the case of region of Hlučín that is situated in border zone at the Northeast of Czech Republic. During three centuries, the inhabitants of this area were exposed to ethno-national paradox. They found themselves in the overlay of national projects that created variable situations and such a social reality. The ideology of nationalism in 19th century formed the destiny of local inhabitants. First there entered the German nationalism on the scene, but ethnically they kept endorsing to their Moravian origin. Czech nationalism that first had ignored the Moravians entered penetratively at the beginning of 20th century. In spite of the waves of nationalization it is interesting how the local identities managed to adapt to the situations despite of a great extent of resistance. Religion played a major role in maintaining of social life continuity. Religion became a symbol of protest, resistance, the source of 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. For, 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 currently the case in the country, with reference to the transformations that are
Innovations needed to move Christian theology forward in contemporary cultures is 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 devise 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 scientific notion of culture suggests that the theologies inherited from the churches of north Atlantic can no longer meet the changing needs of pluralities of cultures 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 interdisciplinary approach, which Lonergan suggests for transposing the Christian message, 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.

David Lal: Kabirpanthis—'The Weavers Religion': Understanding the Socio-Religious movement of Kabirpanthis of 19th-20th century India

Kabir is famously acclaimed as Indian ‘Luther’ of 15th century by Sir W. W. Hunter for his reformative role in the Indian society. He was a spiritual guide to some of the reform movement within the Hindu religion such as Guru Nanak founder of Sikhism, Jag Jiwan Das of Oudh and founder of Satnami sect and many more. Kabir brought innovation through socio-religious movement filled with the principles of rationality, equality and modernity. He questioned as well as challenged the existing socio-religious authority of the Brahmmins of Hinduism and Maulanas of Islam by preaching cultural plurality that is, a novel tradition of Ganga-Jamuna Tehzeeb which was premised on the idea of pluralism and also constructed the idea of Prem Nagar-City of Love- a socio-political utopian society based on tolerance, love and harmony. Kabir’s philosophy criticised the existing socio-religious order and constructed an alternative social and religious vision. After him, this utopian social and religious vision was adopted and followed by socially lowly placed in the caste order. The followers of Kabir carried his vision by setting up a new socio-religious tradition called as Kabirpanthis. Even the colonial census does contain the records of this tradition and enumerated them as Kabirpanthis. This paper attempts to explore the role of Kabirpanthis in envisioning the utopia of Kabir in the contemporary India. Further, this paper would discuss how an individual’s thought (who was called as Kafir-unbeliever by Muslims and pakandi-unbliever by Hindus) on socio-religious reform lays foundation for alternative social vision based on principle of egalitarianism? Kabir opposed the rituality and superstitions in the religion, challenged the idea of religious institution and brought idea of God away from the institutional clutches. Could Kabirpanthis escape the religious and social dogmas opposed by Kabir? While Kabir engaged with the idea of Prem Nagar and Ganga-Jamuni Tehzeeb and rationality and modernity he was criticised by the dominant religious sects. How Kabirpanthis were targeted in the name of caste and religion? Where does this movement stand today? Lastly, the paper highlights the present status of Kabirpanthi movement in contemporary India. In the period of saffronisation or Hinduisation of social and political, do Kabirpanthis have a constructive philosophy to offer? Can they offer an alternative which proposed by Kabir himself?

Sandra Nickel: How ‘Bele’ elsebubu’ got his second ‘u’: The development and significance of the Yorùbá Christian vocabulary

The 19th 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 reformatons and adaptations.

27-219 | 121 | Representing Religion in Modern Media

Session Chair: Assia Harwazinski

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-coloured 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 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 the traditional societies. Then, I will put these ideas in relation to the main discourses on art in modern context (aesthetics and art history, the system of modern art). A major feature of Eliade's hermenutics is the "primeval" perspective on the 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 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 the 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 sycretism 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 vitalisation of Jewish worship, others dismissing it as vulgarisation 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.
David Westerberg: Who benefits from the idea of the post-secular? A critical investigation of the fashionable concept of "post-secularity"

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

Mari Miyamoto: Reconstructing religious spheres: Religion and Democracy in re-Buddhistizing societies in the Himalayas

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

Marta Zająć: Dynamics of Tradition

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

Anastasia Serghidou: The invention of religious monumentality and the challenge of thaumasiourgia within the ancient body-culture

R. Schuman introduces the concept of the ‘soma-aesthetic’ in order to formulate his arguments on the ethico-political challenge and its image as a "site" of sensorial apprehension (aesthesis) reflecting a metaphor of architectural construction. This epistemological approach helps us to designate the function of the body as a ‘signifier’ of aesthetic usages and a stylization of the self within a monumental world. This recalls us M. Merleau-Ponty’s concepts, notably in relation with the body as an epicenter of aesthetic combination of gestures and a topos of metaphorical expression of geomorphy. By taking these epistemological approaches we examine the conceptualization of physis, morphè, ousia and the way they interfere with place, monumentality and miraculous events. I first examine monuments or places...
that persisted as generators of thaumata (miracles). I mainly insist on the impact body movement presented through the formulation of what F. Barker calls a ‘corpo-real history’. In a second place I insist on the way some authors such as Theophrastus or Epictetus underline, through the metaphorical symmetries, the image of the body-self and the strategies of monumentalization. I also insist on the way transgression of the self-control resulting from an hybristic behavior puts in question religious and political monumentality. At this point we may refer to the way Epictetus treats the Akropolis as a continuum of the self (Epictetus, Entretiens, 1v). To go further we take the example of the suffering body, the thaumaturgic issues and the toponymics related to the connection of disease, miraculous healings and local rituals.

**Hubert Mohr:** The Religion and the Nuclear Waste Dump - Notes on the stability and perdurability of sacred signs and their aesthetics

Departing from the debate on the semiotics of nuclear waste disposal sites during the 1980s and 1990s (Thomas A. Sebeok; Roland Posner) the paper discusses the dynamics of signs (e.g. sign usage or significations processes) in which religions are involved to produce cultural and social stability and sustainability. Comparing different types of religion (complex Western religion as Christianity; Aborigine religion) the presentations will try to establish a model for communications into the future through materials, rituals, body relics or symbolizing oral and visual techniques. The approach will centre on aesthetics of religion as an integrative theory of cultural semiotics, communication theory, social design and aesthetization.

**Marian Caulfield:** Rupturing epistemologies through aural explorations in the study of religions

Whilst there is no doubt that in Western academia, important methodological foundations for study of religions have been set, in this paper, I will highlight how recent research in the area of religion and sonic worldviews has been shaking up methodological mores within the discipline. I will state why development in and attention to this field of research should be regarded as essential to the future development of the discipline if it is to stay relevant, up to date and attractive to young and innovative scholars. I will highlight how modern scholars have been pushing the boundaries in this field and I will particularly focus on how research pertaining to the aural and sonic aspect of worldviews has been rupturing epistemologies in the study of religions with some suggestions as to a way for way through interdisciplinary endeavors.

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**Gabriel Luna:** Visita Iglesia: A Filipino Lenten Practice in Cagayan Valley, Region 02, Philippines

Religious landmarks in Cagayan Valley Region 02 do not only serve as tourist attraction but also a place of worship during Lenten Season specifically during Visita Iglesia. The researcher utilizes participant observation, and in-depth interview. Thirty-five (35) Church workers and 42 religious devotees were interviewed. Findings reveal that majority of the respondents who observed the cultural practice of Visita Iglesia belong to the age bracket ranging from 40-65 years old, female, professionals, and with high income. The reasons why devotees observed Visita Iglesia ranked accordingly as follows: to ask for favor, forgiveness, of sins, to follow family tradition, to express gratitude, to comply with someone’s request, and to atone for a misdeed. Clearly, the reasons are more personal than cultural, but the devotion itself is enhanced and sustained by the culture. The customary practices in relation to a religious devotion serve more as social functions rather than as theologically motivated practices.

**Jana Valtrová:** Medieval Christian Missions to Asia: Shifting Strategies and Goals

The paper presents major shifts in the development of medieval Christian missionary efforts which were made during the 13th and 14th centuries in Asia by Franciscan and Dominican friars. Reports of such missionaries as William of Rubruck, John of Plano Carpini, John of Montecorvino, Jordan of Catala and others are used as sources for this analysis. The main aim of the paper is to show transformation of missionary strategies as a process of more or less successful adaptation of particular missionaries in new cultural and religious environment, their flexibility and ability to focus on a prospective group of
converts. In connection to this process not only the missionary strategies changed, but also their original goals were redefined. Representation of these goals, original and new ones, within the context of missionary reports and their desired effect on European audience is also discussed


This research paper is entitled Mill Hill Missionaries: A Century of Love and Service in the Philippines, 1906-2006. MHH is a congregation of priests based in Mill Hill, London, United Kingdom that arrived in the Philippines in 1906 to counter the rising influence of Protestantism. The objectives of the study are the following: to trace the history of MHH as an institution since it was founded by Herbert Vaughan in Mill Hill London in 1868 until they arrived in the Philippines in 1906; to assess the achievements of the congregation within 100 years of service in the Philippines; and to show the challenges encountered by the missionaries and their role in nation building in the 20th century Philippines.


**Organizers: Christoph Kleine, Elisabetta Porcu**

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

**27-224 | HS 3 | Imagining Sacrifice: Secular Politics and the Invention of a Religious Phenomenon**

**Panel Chair: Martin Mulsow**

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

**Jonathan Sheehan:** Sacrifice and the Origins of Culture, 1625-1750

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

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

Robert Yelle: The Domestication of Sacrifice: From Arbitrary Command to Communal Feast

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

Ulrich Berner; Johannes Quack (Hrsg.)
Religion und Kritik in der Moderne
Religionen in der pluralen Welt, Bd. 9, 2012, 248 S., 24,90 €, br., ISBN 978-3-643-10548-6

Caterina Wenzel
Verdammung und Vollkommen
Muhammad in Dantes Divina Commedia. Ein Beitrag zur Religionsgeschichte Europas

Peter Brown; Rita Lizzi Testa (Eds.)
Pagans and Christians in the Roman Empire: The Breaking of a Dialogue

Susanne Knabell; Silvan Wagner
Gott und die heiden
Mittelalterliche Funktionen und Semantiken der Heiden

Kornelis Heiko Miskotte
Edda und Thora
Ein Vergleich germanischer und israelischer Religion. Übersetzt aus dem Niederländischen und mit einer Einführung versehen von Heinrich Braasch

Daniela Müller
Ketzer und Kirche
Beobachtungen aus zwei Jahrtausenden

Gerhard Besier, Katarzyna Stoklosa (Hrsg.)
Jehovas Zeugen in Europa – Geschichte und Gegenwart
Band 2: Baltikum, Großbritannien, Irland, Rumänien, Skandinavien, UdSSR/GUS Studien zur Kirchlchen Zeitgeschicht-
Be, Bd. 6, 2015, 792 S., 24,80 €, gb., ISBN 978-3-643-13093-6

Christianity and History

Fadi Daou; Nayla Tabbara
L’hospitalité divine
L’autre dans le dialogue des théologies chrétienne et musulmane

Christoph Jedan (Ed.)
Constellations of Value
European Perspectives on the Intersections of Religion, Politics and Society

Gabriel Bunge
Gastrimargia
Wissen und Lehre der Wüstenbrüder von Essen und Fasten. Dargestellt anhand der Schriften des Evagrios Pontikos

Angelika Brodersen
Der unbekannte kalām
Theologische Positionen der frühen Maturidīs am Beispiel der Attributlehre

Yaşar Sarikaya; Mark Chalil Bodenstein; Erdal Toprakyan
Muhammad
Ein Prophet – viele Facetten

Susanne Kurz; Claudia Preckel; Stefan Reichmuth (Hrsg.)
Muslim Bodies
Körper, Sexualität und Medizin in muslimischer Gesellschaft
Belinda Winder: 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 contextualise 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.

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 contextualise 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.
**Session Chair: Carole Cusack**

**Kathryn Rountree:** Pagans and the Traditionalization of Invention: A Cosmopolitanism Project

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

**Matouš Vencálek:** Contemporary Paganism and Politics: The Relation of Political and Religious Views among Czech Pagans

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

**Pavel Horák:** „We are Pagans...“: Self-reflection and the Influence of Christianity in the Czech and Irish Contemporary Paganism

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

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

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

In my study of "semi-secular" Swedes I have found that when given the option they choose to describe themselves in terms of several religious categories simultaneously. In this paper I describe these religious self-descriptions as fluctuating and palimpsest. However, this volatility does not necessarily describe a change of attitude, beliefs, behaviors, aspirations and affiliations. It is a fluidity that is discursively allowed within the frames of a culture that offers a multiplicity of subject positions in terms of religious identities. It takes place in a context in which the boundaries between the secular and the religious are, in practice, fuzzy and permeable, allowing for signifiers to float between the different discourses on religion that the respondents are enmeshed in. However, this does not mean that 'anything goes'—these religious self-descriptions have boundaries that need to be considered as related to the local discourses on religion available to the respondents.

Pauline Lere: A Decade of Ethno-Religious Crises on the Jos Plateau: A Socio political Analysis

While religion has contributed to human civilization, it has been manipulated and used to cause strife and wars. Religiously motivated conflicts have proliferated the world and the case of Nigeria is not different. Religion, perceived as personal, in recent years has been remote-controlled by man. The current heightened religious crises in Nigeria are traced back to the early 60’s. Jos, the capital of Plateau State Nigeria, once peaceful, with a temperate climate has endeared many ethnic groups. The city, known as "the home of peace and tourism", has in the past decade witnessed intense crises situations, resulting in wanton destruction of lives and properties. This localized conflicts graduated into a global dimension attracting the international community. This paper explores the causes of the violence and the role of the media on the crises. The paper relies on oral interviews and documented research on the decade long crisis in Jos.

Valdemar Kallunki: The changing welfare role of the Church in Finland

The crisis of the welfare system and welfare reforms have created an opportunity window for the Churches as welfare providers in European societies. In Finland, the ongoing restructuring of welfare services and parishes means differentiation between secular and religious structures. Responding to changes, the Lutheran Church of Finland has launched a project called "The Church and welfare services", in which it tries to revise its role in welfare sector. The objective is to decide what kind of role the Church is aiming at in outsourced welfare services. In this paper, I will scrutinize the changing welfare role of the Church in Finland. Theoretical perspectives for the examination are the welfare crisis, individual level secularization and the differentiation of secular and religious structures. The data includes 25 interviews of parish and municipal employees and quantitative data gathered from all the parishes.

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 motherhood 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 in 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.

Pamela Klassen: Response

The respondent will address the issues raised in the papers of this panel.

27-305 | 128 | Children in New and Minority Religions: Questions and Cases
Panel Chair: Liselotte Frisk

Growing up in a minority or new religion is a subject which has been much discussed during the last few years. Fears have been expressed about potential harm to children of parents who are members in different religious groups. Naturally, the conditions for children in minority religions vary a lot depending on the religious group in question and also depending on the parents’ kind of engagement. This panel investigates some of the questions and special conditions for children growing up in some minority religions.

Susan Palmer: Children in New Religions: The Question of Harm

The presence of children in the so-called “cults” is a controversial issue. They are often portrayed in the media and anticult literature as underprivileged and uneducated captives, or victims of medical neglect, forced labour and psychological, physical or sexual abuse. Questions of religious indoctrination/conversion and “individual choice” are often raised. Drawing on data collected through fieldwork in contemporary NRMs and from reading memoires by second generation members of utopian communes, this study focuses on examples from Ecoovie, the Anthill Kids, the Solar Temple, the Oneida Community, the Gurdjieff movement and other spiritual communities. This paper addresses the question of whether, and under what doctrinal, ritual and social conditions, children growing up in new, unconventional religions might be exposed to various dangers or disadvantages.
Liselotte Frisk: Growing Up in Controversial Minority Religions: Constructions of Childhoods

This paper discusses patterns and structures in different constructions of childhoods in some controversial minority and new religions. The study is based on life story interviews with young adults who grew up in religious groups such as the Church of Scientology, The Unification Church, Jehovah’s Witnesses, and Knutby Filadelfia in Sweden. The sample consists of interviewees who decided to join the religious groups of their parents, as well as those who decided not to. The method used is that of narrative analysis.

Sanja Nilsson: "She sees the smallest ones ...": Children’s construction of love and longing for the charismatic leader in Knutby Filadelfia, Sweden

Knutby Filadelfia is a Christian congregation of approximately 85 members residing outside Uppsala, Sweden. The group became publicly known in January 2004 when a pastor allegedly persuaded a young female member to shoot two other members, one of whom died. The perpetrator of the crime was under the impression that she acted according to God's will. The murdered member's sister, pastor Åsa M Waldau, called "the bride of Christ" by the media, has a unique position as the group’s charismatic leader. Since 2008 Waldau has gone into seclusion, leaving her post as a pastor as an effect of the media coverage. Her role in the congregation is still, however, of great importance. This presentation aims at describing the children in the congregation with special focus on how they perceive their relation to Waldau, and argues that her role as a charismatic leader was enhanced by her withdrawal from the group.

Peter Åkerbäck: Children without Original Sin: The Perception of Children in the Family Federation for World Peace and Unification

The Family Federation is a firmly established and internationally well-known new religious movement. Since its start in the mid-1950s the group has developed into a denomination that stresses the importance of the nuclear family and children. Even though the group has been studied from a number of interesting points there are few studies of the upbringing and socialization of the groups’ children. Internationally, it has been difficult to find any substantial material produced by the movement that addresses child rearing. However, the Swedish movement has produced an extensive material for use in the teaching of children. This paper aims to present this material in order to investigate how the group is socializing its children into its teachings and how to be a good citizen. The material has also been complemented with interviews with young adults growing up within the movement who have had firsthand experience of these teachings.

27-306 | 222 | 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. This panel includes a respondent to the papers presented, i.e., Gregory D. Alles (McDaniel College, USA).

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 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 the 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, Saṅkara’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

The respondent will address the issues raised in the papers of this panel.
investigate the geography, visibility and contestation of religious icons in diverse urban public spaces, and the discourses, representations and encounters they generate.

**Volkhard Krech:** Iconic religion: Reflections on a monistic approach to religious phenomena

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

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

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

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

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

**Irene Stengs:** The falling of an icon: The afterlife of the Anne Frank Tree, Amsterdam

This contribution will focus on the iconicity of the so-called ‘Anne Frank Tree’, the chestnut tree that stood in the garden behind the Secret Annexe where Anne Frank and her family were hiding during World War II. The tree derives its special, ‘sacred’ value from having been ‘touched by the eye’ of Anne Frank, who mentions its comforting presence in her diary. The tree fell in an August storm in 2010. Yet, as an instance of the social memory of the persecutions of Jews in Amsterdam and the Netherlands, and by implication of the Holocaust, doing away with the tree may be equated with doing away with the memory of the suffering of Anne Frank, her family, and all other Jews under the Nazi occupation. The paper discusses how the tree, as a matter of local and international concern and contestation, continues to live on in a multiplicity of forms and places, and constitutes a sacred geography.
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 in 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 pre-set 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 the relation to the spectators were under constant transformation. 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 inbetween, and in particular focussing on reasons 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 labour 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 neighbourhoods 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 the closed doors puts the scholars, who try to reconstruct the mysteries, to a very difficult position. This paper therefore stresses out the importance of re-evaluations of the bulk finds with the sufficient technical support from the 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 a similar temples in their proximity. This comparison was based on the similar principle which was used by Will Heisey from Oxford who specializes on 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 the ordinary pottery analysis based on the comparison.

27-309 | 124 | The dynamics of silent prayer in Antiquity
Panel Chair: Maik Patzelt

Silent prayer is a religious practice that has been discussed rather ambivalently in ancient discourses. Whereas some ancient authors regard such a practice with scepticism or even as an expression of malevolence and criminality, others treat it quite respectfully and even positively. This panel aims to understand this very ambivalent discourse on silent prayer, which ranges from deviation to idealisation. Therefore, Christian and non-Christian authors must be understood as participants in multiple discourses that consequently lead to the assumption that they not only reflect on silent prayers, but rather create their personal interpretations on silent prayers. This panel focuses mainly on the positive interpretations. It seeks to elaborate questions of reinterpretation, innovation and thus of performance, space, social acceptance and experience. In what way was a given tradition of (silent) prayer adapted, transformed or even opposed? Furthermore, which legacies were in use and subsequently produced?

Erika Meyer-Dietrich: Imagined spaces in New Kingdom Egypt

The paper explores the relationship between silent prayer and imagined spaces mainly in the iconographical record. Silent prayer is here taken as a practice in space and time to constitute imagined spaces. As a repetitive practice prayer maintains these spaces and creates a religious knowledge about them. Archaeological finds from Middle Egypt confirm several important changes in prayer practices during the New Kingdom (1550-1069 BC). The prayer’s posture changed. Traditional places for a silent communication over ontological borders were abandoned. New symbols were created for the sun as divinity. This paper considers the consequences of these changes. In particular, it will focus on the creation of new places and spaces. Which were the new places to substitute old areas for silent prayer? How did the development of private religious practices becoming a means of social acceptance further the creation of new places? How did the representation of praying persons constitute imagined spaces in an urban environment?

Pieter Willem Van Der Horst: Unarticulated Prayer in Early Judaism

Ancient Israel shared with all other nations of the ancient Mediterranean world the custom that prayers were said out loud. In postbiblical Judaism, however, there were right from the start some elements that made for a significant difference. For Judaism the most important factor simply was that in the Bible there was a story about Hannah praying in silence who, although being frowned upon by Eli the priest, was heard favourably by God. The paper will discuss the ‘Wirkungsgeschichte’ of this story. It will, however, also deal with other elements that helped create a prayer practice that was different from the dominant custom of prayers said out loud.

Brouria Bitton-Ashkelony: The Performance of Silent Prayer and Hidden Worship in Eastern Christianity

This paper explores the performance of silent prayer and hidden worship among a variety of Eastern Greek and Syriac authors (4th-8th centuries). By focusing on the history of this topic I hope to shift the emphasis in the study of Christian prayer beyond the history of doctrine, and to focus on the practice of the inner worship, its inner space and images. I will examine the dynamic of the Greek ascetic literary legacy (fourth-fifth century) and its impact on Syriac Christianity (fifth-eighth century). Above all, this paper asks about the ways in which the teachings and the religious anthropology of Eastern influential authors—Evagrius Ponticus, Mark the Monk, and Pseudo-Dionysius—shaped Syriac thought on silent prayer and hidden worship as reflected in the writings of Isaac Of Nineveh (second half of the 7th century), John of Dalyatha and Joseph Hazzaya (8th century).
Maik Patzelt: The paradox of Seneca’s “mental” prayer

As it seems, praying in ancient Rome was a very loud business, especially during official services to the gods. Thus, it is not surprising that several people were stigmatised as deviant because of their silent prayers. Or should that be surprising? This paper elaborates the most paradoxical case of Seneca within that discourse. He posits his version of a silent prayer against every other style of praying, ironically even including other silent prayers. Regarding the wider discourse, the following points shall be the focus of discussion: How does Seneca attend to achieve social acceptance? Does he create a new tradition as the church fathers suggest or does he just position a more or less new practice—or just a new interpretation—within a wider framework of existing praying practices? Which experiences are accompanied with his concept of a “mental” prayer? What transfers of sacred spaces occur?

27-310 | 134 | Human Rights Law and the Formation of Religious Communities

Panel Chair: Hans G. Kippenberg

While in most nation-states religious organizations lost state support and were relegated to the private realm, International Human Rights law defined and enforced establishing religious organizations in public. This international legal framework for religion is subject of the panel. Heiner Bielefeldt explains how jurists and legal bodies understand the concept of religion and how they apply it to quite diverse phenomena. Hans Kippenberg describes the process by which the concept of freedom of religion was extended to communal rights. Initially these rights were not protected by state law. This changed with international covenants. Since these treaties aimed primarily at prohibiting discrimination against religion, religious freedom was extended to include more and more collective practices and institutions. Matthias Koenig traces the transnational disputes and conflicts concerning the concept of religious freedom and their effects on religious diversity and minorities. Alexander Nagel addresses one of the religious practices protected by International law: social welfare. For students of contemporary religions the Human Rights Laws are of major relevance: they provide legal categories that restrict and enable the process of establishing religious communities in public.

Heiner Bielefeldt: The Concept of ‘Religion’ in International Human Rights Bodies

The term ‘religion’ figures prominently in quite a number of international human rights instruments, and it also occurs in the work and jurisdiction of human rights bodies operating on the basis of those instruments. The systematic place for dealing with human rights claims connected to ‘religion’ is the right to freedom of religion or belief as enshrined in article 18 of the International Covenant on Civil and Political Rights. While international human rights documents do not define ‘religion’ strictly speaking, the applicability of article 18 is determined pragmatically in a case-to-case manner in dealing with alleged human rights violations in this field. Recent decades have seen a clear tendency towards broadening the concepts of ‘religion’, ‘belief’ and related notions. This gives rise to the question of how to keep the specific profile of freedom of religion or belief within the broader spectrum of intellectual freedoms.

Hans G. Kippenberg: A Human Right: Manifesting Religion in Public

Article 18 of the Universal Declaration of Human Rights passed by the United Nations in 1948 (Freedom of Thought, Conscience and Religion) covers the right to manifest religion in public in community with others. Since then the understanding of this article developed a remarkable dynamic of its own. First, its emphasis shifted from an individual right that includes even defection to a communal one that is protected against any kind of discrimination. Second, while the “Declaration” of 1948 lacked any legal force, the “International Covenant on Civil and Political Rights” (ICCPR) provided it since 1976, but allowed for national restrictions on manifestations of religion. Third, the European States passed a Convention of Human Rights in 1953 that included legal procedures. Natural or legal persons whose religious freedom was violated could bring their case to a European Court of Human Rights. The court, when reviewing charges, accorded to the National States a certain “Margin of Appreciation” due to the different national constitutions and cultures. The claim, though in itself universal, fostered new kinds of legitimate public religions.
Matthias Koenig: Religious Minorities in International Human Rights Law – Historical Trajectories and Sociological Conflict Dynamics in Europe

This paper argues that religious freedom has remained an essentially contested concept in international human rights law. Following recent revisionist historiography of human rights, it explores the multiple trajectories of religious freedom in international legal history, encompassing state prerogatives in regulating religion, collective rights to religious autonomy, and individual rights to liberty of conscience. Moreover, the paper maps the social actors, religious and secular, that have advanced various interpretations of religious freedom within an increasingly transnational field of human rights law. Episodes of legal mobilization in both pre- and post-UDHR periods show that the multivocality of religious freedom law not only shapes definitions of religious difference but also contributes to new conflict dynamics.


Religious communities have acted as social service providers long before the modern welfare state has entered the stage and today still serve as partners or agents in various settings in order to maintain public welfare. Alongside with politics of privatization and participation faith-based organizations have been encouraged to play a more prominent role in social service provision and community organizing during the last decades. While legal and social political debates have focused on issues such as religious freedom or the de-professionalization of social work, the transformation of religious communities in these public-private arrangements has been widely neglected. The paper will address the question how religious communities remodel themselves in order to become valid partners of modern welfare states. Drawing from case studies on the US based organization “Hindu American Seva Communities” and the British “Druid Network” it will comparatively examine the arguments and rhetoric which are put forward by faith-based organizations to comply with given definitions of a ‘proper’ or legitimate religion. In doing so, the question will be discussed if the invention of a social ethical tradition will lead to a persistent decoupling of religious self-perception and public relations or to what extent it entails an actual change of religious practice and worldviews.

27-311 | 213 | Looking at Change - Perspectives on Mapping and Measuring Religion in Local, Regional and National Settings
Panel Chair: Marianne Qvortrup Fibiger

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

Kimmo Ketola: Mapping Religious Communities: What Can Local Studies of Organizational Change Tell Us about Contemporary Religiosity?

In most Western countries, the religious field has diversified considerably in recent decades due to immigration and also due to new forms of spirituality. The nature and impact of this change is nevertheless not so easy to characterize in clear and unambiguous terms, as different forms of measurement often yield quite different results. The measures that can be used include (1) formal adherence to religious organisations, (2) participation rates in religious activities, (3) quantity and nature of religious organizations, (4) quantity and nature of religious places of worship/gathering, and (5) survey measures of religious self-identification and beliefs. This paper will focus especially on the picture that emerges from mapping religious organizations and places of gathering in a particular locality and it examines how such studies can complement other indicators concerning the contemporary religious change.
Marianne Qvortrup Fibiger: What are we actually mapping and measuring when looking at religion in a contemporary context?

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

27-312 | 114 | Mapping the Dynamics of Religion in Exhibitions of European Museums for the History of Religion: Theories and Practice

Panel Chair: Marianna Shakhnovich

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

Marianna Shakhnovich: Theoretical Approaches in the Study of Religion and its Representation in Museum Exhibitions in Europe and Soviet Russia in 1930s

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

Ekaterina Teryukova: Visual representation of religion in museum (The State Museum of the History of Religion’s Case)

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

Konstanze Runge: Religious Objects in the service of their collectors, curators and researchers - Some observations from the Religionskundliche Sammlung Marburg

What can religious objects and their museum presentation tell us about the understanding of the religion(s) of their collectors, curators and researchers? How is the change of the notion of religion(s) presented in the world’s oldest University-based Museum of Religions? The scholarly understanding of the
phenomenon of religion has profoundly changed since 1927, when the Religionskundliche Sammlung was set up by the theologian and philosopher of religion Rudolf Otto. Today Otto's heritage is critically cherished and employed by the academic staff of the Department of the Study of Religions of Marburg University who run the museum. This paper will deliver some insights into 88 years of studying religions through and with the help of their material representations at the Religionskundliche Sammlung Marburg - from a theological to a study-of-religions-approach - and will illustrate this through selected examples of religious objects.

**Crispin Paine**: Religion in secular museums: is a revolution starting?

Museums are booming all over the world, and many of those museums are full of objects that were once 'religious'. Now they have become art objects, or historical artefacts, or scientific specimens. But for many people, they are still 'religious objects', sometimes even sacred. Even secular museums are beginning to recognise this, and some are finding ways of helping their visitors understand those objects' religious meaning, as well as their scientific, historical or artistic roles. Moreover, some museums are starting to use their objects to help visitors to better understand religion. Secular museums are public spaces where people of any religion and none can meet on neutral ground. This short paper will examine this phenomenon, and will ask: is this just a passing fashion, or can it be the start of a new role for museums, and a real contribution to public understanding of religion?

27-313 | 137 | Othering in Salafi Islam – examples, effects and explanations

**Panel Chair: Susanne Olsson**

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

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

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

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

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

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

27-314 | 211 | On Revolutions, Paradigms and Other Liminal Narratives
Panel Chair: David Atwood

To create order in time, one needs to separate and differentiate time periods. This applies to individuals, peer groups as well as to societies in general. By focusing on «turns» – liminal narratives in different contexts ranging from conversion stories (in individual religious lives) to paradigm changes (in science) to revolutions (in politics), to crisis (in economics) and epoch changes (in historiography) – the panel does not try to answer the quest of the legitimation of a particular narrative but concentrates on different techniques and strategies of the positioning in time. It focuses on the discourse of religion in the 20th century by taking its «turns», e.g. the «hour zero», «1989», the newly announced (and denounced) «arab spring» or “financial crisis” as temporal difference markers that contribute to a mythopoetic landscape of the modern historiography of religion.

David Atwood: The Politics of the Origin Revisited? The Axial Age and the Contribution of Historiography to European Religious Identities

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

Stephanie Gripentrog: Revolution revisited? How the ‘Arab Spring’ challenges European narratives on Revolution, Democracy and Religion

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

Jens Kugele: Exodus to Palestine – Narrating Liminality in European Zionism

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

**Christoph Lucas Zapf**: Changing Narratives: Metaphysical Charges of ‘the Market’ in Financial Crisis

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

27-315 | 212 | The archaeology of religion and religious experience

**Panel Chairs: Rubina Raja, Jörg Rüpke**

This session considers and reviews various approaches to the archaeology of religion and of religious experience. Through the last decade publications on religion and rituals as expressed through archaeological evidence have increasingly expanded. Centrally to the session is the question of how to approach religion through archaeological material, the main trends being “archaeology of religion” and “archaeology of religious experience” (among others represented by Raja and Rüpke). Today, archaeological data pertaining to religion and ritual actions are taken as seriously in Religious Studies and History of Religion as religion is taken seriously within Archaeology. In this field archaeological and religious respectively historical research meet, even if they have two very different lines of ancestry in scholarship. For the ancient world, “archaeology of religion” has established itself as a field of interdisciplinary research that presupposes basic methodology on the part of the archaeologists and basic knowledge of the history of religion on the part of ancient historians and scholars of religion during the past decade. On the other hand “archaeology of religious experience” aims at grasping lived religion, a concept coined for modern religion, and therefore not without possible flaws when adapted to non-living societies. These sessions aim at bringing together in fruitful discussion approaches to the archaeology of religion and the archaeology of religious experience.

**Luther H. Martin**: Caves, Rituals, and Minds: The Archaeology of (Religious) Experience and the Roman Cult of Mithras

Various species have always been drawn to caves for shelter, protection, refuge, or simply out of curiosity for what they might conceal. Homo sapiens are no exception, from the Paleolithic to the spelunkers of modernity. It is, consequently, unsurprising that religions, from their social origins, have exploited this attraction for their own purposes. In this presentation, I will exemplify this attraction with the Roman Cult of Mithras, who universally met in speleae, whether natural or constructed, for their ritual activities. I will argue that these ritual activities incorporated techniques and strategies (e.g., sensory deprivation, controlled environmental stimuli such as architectural designs, symbolic representations, and behavioral augmentations such as masks or ritual threats, etc.) that enhanced or suppressed everyday cognitive functions to deliberately induce altered (non-ordinary but predictable) states of consciousness. Such experiential responses were interpreted as “religious” from within the cult context.

**Gunnel Ekroth**: The terror of the text. Why we need archaeology to understand the complexity of ancient Greek religion

The trust put in the written word in the exploration of ancient Greek religion tends to overshadow all other sources. Texts are seen as providing specific and accurate information, while archaeology is more
imprecise due to its need for interpretation, as archaeology is “mute”. The use of archaeological evidence is often considered as requiring no particular skills or training and archaeology is seen as a vast resource to dip into for illustrating texts, often taking one particular passage and matching it with one particular archaeological situation or item. This “terror of the text” has led to some skewed perceptions of ancient Greek religion, especially ritual practices. A closer study of the archaeological evidence for a particular cult or religious element reveals that the ritual reality was vastly more complex than what our written sources tend to let us know. This paper will discuss some such examples concerning altars and sacrificial installations.


This work is in many ways not only much needed and helpful, but also offers the reader a whole new offset, framework and perspective. “A Companion to the Archaeology of Religion in the Ancient World” enables scholars to be, who in the process of learning how to master their projects, have a seldom opportunity to frame the concepts of studying religious aspects of archaeology and history in a whole new mind and setting. The methodological approaches presented in this work open up for the investigation of both a narrow and also wider conceptualization of ancient religious practices, experiences, spaces and expressiveness. “Lived Ancient Religion” furthers and stimulates our research possibilities by not dematerializing or decontextualizing the material. My own dissertation evolves around altars from the region of the Decapolis in the Roman period. Though a thorough analysis of the typology and iconography is forming the basis of this study, it is concepts like “Lived Ancient Religion” that allow the (real) deep and full contextualization and understanding of the archaeology and history.

27-316 | 115 | Members only: Creating commitment in the context of religiously diverse societies in Africa

Panel Chair: Eva Spies

In religiously diverse contexts, individuals tend to move between different religious communities and seek support from different religious experts. These individuals do not feel the need to affiliate with one group or another, they may adhere to several. The religious groups on the other hand need a solid body of adherents to survive as communities, and the religious leaders need followers to be recognized as such. This panel explores the different ways of how religious communities in Africa try to commit individuals to their group and establish a more or less solid membership in contexts of religious mobility and competition. The panel assembles papers dealing with different religious communities in Africa (Christian, “traditional”) to discuss how they define religious belonging, generate loyalty and deference or create commitment to their religious tradition: Whereas some groups emphasise the importance of collective rituals, others may restrict access to religious knowledge or material advantages.

Serawit Bekele: How loyal are members? Ethiopian Orthodox Church and Indigenous religions

In general, the Ethiopian Orthodox Church defines indigenous religions as evil while depicting itself as holy. It also asserts that all Christians should abandon indigenous religions and become faithful to the Church. However, some members of the Church undermine this dichotomy by subscribing to both religious traditions. Notwithstanding their characterization as agents of malevolent spirits, these members succeed in reconciling both traditions. Referring to Bourdieu’s theory of field and Bhabha’s concept of hybridity the paper argues that in the religious field, the double allegiance of members has resulted in religious identities that challenge the church’s self-representation of uniformity and expectation of unadulterated loyalty. This again has led to aggressive moves by the church to dissociate its members from the ‘evil religion’ and to fight for the symbolic/social capital of membership. The contribution is based on data gathered in 2008 and 2012 in North Shewa Zone of Oromia regional state.

Justice Anquandah Arthur: ‘Loyalty and disloyalty’: Building a church through membership drive

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

**Magnus Echtler:** Thief of women, friend of chiefs. Membership dynamics in the Nazareth Baptist Church, South Africa

When Isaiah Shembe founded the Nazareth Baptist Church in 1910, he tended to the marginalised people in Natal, South Africa. Representatives of both the colonial and pre-colonial authorities regarded him as a threat to the social order and charged him with the stealing of women from fathers, husbands, and missionaries. 20 years later, his relation to the wider society had changed significantly. He supported the patriarchal authority of Zulu chiefs and lineage heads, who in turn joined his church and acknowledged his spiritual leadership. As a consequence, representatives of the emerging apartheid state considered him as a stabilising factor. His success in acquiring and retaining a steadily increasing body of adherents points to the routinization of his charisma through traditionalization (Weber), and to his success in combining church membership with the social capital of the Zulu descent groups (Bourdieu), processes further modified through the social transformations in post-apartheid South Africa.

**Afe Adogame:** Response

The respondent will address the issues raised in the papers of this panel.

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**27-317 | 214 | Empirical Examinations of Asceticism from the Perspective of Cultural Evolution**

**Panel Chair: Anders Klostergaard Petersen**

In the wake of renewed interest in cultural evolution - associated with Bellah and Eisenstadt - this panel focuses on the phenomenon of asceticism from a cultural evolutionary perspective. Whereas the first two papers are concerned with empirical analyses of asceticism in the religious context of late Second Temple Judaism and formative Islam, the last two papers – in continuity of Sloterdijk – extend the phenomenon to include wider cultural phenomena such as art. All four papers share Sloterdijk’s understanding of askesis as programs of training. It is on the basis of such an admittedly more comprehensive concept of asceticism that we are able to include not only various forms of religiously motivated bodily self-renunciation but also, for instance, art. Through the various examples provided we shall examine asceticism in terms of continuity, transformation, and discontinuity. Thereby, the panel covers all four of the central themes of the World Congress.

**Sif Egede:** Asceticism as Martyrdom: Excessive Askesis in the Context of Late Second Temple Judaism

In Bellah’s concept of the Axial Age, renunciation from the world constitutes a prevalent feature. The devaluation of the earth and concomitantly worldly goods correlates to a parallel change in religious life style. Although periodic ascetic practices such as fasting are mentioned in the Hebrew Bible, asceticism comes to the fore of the discussion in the first century BCE story of the mother and her seven sons in 2 Maccabees. Convinced of other-worldly life, they exemplify the ultimate ascetic action: martyrdom. Contrary to other contemporaneous ascetic movements, these ascetics are not depicted as merely renouncing their daily lives as a consequence of a philosophical and religious devaluation of the world. They are sacrificing their lives for the sake of the Torah. The narratives about this radical form of self-sacrifice serve to glorify extreme asceticism in late Second Temple Judaism – at least so in the context of 2 and 4 Maccabees.

**Mette Bjerregaard Mortensen:** Asceticism in the Early extra-Quranic Tradition

Based on Weber’s typology of authority (from charismatic to traditional and institutional authority), I scrutinise the phenomenon of asceticism in the context of formative Islam. The underlying idea is that there is an intrinsic relationship between the emergence of particular forms of genre and specific types
of authority. Whereas the Quran is predominantly epitomising a charismatic type of authority, the subsequent emergence of a vast body of extra-Quranic literature (hadith and sirah) is indicative of the transition towards a traditional form of authority. The more distant Muhammad becomes as founder of the new religious movement, the more important is the need for retaining the traditions of Muhammad in terms of biography (sirah) and as a model to be emulated (hadith). Both elements exhibit the transition to a traditional form of authority and the evolvement of ascetic practices (most explicitly in the hadith literature).

Anders Klostergaard Petersen: Asceticism in the Transition from Religion to Art: Bridging the Gap between Asceticism in the Context of Religion in Particular and in the Context of Culture in General

Traditionally, asceticism is conceived of as a religious phenomenon. In the wake of Peter Sloterdijk, however, one may examine it as a far more prevalent phenomenon disseminated with the emergence of early modernity to wider and semi-autonomous sectors of culture such as education, sports and arts. In order to account for this process of increased diffusion, I shall apply a cultural evolutionary perspective that will allow us to account for the continuity in and of ascetic practices, on the one hand, and the discontinuity in terms of the emergence of secular forms of asceticism, on the other hand. Operating with a macro-perspective that takes us back to the emergence of utopian or axial age forms of religion in antiquity, I shall scrutinise the phenomenon in terms of a continuum at which we for obvious analytical purposes may impose various caesura that, simultaneously, will enable us to account for important transformations.

Lieke Wijnia: Transforming Art into Programs of Training: Self-Staging in Contemporary Art

The contemporary art scene offers a relevant field to be explored in the framework of asceticism as programs of training (Sloterdijk). This applies not least to the most influential current of performance art. This paper highlights the work of Serbian artist Marina Abramovic (1946). Since her first performance in the early 1970s, Abramovic has tested and explored physical and mental boundaries, her own as well as those of her audiences. While continuously demanding committed involvement, her long-duration works have seen a remarkable transition in character, from physical to mental intensity. In performances like The Artist is Present (2010) and 512 Hours (2014), Abramovic not only creates the conditions for her own self-staging but also for the audience members. I explore the dual character of performance art as a contemporary form of asceticism by examining how the performances offer a mode of training for both the artist and the audience.


The paper explores the metaphysical relation between God and man within new religious movements in East Asia. The founder of DaeSoonjinrihoe is taught to be present in the world as the Lord of the ninth heaven in order to create the earthly paradise through the work-process of so called, Cheonji-Gongsa (‘reforming the universe’). Human beings are seen to have privileges by which gods and men are harmonized (Shinin-Johaw). Meanwhile, the God of Tenrikyo (God the Parent) is comprehended as the creator of all creatures including human beings. So, all human beings are viewed as brothers and sisters.
They teach that as God and men keep the relationship of parent and children, they can enjoy an ideal life. Thus, the comparative study of the paper will not only demonstrate the individual concept of the God-man relation, but also unveil the creative identity of the Korean and Japanese new religions.

Shu-Wei Hsieh: Master, Scriptures and Rituals: A Study on Taiwanese Sacred Teaching of Mind-Only

The paper investigates a new religious movement in Taiwan by focusing on its master, scriptures and rituals. The Sacred Teaching of Mind-only is a new religion which is integrated with divination and fongshui practices. The founding master, Hunyuan, is a charismatic figure as well as a new religious innovator in Taiwan. The small-scale cases of charisma illuminate its theoretical and comparative purposes. Then, how can one interpret the religious community and their unique teachings? The paper analyses the new Taiwanese religion by means of three perspectives: 1) The relationship of master with the scriptures, 2) the links of circulation of impacts between scriptures and rituals, 3) methods and theories to explore alternative models of spirituality and new religion. The newly individualized spirituality is often represented in different ways, but this paper tries to address the new spirituality empirically as well as the broader flows within religious and divination traditions.

Kwangsoo Park: A Study on the “Gaebyok (Great Opening 開闢)” Thought and Social Reformation of Won-Buddhism

The religious culture of modern Korea is a traditional heritage of Korean spirit and history. It is very important to study such heritages because it is a treasure house maintaining a variety of Koreanity. They have been collected throughout the process of confrontation and naturalization of conventional religions of foreign origin. Among the founders of new Korean religions, Chung-Bin Pak (1891-1943), better known by his religious epithet, Sot’aesan, founded a reformed Buddhist movement called Won-Buddhism (Wonbulgyo). The leader’s main purpose in the reformation of Buddhism was to apply Buddhism to the contemporary secular society. Then, how do the new religious teachings engage with the local communities of Korean society? The paper argues that the new religious founder’s goal of reformation was based on the thought of Gaebyok (Great Opening of Era) in order to build the peaceful world through reformations of the imbalances in social and religious systems.

Jiro Sawai: Scriptures and Their Restoration: A Case Study of Tenrikyo

Tenrikyo has the three Scriptures, which constitute the foundation of its faith. Before World War II, however, the new Japanese religion was severely persecuted by the Japanese Government. Therefore, it was very difficult for Tenrikyo adherents to communicate its teachings to people on the basis of its Scriptures. As soon as the World War was over in 1945, the Tenri community immediately began to restore its teachings, based on its Scriptures. Thus, in my presentation, by examining the history of conformation and restoration in Tenrikyo, I attempt to explore what the changeable or the unchangeable in Tenrikyo faith is. From a historical viewpoint of religions, in order to clarify the characteristics of religions in modern Japan, it may be significant to demonstrate how Tenrikyo restored its original teachings as the Foundress Miki Nakayama taught them.

Taxonomies of Religion in the Ancient and Modern Worlds

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.
Daniel Barbu, Francesco Massa: Taxonomies of Religion. Introduction

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 gnosticism, 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 hairesis, 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 insist on the system resulting from his account of human diversity.

Nicolas Meylan: Is Snorry 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 the XVIth 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 the 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.

27-320 | 221 | Swedenborg's Written Revelation: The Dynamics of Reception
Panel Chair: Jane Williams-Hogan

Emanuel Swedenborg (1688-1772) was a Swedish scientist, philosopher and a 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—ones 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 Finish 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 20th century.

27-321 | 121 | Quaerendum est in litteris quod non est in actis. Issues of Religious Historiography in Scholarly Correspondences (1/3)

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 (divided in three parts) 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 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 conception 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 20 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 never 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.

27-322 | 223 | 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, 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 empress' divine body in texts. Literary representations aim at the visualisation 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 both 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 analyses the images of Augustus in Ovid’s Fasti. Ovid refers sometimes to images of the emperor (and empress) 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 analysed 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, 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 body 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 prinicpate 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: Analysing Tacitean narratives, which present divine as well as human bod- ies, 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.

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**27-323 | 126 | Experiments in the field as a bridge between psychological science and the humanities**

**Panel Chair: Radek Kundt**

Anthropologists have a tradition of documenting the practices of individuals immersed in a particular religious environment. Clinical and social psychologists also routinely study populations with long-term exposure to particular life circumstances, comparing them to the general population on some measure. In social psychology and other sub-fields, cognitive psychologists emphasise the value of objective measures regardless of whether the investigated groups were formed by life circumstances or experimental manipulation. This panel will make presentations and invite discussion on the theoretical value of collecting objective measures in the field (usually, from real existing religious communities). Rather than taking "subjects" out of context and moving them into sterilised laboratory settings, field experiments attempt to take the laboratory into context by moving it into the field. We argue that the integration of experimental techniques and participant observation may offer complementary insights that neither approach alone can.

**Dimitris Xygalatas:** Experimental anthropology: bringing the lab into the field

The integration of experimental techniques and participant observation may offer complementary insights that neither approach alone can achieve. Rather than taking "subjects" out of context and moving them into sterilised laboratory settings where they become "objects" of experimentation, an integrative approach attempts to take the laboratory into context by moving it into the field. Through this combination of anthropological and experimental techniques, experiments become for anthropologists a new form of obtaining data as well as a new way of being in the field. At the same time, they may create new problems and raise new important questions, allowing us to problematize some of the standard methods used to study human social behaviour and reflect on their merits, limitations, and ways to improve them. Based on a series of case studies, I will discuss the advantages, limitations, and problems of this "experimental anthropology".

**Jakub Cigán:** Experimental study of prosocial behavior in cross-religious settings on Mauritius

The benefits and challenges of combining anthropological and experimental techniques are discussed in detail in this presentation of an experimental research project conducted in the Mauritius in 2013. An economic game paradigm was used to explore prosocial behavior among religious people in various religious and non-religious environments. Environments can constitute implicit contextual cues guiding behavior. While there is evidence supporting the view that in-group religious settings induce parochial prosocial behavior among co-religionists, prosocial behavior in other’s people’s religious settings has remained largely unexplored. In this study on the topic, we surprisingly found that participants behaved more prosocially in other’s people’s religious settings. It is likely that the results reflect the relationship between Catholics and Hindus in the Mauritius. The results, therefore, connect prosocial behavior in religious settings to broader sociocultural conditions.
Jan Krátký: Religious statues affect prosocial behavior

Decision-making in environments with agency cues is of interest to religious studies scholars because of the potential role of agency cues in inspiring a sense of awe and subsequent social coordination. In a series of experiments disguised as a promotional initiative by a well-known company, we compared the effects of agentic and non-agentic cues on prosocial behavior. More specifically, visitors to a university library were invited to make private donations to a cause in the presence of an intentional agentic cue (statue of human face), a non-human intentional agentic cue (statue of an animal face), or a non-agentic cue (a plant). Results suggest that, while intentional agency cues might enhance prosociality, investigations are needed for potential parallel effects of crowds and of cue typicality in the chosen setting.

27-324 | 224 | 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 (Orion Klautau): 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 crystalization 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
The respondent will address the issues raised in the papers of this panel.


Panel Chair: Monika Schrimpf

With the modern development of biomedicine and its scientific institutions, medicine and religion have been differentiated as distinct subsystems. However, religious and medical concepts and therapeutic practices are often intertwined, which indicates a process of dedifferentiation. Furthermore, the etic distinction between medicine and religion does not coincide with emic perceptions, which do not necessarily differentiate between medical and religious ‘treatment’. With these perspectives in mind, we focus on innovations in religious practice and discourse that resulted from the entanglement of religion and medicine. This panel investigates the growing presence of alternative healing practices and therapies in the health care sector in Europe and North America. Many of these innovative practices are based on religious semantics and concepts but in their offering devoid of their religious context. Do these developments indicate a process of dedifferentiation between religion and medicine? Or do they rather maintain the difference by “secularizing” religious praxis?

Jens Schlieter: Buddhist Insight Meditation (vipassanā) in Religious Settings and Kabat-Zinn’s “Mindfulness-based Stress Reduction”: An Example of Dedifferentiation of Religion and Medicine?

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

Barbara Zeugin: In between religion and medicine: Alternative religiosity at the end of life

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

Dorothea Lüddeckens: Complementary and Alternative Medicine within Secular Healthcare: Examples of Religious Innovation and Dedifferentiation of Religion and Medicine?

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

Steven Sutcliffe: Response

The respondent will address the issues raised in the papers of this panel.

27-326 | HS 6 | Artisans of Greek religion: (re)shaping the gods in poetry and art of ancient Greece
Panel Chair: Miguel Herrero De Jáuregui

This panel will explore the dynamic role of poets and artists in the construction of classical Greek religion. Relatively stable representations of the gods in texts and images are a consequence of the traditional character of Greek religious discourses. However, depictions of divine forms and powers were embedded in multiform and open accounts constantly revisited by poets and artists, who were free, almost compelled, to innovate within the conventional frame, to shift the meanings of traditional aspects of the gods, and to create new (yet recognizable) constructions of the divine. The papers will analyse several instances of the dialectic relationship of tradition and innovation in oral, textual, and iconographic accounts of divine forms and actions, considering the active role of the expected audience in the construal of specific meanings of each particular description or narrative.

Gabriella Pironti: Dynamics of representation of the divine in archaic Greek poetry

Herodotus’ statement about the founding role of Homeric and Hesiodic poems in the representation of the divine in ancient Greece have greatly influenced, and justified, a reading in a dogmatic, almost static, sense of such a role. This paper, instead, aims to explore the dynamics between tradition and innovation in religious matters which departs from these archaic components, through the analysis of some cases of narrative reconfiguration (e. g. in the Iliad, the Đios Apatê, and the Theomachia). The poet not only dialogues with tradition, but also collaborates, on the basis of a shared knowledge, with an audience as an active agent in the (re)construction of meaning which is the ultimate goal of poetic representation (e. g. “Hera’s wrath” in the Homeric Hymn to Apollo). Such a poetic representation of the divine has its own autonomous potentiality which deserves to be wholly appreciated under a new light.

Carmine Pisano: Hermes’ klutà épêra in the workshop of Greek poets. For an “epidemiological” analysis of ancient narratives of divine actions

This paper intends to study the dialectic between tradition and innovation in the context of the Greek narratives of divine actions in the light of the Sperberian model of the “epidemiological” analysis, considering the different versions of a myth not as variants of an hypothetical original narrative, but as reformulations related to specific cultural frameworks, at the same time individual and social. I shall focus on the case study of the klutà épêra of the newborn Hermes: theft of Apollo’s cattle, invention of the lyre, reconciliation with his brother, mutual exchange of gifts. Within this traditional narrative frame, immediately recognizable by the Greek public, the single authors change the chronological order of the
events or focus on a particular segment of the story in relation to specific cultural choices, influenced by the enunciative contexts of execution and by the horizon of expectation of the recipients.

**Adeline Grand-Clément**: Gods in Colour: the variegated facets of divine powers

Colours, due to their capacity to catch attention and to convey emotions, offer a good means of expressing the powers of the gods. Hence, they are useful for poets or craftsmen, as they contribute to the shaping of the invisible entities, in both literature and visual arts. Many of the divine epithets found in archaic poetry refer to chromatism, and we know that the statues of the gods were also colourful. Yet, the chromatic aspect of each god is not fixed and may vary along the time. Even though the ‘traditional’ epithets, inherited from Homer, still remain used by the poets from the Archaic period to the Hellenistic era, their meaning and the images they convey can change. This paper aims at exploring several examples of this shifting of meaning, by paying attention to the way the values attached to divine colours can vary according to some specific contexts.

**Vassiliki Zachari**: Eros at the altar: between innovation and tradition on Attic vase-painting

Gods at the altar is a favourite subject on black-figured and red-figured attic vases. At the turning point of the late archaic period, when the new technique is enthusiastically adopted by the Keramikos’ artisans, a new divinity timidly enters in the attic imagery: Eros. Despite the lack of prominent sanctuaries and altars for the worship of this primordial divinity according to Plato (Symposium, 189C 4-8) and the archaeological realia in Attica, the visual images of Eros abound in wide variety, mostly during the second half of the 5th c. and the beginning of the 4th c. B.C. This paper will examine and analyze the precise contexts of Eros’ presence by an altar in this series of vases in order to understand the meaning of these scenes.

**Corinne Bonnet**: Response

The respondent will address the issues raised in the papers of this panel.

**27-327 | HS 5 | Orthodox Christian extremism: theoretical background and implementation (ideology and practice)**

**Panel Chair: Liudmyla Fylypovych**

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

**Liudmyla Fylypovych**: Religious ideology that ruins the world

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

Anatoliy Kolodnyy: "Russian World" - the spiritual foundation of Russia’s imperial politics

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

Vyacheslav Ageyev: Neo-paganism and Russian Orthodoxy – an explosive mix of religion and ideology

Neo-pagan ideas reach hundreds of thousands people in former-USSR countries. This aggressive pseudoreligion of "Russian World" is popular among youth, used in the persecution of other religions' believers and ethnic minorities in Russia, and among bands fighting in Ukraine like Russian Orthodox Army. It incorporates "pagan" cryptohistory, pseudo-Vedism (similar to German Nazis Ariosophy with swastica cult and rune symbolism), xenophobia, racism, antisemitism, a popular blend with Russian Orthodox, seeming theologically impossible at first glance, but providing an easy ideology, that justifies aggression much better than Orthodoxy with its moral and commandments like “Thou Shall Not Murder”. Russia's attempts to establish neo-paganism and its blend with Orthodox Christianity as a political religion armed with revanchism and notions of religious and racial superiority constitutes a great danger for neighboring states: it can be exported into Russian-speaking communities and used as combatant ideology, as the war in Ukraine has shown.

Jonathan Cahana: Transformation and Accommodation: Proto-Orthodox Christianity as an Adaptive Reform of Gnosticism

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

27-328 | 135 | Colonization and religious dynamics in antiquity: contact, continuity and change

Panel Chair: Marion Bolder-Boos

In the context of colonization people migrated across the ancient Mediterranean, bringing the cults of their hometowns to foreign regions, where they encountered people with different sets of beliefs. Cultural contacts certainly took different shapes and courses depending on whether the colonial encounters were friendly or hostile, but while in the past it has often been assumed that supposedly "superior" cultures would imprint their cults on their "barbarian" neighbours, it is now widely accepted that the religious dynamics in colonial situations were much more complex. Indigenous populations reacted in different ways to the cults of the newcomers. In return, colonists could be affected by the religious traditions of
the local inhabitants. Even a religious ‘Middle Ground’ could develop where cultural contact and intercultural exchange resulted in the emergence of new forms of religious practices.

**Marion Bolder-Boos: Tutelary deities and Roman colonization**

In the course of their territorial expansion, the Romans founded colonies in numerous indigenous settlements, which caused serious changes not only in the political but also in the social and religious makeup of those communities. Especially the cults of the tutelary deities were affected. On the one hand, one must ask whether – and, if yes, in what form – the old protective divinities of the pre-Roman population were able to continue in existence, how they were transformed and what role they assumed within the colonial pantheon. On the other, it is important to look at the cults the Romans brought with them into the newly founded settlements. In the light of recent discussions about the validity of the concept of ‘religious Romanization’ a re-evaluation of the role of Jupiter and the Capitoline Triad is of particular significance.

**Frank Daubner: Macedonian Colonization and the Gods**

From its very beginnings, the kingdom of the Argeads was an expansionist and colonizing power. The Macedonians occupied districts formerly settled and ruled by Paeonians, Thracians and Chalcidians before they occurred in history caused by the deeds of their kings Philip II and Alexander III. The better-known colonizing movements under those rulers brought Macedonians to Asia and to the East. This movement went on under their successors. The religious dynamic of Macedonian colonization in Classical and Hellenistic times has never been sufficiently stressed, so I try to trace the hints for ‘Macedonian religion’ in the areas of Northern Greece, Asia Minor and the Near East which were affected by Macedonian settlers and settlements in order to come closer to a comprehensive understanding of the role the Gods played in the nearly 500 years of Macedonian colonization.

**Christopher Cornthwaite: The Letter of James and Egyptian Patronage**

The publication of Paul Veyne’s book, LE PAIN ET LE CIRQUE, brought the study of Greek benefaction (euergetism) and Roman patronage into the discourse of antiquities scholars and, especially in the last decade, into Christian origins. Unfortunately, these categories of benefaction and patronage have also become somewhat ossified as the two possible options for understanding patron/benefactor relations in the Graeco-Roman world. This has led to the neglect of a third option, the Ptolemaic and Egyptian system of skepē patronage, on which the only thorough study is Marta Piatkowska’s LA SKEPE DANS L’ÉGYPTE PTOLÉMAÏQUE. This paper examines how skepē patronage can elucidate elements in early Christian literature, using the following issues in the Epistle of James as a case study: proedria, the faith and works discussion, and the prohibition of oaths.

**Michael Affleck: The Identity of the Founding Author of Christianity**

The history of the dynamics of the rise of Christianity has been written and understood without ever knowing who the author was of the most widely read book in Western Civilization, the Gospel according to Mark. Authorship is everything yet the search for Mark has been all but abandoned. Modern analysis has created new approaches to finding the revolutionary author who wrote some good news in response to the destruction of Jerusalem. Knowing the author reveals the purpose for which he wrote his gospel that was empowering in form and substance. This paper will establish the historical criteria for identifying the person who used the pen name, Mark. Socio-economic, political, religious, linguistic and motivational criteria will be examined. These criteria will be applied. The author who hid in history, a founder of the Christian movement, the author upon whom the other three canonical gospels rely, will be identified by name.
fairly standardized repertoire of assumed similarities in religions of indigenous peoples: harmony with nature, sacred land, healing and holism, antiquity and spirituality, shamanism and animism. Scholars like James Clifford (2013) and Ronald Niezen (2012) have referred to the increasing cultural and political importance of such formations. Yet we know little about articulations and implications on local indigenous grounds. Neither do we know well the dynamics and the reach of the networks through which these discourses travel. How are they performed, translated, and mediated? And how do they get related to claims of belonging and struggles for sovereignty? The case studies presented in this panel examine these questions from different geographical, historical, and methodological perspectives.

Trude Fonneland: The Indigenous Festival of Isogaisa and Religious Meaning Making in the Present

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

Seth Schermerhorn: Global Indigeneity and Local Christianity: Performing O’odham Identity in the Present

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

James L. Cox: Global Intentions and Local Conflicts: The Rise and Fall of Ambuya Juliana in Zimbabwe

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

There might be some affinity between Heidegger and the Lotus Sutra concerning the beginning. For Heidegger western history began with Greeks as the first beginning and now comes to the end, preparing for the other beginning of a new history in which the last God may appear. In the Lotus Sutra the historical Buddha reveals his own eternal origin in the countless past and predicts the appearance of the unseen Buddha hidden in the depth in the eschatological time, i.e., the mappo era. While Heidegger’s idea of the other beginning as the retrieval of the still deeply hidden origin of the first beginning is restricted to the finite history, the notion of the eternal original Buddha suggests his cyclic reappearance in history after the demise of the historical Buddha in the anticipatory form of the Supreme Conduct Bodhisattva. Heidegger’s concept of the last God may correspond to the anticipatory Bodhisattva.

Eckehart Schmidt: The spirits, the Buddha, and a working definition of religion

It is well known that Theravāda-Buddhism is the main religion of Myanmar. In addition to Buddhism, there is another spiritual practice which is of great importance, especially among the rural folks: nat (spirit) worship. Since both spiritualities are often practised by the same individual, it is the question how they are related to one another. Is nat worship a special part of Myanmar Buddhism? Is it separated from Buddhism and can be explained as mere superstition? Are both spiritualities based on two different religious systems? There is some disagreement about this question. The answer depends on the applied working definition of religion. In this paper a definition which focuses on the individual will be proposed. Therein, religion shall not be understood as a monolithic entity distinctly separated from other cultural areas. Multiple religiosity could be described without downgrading nat worship as ‘superstition’ or defining it as one part of Buddhism.

Michihiro Yokota: Daisetz Suzuki’s Outlines of Mahayana Buddhism and its influence upon Max Weber’s sociology of religion

In his work Hinduismus und Buddhismus, Max Weber described Mahayana Buddhism as “the inner-worldly mysticism”. Weber’s theory on Mahayana Buddhism was actually based on Daisetz Suzuki’s work Outlines of Mahayana Buddhism. Suzuki wrote this during his stay in America in order to show western Christians what Mahayana Buddhism is. Suzuki applied Schopenhauer’s theory of the Will to the doctrine of Mahayana Buddhism in which all beings are one in the Dharmakaya. This corresponds with Schopenhauer’s Will, however the Dharmakaya is not necessarily “blind” as it is in Schopenhauer’s Will. The Will has no direction or goal for history and social organization, but the Dharmakaya provides guidance for how to live our lives. Our shared ignorance of the Dharmakaya corresponds with the blindness of Schopenhauer’s Will. In this presentation, I will analyze Suzuki’s interpretation of Mahayana Buddhism and show how Max Weber’s understanding of Mahayana Buddhism was influenced by Suzuki’s work.

Takashi Okinaga: The “Logic of Basho” of Nishida Kitaro and the Question about the Beginning: Contrasting with “Original Chance” of Kuki Shuzo

Why does our question about the beginning of universe become a mystery? In this presentation, we examine this issue referring to Nishida’s “Logic of Basho (topos)”. When we ask about a cause of substances, we confront an infinitely retroactive mystery in which a cause requires another cause. On the contrary, we cannot ask a cause of Basho. This is the fundamental difference between substance and Basho. The question “why did something come into being?” can be answered only when a form is settled to regulate both “before” and “after” sides of its existence. However, if that form itself came into being sometime, we cannot explore the beginning of the existence of that “something” before the form came into being. Is the peculiarity of Basho, transcending any predicates, really beyond rules, time and causality? We will investigate this topic by contrasting it with “original chance” of Kuki Shuzo.
Anna Haapalainen: "I have to set them on the right path." The problem of individualization in a Christian institutionalized religious community

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

Arkotong Longkumer: Bleeding Divinity – Can a woman be truly divine? The transcripts of Rani Gaidinliu

The story of a woman claiming divinity presents many challenges. The life of Rani Gaidinliu – a prophetess of an indigenous Zeliangrong movement, the Heraka – provides a space for dissent from the norms of society – being a woman, tribal, anti-Christian, and divine. This terrorises our imagination because it destabilises customary and traditional ways of thinking. In this paper I will interrogate two modalities - the "public" and "hidden" - as an attempt to "read" the enigma of Rani Gaidinliu's life. The "public" side of Rani Gaidinliu has been documented – her resistance against the forces of British colonialism as a young girl; her imprisonment through post-Indian independence; her participation in the armed struggle against the Naga National Council (NNC); and her place as an icon of pan-Indian national unity appropriated both by the Indian state and the Hindu right. However, it is the "hidden transcript" (Scott 1990) that sheds light on the "real" personality of Rani Gaidinliu, underpinned by the tempestuous landscape of gender, leadership conflicts and claims to divinity. The life of Rani Gaidinliu, I will suggest, demands new rules about belonging in India, if not more globally.

Elisa Heinämäki: Proving the Inner Word. Radical Pietism and the changing semiotic ideologies in Lutheranism

One of the recurrent and often cited characteristics of Radical Pietism is the appeal to the "inner word" and the criticism of Orthodox Lutheran theology and practice as focused on "mere letter". Yet, the appeal to the inner word is not simply a token of an increased attention to interiority and inner experience: it is often intimately linked to an intense engagement with the Bible, and entails a whole problematic of proving and testifying to the presence of the inner word in the community. This paper analyses the cultural rupture occasioned by Radical Pietism in the orthodox Lutheran, early 18th century Sweden-Finland by applying the concept of semiotic ideology, connoting an implicit, culturally specific understanding of how signs are supposed to be able to represent inner states and outside reality. The paper is a contribution to a deepened understanding of the role of and investment in language in Protestantism.

Hermen Kroesbergen: The dynamics of individual responsibility in religion

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

Session Chair: SherAli Tareen

Chentu Dauda Nguvugher: "Istanbul" and "Jerusalems" in Jos: A Perspective of the Ethno-Religious Conflicts in Jos, Nigeria

The agitation for territorial expansion is a basic tenet of most missionary religions in the world. Christianity and Islam, the two most dominant and prominent religions in Nigeria, display this tendency as they try to dislodge each other in the city. While many scholars of the Jos conflicts have largely referred to historical, political and socio-economic factors, the expansionist motif has received little or no attention. The renaming of previously Christian section of Jos but now taken over and dominated by Muslims to "Istanbul" and other such labels as "Iran", "Afghanistan" etc in other sections and so many so-called "Jerusalems" painted by Christians in previously popular Muslim areas demonstrate this expansionist tendency. Both groups are likely influenced by their histories and their desire for territorial expansion. Through relevant literature, interviews and discussions with Muslims and Christians in Jos and environs, this paper examines the motivation and implications for the renaming.

Milena Uhlmann: Choosing Islam in contemporary Western Europe: Conversion to 'reflexive Islam' and alternation to Salafi Islam

My paper examines two different modes of change of a person's religious affiliation: conversion and alternation, as conceptualized by Richard V. Travisano. In his understanding, conversion entails a change of the convert's self-identity, whereas alternation signifies a change of roles. Changing one's self-identity requires reasoning and reflection. When going through a process of alternation, the individual will streamline his behavior to the demands of the collective identity of the new reference group. I will compare my concept of converts to 'reflexive Islam', who internalize the faith as a new system of belief in a process which leads to a broadening of their perspective and the strengthening of their self-identity as well as their self-esteem and agency with Salafi interpretations of Islam, where role-taking is of particular importance. This will include an analysis of their motifs and the social implications of their choice.

Sanni Amidu: New Phase of Religiosity and Ethical Renewal in Sudanic Africa: A Narrative from Nigeria

Salafism as a renewal of orthodoxy and orthopraxis has been identified with the Islamic world (Meijer 2012). But for Ihle (2003), and more recently Østebø (2012) and Loimeier (2013), Africa, south of the Sahara is all but discussed in the Western discursive tradition on the phenomenon of peaceful creedal and ethical change. My paper intends to illustrate two different but interrelated tendencies of revivalist and ethical activism among the Yoruba of southwest Nigeria. One is individualistic, the other is communal. At the heart of the former is the promotion of the sense of personal responsibility in a public sphere. The other tendency which has the society as its sphere of operation, has political goals which are ultimately rooted in Islamizing all aspects of life. My paper will focus on the activities and challenges of the individualistic group which has found new local expressions for the quieter forms of reform, religiosity, and ethical renewal.

SherAli Tareen: When Does Innovation Becomes Heresy? Modern Muslim Contestations on the Boundaries of Heretical Innovation (bid'a)

The late nineteenth century was a time of intense polemical activity for South Asian Islam. Under British colonialism, the anxiety of Muslim religious scholars (‘ulama’) over preserving the normative model (sunna) of the Prophet assumed an unprecedented urgency. These ideological rivalries were animated by a fundamental ethical question that has captured the imagination of Muslim thinkers for several centuries: what are the limits of innovation (bid’a) to the normative model of the Prophet? Bid’a refers to novel unsanctioned practices that oppose the prophetic norm. But what are those practices and how should that be decided is a question that generates tremendous controversy. In this paper, I examine intra-Muslim polemics over this critical ethical question in 19th-century North India. More specifically, I focus on the polemics between the pioneers of two major Sunni reform movements/ideological orientations in South Asia; the Deobandis and the Barelvis.
**Session Chair: Sissel Undheim**

**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 of it 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 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 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-empowering 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 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.
The Journal of Religion and Violence is a peer-reviewed, international forum devoted to the interdisciplinary study of religion and violence. It publishes analyses of contemporary and historical religious groups involved in violent incidents, as well as original work on sacrifice, terrorism, inter- and intra-religious violence, mass suicide, war and religion, and religiously-legitimated violence against women. It was established in response to the interest in religion and violence that has emerged as a consequence of tragic events in recent decades.

The Study of Religions and Motherhood Studies: A Fruitful Interdisciplinary Potential? (2/2)

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, impurity 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 of women’s religious experience as mothers and of discourses not just about family and parenting, but by 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.

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 idealised relations. It is striking that the construction of the “motherly nation” is (especially in the course of the strengthening of nationalism in the 19th century) based upon religious world views and representations. For example, female state personifications such as Germany, 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 idealised 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

The respondent will address the issues raised in the papers of this panel.

Fluidity and Hybridity of Religious Innovation in Contemporary Japan

Panel Chair: Takeshi Kimura

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

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

In the mid-17th century feudal Japan, Christianity was officially prohibited. The outlawed Christians had to hide their Christian identity, therefore created statues of the Virgin Mary disguised as the Buddhist deity Kannon Bodhisattva (Avalokiteśvara). It was their survival strategy. These images were called "Maria Kannon" after religious freedom was granted. Today, to commemorate deaths and sufferings of these victims during WWII, the bereaved family and comrades erected the statue of Kannon Bodhisattva as a form of Buddhist way of veneration. The statue is popularly called "Maria Kannon." The statues are holding a child or standing in front of the cross as a symbol of Christianity. These statues were created from the Buddhist idea of "Onshinbyodo" (怨親平等, one's foe and friend is equal). A comparison of the Maria Kannon and Pieta, housed in the Neue Wache memorial facility of Berlin, Germany, will also be made.

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

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

**Emilia Chalandon:** Spring Blossoms and Fire, Fuji-Climbing, and Religion

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

**Kazuo Matsumura:** Yuru-Kyara: Modern Manifestation of Japanese Religious Substratum

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

Panel Chair: Martin Radermacher

Considering revivalism, processes of institutionalization of churches and revitalization of traditions, Evangelical and Charismatic Christianity have been the prototype of both innovation and tradition from the start. This apparent paradox and interdependency will be in the center of this panel: How is it possible for movements and communities to flesh out an identity, encourage innovative methods, and still feel ingrained in religious tradition? What normative role do texts and re-adaptations of texts play? How does the body become a means of religious innovation and regulation? Evangelicals navigate between engagement and distancing – what Lynne Gerber (2012) calls (following Smith) the “evangelical dance of engagement and distinction”. This condition fosters cultural adaptations that include, e.g., media and new technologies which transform what they transport (Birgit Meyer 2010) and thus entail innovation.

The panel welcomes papers on evangelical and charismatic practices and discourses from different regions in the world in contemporary perspective addressing these questions.

Justin Michael Doran: American Pentecostals: Charismatic Innovations from Canada to Brazil

This paper follows a network of Pentecostal preachers and church planters from Toronto, to Rio de Janeiro, to Houston, Texas. Since the 1950s, these closely networked evangelists produced and disseminated one of the fastest growing segments of global evangelicalism and are significantly responsible for the transformation of Latin American Christianity. The paper begins with the arrival of Canadian missionary Robert McAlister to Rio de Janeiro and his adaptation of Canadian Pentecostalism to Brazil. It then follows McAlister’s conversion of Edir Macedo, who has become Brazil’s wealthiest and most influential pastor. It concludes with the arrival of Macedo’s son-in-law, Renato Cardoso, at a church in Houston – down the road from Lakewood Church, the United States’ largest congregation. Alternatively referred to as neo-Pentecostal, neo-Charismatic, or the “prosperity gospel,” this paper argues that these movements are better understood as local, institutional adaptations of an affective religious experience that is shared across global evangelicalism.

Martin Radermacher: Transformation of/through the Body: The Case of Devotional Fitness

When in the 1950s and 60s evangelicals began to develop and distribute biblically based fitness and diet plans, they promoted an innovative re-adaption of biblical texts, nonetheless reassuring their followers that what they did was deeply rooted in the Christian tradition. In constant negotiation with wider societal trends of body perfection and ‘healthism,’ these programs turned out to be among the most successful versions of evangelical life, luring believers and non-believers with the promise of good health, beauty, and – last but not least – eternal salvation. The paper addresses devotional fitness as a field of religious innovation and carves out mechanisms of transformation under the conditions of biblicism and traditionalism.

Orivaldo Lopes Jr.: Northeast Brazil: the last stronghold against Protestantism

During the XX Century, Northeast represented the minus protestant region of Brazil. The monopoly of Catholicism in this region was prominent, and it represented an efficient barrier against evangelical missionary entrepreneur. It composed the canvas that characterized the Northeast as an archaic, underdeveloped and traditional region. Nevertheless, evangelicals got greater success in Brazil and in Northeast in special, not with the traditional Protestantism, but with its Pentecostal version. It was linked not to an anti-modern or modern tension, but with the breaking of a religious monopoly.
impact may well be compared to that of the Dead Sea Scrolls on the study of Second temple Judaism. In the analysis of especially second-century Christianity recent studies have not only re-dated important witnesses, but also paid much attention to the rise of the notions of ‘heresy’ and ‘canon’. Finally, in the study of the Islam scholars have started to re-evaluate our earliest notices about Muhammad and the Qur’an, as exemplified by the work of Patricia Crone. The aim of this panel is to evaluate these new developments and thus to arrive at new insights in the emergence of these world religions by focusing on the new developments but also on problems like canonization, the transition from oral to written sources as well as the process of religious authority.

**Jan N. Bremmer: The Rise of Christianity: Old Problems, New Perspectives**

In recent years there has been much attention to early Christianity, yet its rise still remains rather enigmatic. In my contribution I intend to concentrate on the second century. In recent years we have witnessed pleas for re-dating important textual witnesses, such as the Letters of Ignatius and the Martyrdom of Polycarp, for re-evaluating the role of Marcion, for paying more attention to the Apocryphal Acts as well as for critical discussions of notions such as ‘heresy’ and ‘canon’. To what extent do these new developments change or confirm the more traditional views of the rise of Christianity?

**Einar Thomassen: New Perspectives on Islamic Origins**

The emergence of a religion is a matter of theoretical interest in itself. In addition to looking at new sources, my paper will attempt a comparative analysis of the formation processes of Christianity and Islam with the help of such categories as orthodoxy and heresy, the canonization and function of Scripture, and the establishment and nature of religious authority. The similarities and the differences between the two religions in these regards are equally interesting. It should also be possible to make generalizations about successive stages in the formation processes, which in both religions took more than three hundred years to reach an equilibrium.

**Jens-Uwe Hartman: Monks, Money, and Manuscripts: Reflections on the Fast Growth of Buddhism in India**

The date of the Buddha is still disputed, and no less disputed are the original content of his teaching and the early growth and development of his movement. The complete absence of sources, be they written or archaeological, for at least one or two centuries after the death of the Buddha encourages models which are highly speculative. However, amazing manuscript finds of the last twenty years provide a starting point for a fresh appraisal of that development, and they also shed new light on the important implications of the transition from an oral to a written transmission of the Buddhist lore.

**28-105 | 128 | Beyond conceptual dichotomies and Eurocentrism: Aesthetic Approaches to the Religious and the Secular in the ‘non-West’**

**Panel Chair: Stefan Binder**

While the so-called ‘classical’ secularisation thesis has proven empirically untenable and a rigid religious–secular divide has been critically interrogated on methodological and historical grounds there is still a lack of sustained empirical scholarship on contemporary negotiations and everyday realities of the secular in ‘non-Western’ contexts. The four contributions to this panel explore different forms of negotiating religious–secular binaries and the resulting consequences in India, Haiti and DR Congo. By engaging with aesthetic and praxeological theories, the panel leads beyond the focus on conceptual dichotomisations and retraces concrete dynamics of religious pluralism (including the non-religious) in artistic practices, civic engagements, economic networks, political and medical discourses. Hence, the geographically and thematically diverse case studies explore the potential of aesthetic approaches to the study of religion for retracing the globalizing diffusion of the religious-secular divide, by emphasizing specific historical trajectories, local transformations, socio-economic constraints, and lived experience.
Stefan Binder: Aesthetics of the secular: Towards plural genealogies of the secular beyond a ‘Protestant origin’

Based on a case study of organised atheism and humanism in South India this paper explores aesthetic dimensions of ‘non-religion’. By raising the question of aesthetics of the secular it engages with the intersection of two trends in interdisciplinary scholarship of religion: (1) aesthetic approaches to the study of religion and (2) the interest in secularity beyond ‘classical’ theories of secularisation. The respective logics of these two trends call for an aesthetic approach to the secular and simultaneously produce obstacles for its realisation. While the focus on religions’ aesthetic dimensions seeks to overcome an overemphasis of meaning and cognition, the conceptual and historical focus of current debates on the secular leads to narratives based on cognitive frames, public reasoning, or even anti-aesthetics. I argue that this problem can be resolved by questioning Eurocentric genealogies of the secular and by engaging more persistently with empirical case studies – especially from ‘non-Western’ contexts.

Anandita Bajpai: ‘Speaking’ the Nation religiously secular: Secularism in the rhetoric of India’s Prime Ministers

This presentation aims to unveil how the Prime Ministers of India (1991-present) have projected India as a ‘secular’ nation, through the medium of their public speeches. In the face of religious riots between Hindus and Muslims (1992 in Ayodhya and 2002 in Gujarat), which intensified the urgency to re-weave the image of a secular India, the Prime Ministers’ public speeches have tried to rescue the ideal of India’s proclaimed secularity from a state of crisis. Secularism here is projected as a necessary basis for a religiously pluralist India. The paper presents a case study which will show (1) how the rigidity of the religious-secular divide is rendered questionable, if not irrelevant, whereby the ‘religious,’ in practice, becomes a means to stage secularism and (2) how the spoken words of a political elite, a cementing material which welds together the nation, offer a means to grasp the aesthetics of the secular.

Oscar Figueroa-Castro: The profane within the sacred. The representation of the origins of drama in Nāṭyaśāstra’s first book

The sacred and the profane are ordering categories, whose province and meaning are usually thought as something separate, sometimes even antagonistic. The culture of ancient India offers a rich repertory of cases suggesting a more complex mechanism of interaction between sacred and profane realities. Among those cases is Sanskrit dramatic art, whose principles, themes and conventions reached a canonical status in the Nāṭyaśāstra, the main treatise on the subject (ca. II-IV CE). In this paper, I focus on the mythico-ritual and properly scenic representations of the very origins of drama, as articulated in Nāṭyaśāstra’s first book. Although these have been studied separately — i.e., as providing elements for advocating either the text’s religious origins or its literary aspirations —, a satisfactory account of the complex dialectic between sacred and profane is still a desideratum. Thus, as I will argue, the representation of the origins of drama in Nāṭyaśāstra’s first book rests upon a complex interchange of religious and purely literary presuppositions — it is inserted in a rhetoric that introduces innovation and secular values, and yet (or for that very reason), shows a deep awareness about the importance of preserving a sacred aura and upholding tradition.

Panel Chairs: Armin W. Geertz, Jace Weaver

Most scholars in the humanities, including historians of religion, during most of the 20th century explicitly rejected evolutionary theory. The highly speculative, colonial and racist evolutionary schemes in circulation at the end of the 19th century led to this rejection. Robert Bellah’s book Religion in Human Evolution (2011) and the Axial Age debate that it represents was important because it persuaded historians of religions and other historians to opt more or less directly for evolutionary theory. But there are problems with the debate. One of these is that, once again, contemporary indigenous religions are the turning point of major theoretical schemes promoted by thinkers who are not qualified scholars of indigenous religions. This panel consists of friendly but critical responses to Axial Age theory from the perspective of indigenous religions research by scholars who are specialists in indigenous religions.
Armin W. Geertz: Critical Reflections on Axial Age Theory from the Perspective of Indigenous Religions

Jan Assmann argued that the Axial Age is a creation of philosophers and sociologists, who are concerned with the roots of modernity. He calls this concern as the quest for beginnings and in this sense it exhibits mythical qualities. I concur with this conclusion and draw attention to the often too confident generalizations about hunter-gatherers. Very seldom do scholars refer to detailed ethnographic studies of particular peoples. “Hunter-gatherers” may be a useful short-hand category, but variations within this category are not insignificant. The problem is that research on them was often carried out with an evolutionary scheme in mind. Furthermore, many authors simply assume a direct transition from hunter-gatherers to complex big god societies and forget about the many transitions to horticulture, small-scale agriculture, small chiefdoms, and so on. This paper will critically discuss hunter-gatherer examples in Axial Age and other evolutionary discourses.

Jace Weaver: Religious Evolution from an Indigenous Perspective

The theorizing of an Axial Age and the evolutionary theory it presupposes is challenged when one examines the indigenous religious traditions of North America. Robert Bellah posits that religious systems move from “compact” to “differentiated”. That is to say, religious systems became differentiated from other cultural elements and social structures. At the same time, a process of individuation occurs and persons come to understand the self as a religious subject. Such a theory is problematic for traditional Native American societies, in which religion permeates every element of a culture, and in which individuals see themselves as ineluctably tied up in the collective. This paper will illustrate this by briefly examining two revolutionary religious complexes that arose in what is today the United States, namely the Mississippian complex (c. 1000-1600) in the eastern half of that territory and the Ancestral Puebloans (c. 700-1300) in the desert Southwest.

James L Cox: From ‘Pre-Axial’ to ‘Axial’: The Error of Minimising the Indigenous

In a recent article (2012), the sociologist Ann Swidler analyses the Axial Age in relation to Africa by asking: ‘What ... does it mean to say that a “Civilization” is Axial or pre-Axial?’ Swidler clearly associates an ‘Axial Civilization’ with the ‘world’ religions. She observes, ‘There is no question that Africans have joined the Axial Age’, a fact confirmed by the ‘large and ever growing number of adherents’ to Christianity and Islam whose faith has been transformed by ‘forces beyond the local, interpersonal world of the village’. This paper critically examines the assumption that Africans (and by extension Indigenous peoples elsewhere) have moved under the forces of modernity from a ‘pre-Axial’ civilization into the ‘Axial Age’. Exemplified by my field studies of a Christian healer in Zimbabwe, I argue that the division between Axial and pre-Axial erroneously minimises the power local, culturally restricted traditions exert over missionary religions.

Suzanne Owen: Indigenous Religions as a World Religion: Challenging the Axial Age Theory

The theory of an Axial Age in the development of the history of religions, as interpreted recently by Robert Bellah, uses what Bellah calls “the largest possible framework for [the] study of religion in human evolution”. This framework appears to place Indigenous Religions at an early, primitive stage of human evolution, or construes them as ‘primal’, as a foundation or base on which the great world religions are constructed. The category ‘primal’ religion (oddly resurrected by Arvind Sharma in his A Primal Perspective on the Philosophy of Religion, published in 2006) once served to bring Indigenous Religions into the mainstream in the academic study of religions; however, it brought with it the essentialisms and arbitrariness contained in such categorisations. This paper critiques primitivist notions of Indigenous Religions while challenging the Axial Age constructions of “world religions” more generally.

Jack Tsonis: The Marginalization of ‘Non-Axial’ Traditions in the Axial Age Discourse: An Embedded and On-Going Problem

This paper provides a critical intellectual history of the Axial Age narrative in order to critique the distinction between “axial” and “non-axial” cultures. Despite Jaspers’ pluralistic emphasis, this division ultimately corresponds to the same qualitative hierarchy between “historical” and “non-historical” cultures, and thus to the classic division between Kulturvölker and Naturvölker. Given that modern indigenous peoples invariably fit into the category of non-axial, this surely presents a major problem. Yet this point has never been raised in the tradition of Axial Age research, meaning that the current resurgence of the
paradigm has carried this baggage along with it. Although Robert Bellah provides a much more nuanced portrayal of “tribal” religions in his recent evolutionary epic (2011), categories such as “axial” and “axiality” retain unintended but pejorative implications about groups now designated as “indigenous religions”. I argue that the only way around this problem is to abandon the categories altogether.

28-107 | 114 | Current Dynamics within Orthodox Christianity – between Tradition, Innovation and Realpolitik (1/2)

Panel Chair: Sebastian Rimestad

During the last 100 years, the areas where Orthodox Christianity predominates have experienced numerous socio-political and other upheavals. Moreover, processes of globalisation, local nationalisms, political cleavages and regionalisms have heightened the challenge of religious pluralism in these regions, as well as increased the number of Orthodox faithful residing outside the traditionally Orthodox heartlands in Eastern and Southeastern Europe. All of these developments have prompted various responses within the Orthodox world. Underlying most of them is the question of authority within the church: To what extent are pressures from secular models, societal modernisation processes, global developments and strategic political considerations considered legitimate from the point of view of Orthodox Christian theology? How do the various Orthodox Churches react to these pressures and accommodate them? Are there any discernible differences in this respect between the historical Orthodox mother-churches and the Orthodox transnational communities across the globe? The eight papers of this panel, divided in two sessions, attempt to offer glimpses of the evolving dynamics within the contemporary Orthodox world and its oscillation between traditional commitments and the challenges of change.

Daniel Jianu: Orthodox Greece and Digital Media: Theology, Science and Social Media as Reflected through the Particularities of the “Blasphemy Law”

In 2012, a 27-year-old Greek blogger was arrested for what the authorities called “malicious blasphemy”, namely for managing a Facebook-page that lampooned the very popular Eastern Orthodox monk Elder Paisios of Mount Athos (1924-1994). Although the Greek Church has shown that it is very positive to the digital age by enabling the request of various church documents, like baptism certificates, to be made online and by increased use of social media to attract the Greek youth, it has also strongly supported and encouraged these charges of blasphemy. This begs the question of what the social, theological, cultural, and political implications of the use of social media in modern Greek society are; and specifically for the Greek Orthodox Church, what the limits of acceptable behaviour and use of social media are. The paper will analyse this case against the backdrop of historical and theological considerations regarding the relationship between science/technology and Eastern Orthodoxy.

Łukasz Fajfer: To be Online or to stay Offline - that is the Question! Mediatised Spaces within the Orthodox Church in Poland

Mediatisation has been gaining an increasing scholarly interest in the past few years. This term is usually understood as a multi-layered process enhancing the influence of media communication on people’s lives. Mediatisation concerns many spheres of everyday life, such as consumption, entertainment, politics, social institutions and many others, and it affects churches and religious organisations as well. Some of them take advantage of modern media, others still struggle with the issue of using them. This paper investigates the mediatised spaces within the Orthodox Church in Poland. Primary attention is given to the Internet use of the Orthodox Church. In doing so, the following questions are posed: Which media/programs/tools are specifically used? For what purpose are they utilised and since when? And what are the consequences and implications thereof? The related discussions within the church will be taken into consideration and will be analysed in view of the dynamics of the Orthodox Church’s further development.

Georgios Trantas: Pro- or Anti-European? The Orthodox Church of Greece at the Crossroads

The overall attitude towards the concept of Europe within the Church of Greece is neither unitary nor homogeneous. Disparity can be identified between its Holy Synod – itself partly fragmented – and the official representation of the church in Brussels. The Synod has pursued a utilitarian approach while
differentiating itself from the EU, indicative of ‘introvert state-centrism’, whereas the church’s representation in Brussels is prepared to engage in dialogue and seeks convergence, thus demonstrating an extrovert predisposition. Late Archbishop Christodoulos of Athens (1998-2008) often served as mediator between the two camps at times of discord. Current Archbishop Hieronymos is distanced from politics and avoids instigating further public unrest. The paper will try to assess the whole situation and explore the current dynamics within the Orthodox Church of Greece.

Dragan Šljivić: On the Enemy within: The Serbian Orthodox Church’s Response to the Civic-Liberal Critique in its Official Periodicals (2007-2012)

In general, the Orthodox Church has had relatively little experience with democratic governance, which has caused some researchers to question the compatibility of Eastern Orthodoxy with a democratic political order. Nevertheless, the Serbian Orthodox Church and most of its hierarchs were vocal supporters of the democratic forces in the country and have challenged the legitimacy of authoritarian regimes. This paper will show the way the Serbian Church currently shapes its own position on the basic tenets of democracy through its responses to the attacks from extreme liberal circles. It will be argued that the absence of a genuine dialogue between the church and other participants within Serbian society could be detrimental for the overall development of Serbian democracy. The inclusion of the Serbian Orthodox Church in the dialogue on the future of Serbian democracy may thus be important for its final and successful consolidation.

28-108 | 115 | Integrating the material, bodily, and sensual into the study of religion: a round-table discussion of strategies and approaches

Panel Chair: Alexandra Grieser

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

Participants: Ann Taves, Anne Koch, Birgit Meyer, Robert Yelle

28-109 | 116 | 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 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, teachers, 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 is Buddhism in people’s mind 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 the sustainable system of environmental management and ecological life. After describing the total picture of this new cultural context, I will investigate their 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

The respondent will address the issues raised in the papers of this panel.

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28-110 | 448 | Karma Tuners - Historical Transformations of Envisioning the Future in Buddhist Traditions

**Panel Chair: Esther-Maria Guggenmos**

This panel emerged from joint research trajectories at the Research Consortium in Erlangen (Germany), that deals with “Fate, Freedom, and Prognostication” (see: www.ikgf.uni-erlangen.de). Chinese, Tibetan, as well as Theravada Buddhist traditions explored and established distinct ways of coping with personal and shared futures. We intend to shed light on single historical transformations and innovations across Buddhist traditions. Caring for one’s karma through sūtra recitation and, in consequence, bettering one’s outlook upon future liberation is discussed in the context of Tibetan Buddhism (Scheuermann). The Chinese Buddhist tradition developed concepts of time in which future Buddhist liberation is endangered by the age of the degenerate dharma, in which divinatory tools receive legitimation as appropriate for freeing adherents from dwelling in the “web of doubts” (Guggenmos). At the end of the 19th century, this perception of future decline is met by Burmese Buddhist reformatory efforts through a new focus on meditation techniques (Nehring). The last contribution leads us to the popular Buddhist tradition of Zhaijiao (“Vegetarian Sects”) in late imperial China and discusses how sectarians envisioned alternative readings of Buddhist practice that, in many respects, anticipate the so-called "modern Buddhisms" (Broy).

**Nikolas Broy**: Modern Buddhism Without Modernity: The Case of Zhaijiao (“Vegetarian Sects”) in Late Imperial China

This paper takes up the evolution of religious practice among the popular Buddhist tradition of Zhaijiao (“Vegetarian Sects”) in late imperial China. It will discuss how and why sectarians in 16th and 17th century southern China envisioned an alternative to the conventional readings offered by monastic Buddhism. Their iconoclastic and ritual-critic program helped to create a consequent inner-worldly "religious conduct of life" (Weber) that rejected traditional practices of coping with one’s future. Furthermore, this interpretation is characterized by the rejection of various other popular habits, such as the consumption of meat, smoking, or gambling. Only by observing this rigid "inner-worldly asceticism" proscribed by the sect can salvation be attained. I will show that this “fundamentalist” approach to Buddhism, that came into being well before the arrival of Western modernity, may very well be considered an original Asian contribution to what has been variously labeled "modern", "Protestant", or "Humanistic Buddhism".
Esther-Maria Guggenmos: Tracing the Concept of ‘Dispelling the Web of Doubts’ in the Chinese Buddhist Tradition

This paper takes its start from the observation that the argument to “dispel the web of doubts” (jueyi) is repeatedly occurring as a legitimatory argument to justify divinatory practices in the Chinese Buddhist tradition. Firstly, the term is located in its cultural context and traced back to classical Chinese sources such as the passage from the oft-quoted Zuozhuan: “One is divining in order to dispel doubts. If one has no doubts, why should one divine?” (Zuozhuan, Huangong, 11th year). Secondly, the term is identified in the context of Chinese Buddhist sources and analysed in the context of time concepts that envision the future as the age of the degenerate dharma. Thirdly, it is shown how the idea of “dispelling one’s doubts” functions as a legitimatory bridge to connect divinatory interests with Buddhist concepts of future and respective practices.

Rolf Scheuermann: Purifying Karma by Reciting Sūtras? A Tibetan Perspective

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

Andreas Nehring: Prognoses of Decline – Coping with the Future. Reforms in 19th Century Theravada Buddhism in Myanmar

Since the early 20th century, mindfulness has become gradually accepted as a philosophical concept or meditation exercise in the west to such an extent that, without any exaggeration, it can now be called the most popular buzzword when it comes to the education of consciousness. How this modern phenomenon occurred is, however, only explored to a certain extent. This paper analyses how Vipassanā-meditation first spread among laypeople in Myanmar. In Burma, Buddhist modernization, associated with the introduction of the meditation of laypeople, is to be considered as a collective expression of a new awareness of the “fear of influence” and of new strategies for coping with contingencies. Predictions that Buddhism would decline, which had become virulent under colonialism, facilitated the establishment of a meditation practice as a mass movement in Myanmar which was then transferred to other countries of South Asia and finally to the west at the beginning of the 20th century.

Panel Chair: Gabriel Levy

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 aspects of religious phenomena are physiologically and psychologically embedded. We emphasise the value of multidisciplinary teams (historians, anthropologists, psychologists, and physiologists) in identifying suitable hypotheses and finalising designs. Studies designed in this way avoid decontextualisation, 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. Each presentation will be followed by 10 minutes’ discussion.
**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 favouritism, 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 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 behaviour 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.

28-112 | 123 | Leaving, losing and switching religion: Disruptive dynamics of past and present

**Panel Chair: Teemu T. Mantsinen**

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

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

Daniel Enstedt: Leaving Islam in Contemporary Sweden

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

Göran Larsson: ‘They turned apostate as renegades after you left.’ The problem of apostasy in the hadith-literature

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

David Belfon: Leavetaking among Toronto’s Hasidic Jews: The Role of Narratively Constituted Identity Change

My project examines leavetakers from Hasidic Judaism in Toronto, persons who have ceased altogether or substantially lessened the degree to which they perform the normative modes of religiosity expected of them. Many exiters leave alone, and experience various social and practical difficulties adjusting to the non-Hasidic world, facing a complex system of adjustment during their transition to new lifestyles among the general population and apart from that which had been familiar. A new leavetaker generally has limited exposure to mainstream Canadian culture and possesses a consequently narrow social and secular educational toolkit. Questions of identity and narrative are central, as readily available scripts with which leavetakers may tell their stories are scarcely available. I explore the narration of loss of faith, and how one negotiates self-expression and identity formation as a leavetaker, especially regarding leavetakers’ self-perception (and their communication to others) of their religious identities before, during and after leaving.
Along with the spread of religious violence since the seventies of the 20th century the figure of martyr arose again. Though it seemed to be a completely outdated concept, it proved to be most topical. While dying for God or his community is earning special reputation, the martyr is regarded by others as heretic, godless, or terrorist. This Janus face characterizes Christian and Muslim concepts in the past as in the present and can be found even in contemporary Buddhism. In two panels we will explore these complex entanglements of ancient traditions and contemporary issues by concentrating especially on the history of Christian martyrdom as narrative genre in European history compared to the mediatisation of martyrdom in national and transnational contemporary discourses (especially Islamic jihad, but also US anti-abortion activism and conflicts about Buddhist self-immolators in contemporary Tibet). All cases show that “martyrdom” is a discourse, which is performed in different media and enables individuals and groups not only to legitimatize violence but also to “prove” the truth and universality of their religious vision and universalist claims (concerning gender, religious enemies, “the Islam” etc.) Martyrdom Disputed: Christianity, Islam, and Buddhism (Panel 1): Christian and Muslim Narratives: The first paper will trace the invention of Christian martyrdom narrations as a device to transform imperial violence into a powerful testimony of a new religious order: The courage and steadfastness of Christians in ancient culture was a story that testified to the emergence of a new order. The Christian concept of martyrdom resurfaced in a powerful way in the European Confessional Wars of the 16th and 17th century. When protagonists of the reformation were tried and executed according the Inquisitional procedure, their stories were spread as paradigms for an unshakable, but non-violent personal faith. The second paper will compare these developments with Islamic concepts of martyrdom which emphasize fighting/struggling (jihad): in form of military defence of Islamic territories, but recently also of founding and running political communities of convicted believers in a world regarded as godless. Two further papers will present case studies concerning Christianity in the 20th and 21st century: The first one will discuss if the Catholic Church in Germany made use of martyrdom motives in its patriotic discourse. The second one shows how Christian anti-abortion activists use the figure of the martyr to construct the hagiography of an especially violent member of their movement.

Katharina Waldner: The Invention of Christian Martyrdom as a Narrative Structure in the Roman Empire

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

Hans G. Kippenberg: Religious Wars in Early Modern Europe and Contemporary Islam: Comparing Concepts of Martyrdom

The paper deals with the concept of martyrdom in the confessional wars in sixteenth and seventeenth century in Europe and contemporary Islamic violent conflicts. Historians coined for the religious aspect of the European wars the notion of “Confessional Fundamentalism”. The competing camps of Lutherans, Calvinists, and Baptists were supported in their fights by emerging regional political powers, still entertaining the institution of Inquisition. The collaboration of religious and political forces generated a new type of martyr. At the center of martyrdom was the public confession of private faith in the face of torture and death. It assured the victim a place in the process of salvation, while at the end of time the adversaries were expected to be punished. With the peace treaties a plurality of lawful confessions was established under the roof of strong Nation-States. The paper compares this pattern with recent religious violence in contemporary Islam and the rise of new concepts of martyrdom. My case will be Lebanon. While the traditional martyr died in defending the territory of the State, at the center of martyrdom today
is the intentional act of fighting against the godless powers and for the benefit of establishing a community of true believers. Fighting does not stop with truce or peace as the extension of the concept of martyrdom shows. The concept shifts and embraces also acts of founding and running social institutions for the benefit of the faith community, independent of the State.

**Benedikt Kranemann**: The Death of a Believer as Martyrdom? – Sermon and Prayer in World War I

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

**Julie Ingersoll**: Making of a Martyr: Paul Hill and Abortion Related Violence in the U.S.

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

**28-114 | HS 3 | Change of Religious Consciousness under the Roman Empire: Animal Sacrifice and its Substitutions**

**Panel Chair: Hiroshi Ichikawa**

In the history of religion, there was a period when religious consciousness changed, and we witness the formation of self-identified religions under the Roman Empire. For example, in the second temple period, Judaism consisted of two basic elements of religion, i.e. sacrifice and law. However, after the destruction of the Second Temple of Jerusalem, Judaism began to identify itself as a religion of the divine law. Christianity had the same tenet of new religious consciousness, which gave rise to conflicts with the traditional Roman state religion. The panel will focus on the change of the significance of animal sacrifice in respective religious communities in the late Roman Republic and the Roman Empire. The emphasis will be on the development of new ideas concerning the reflection and adaptation of the sense of sacrifice in various spheres of life.

**Hiroshi Ichikawa**: From Sacrifice to Divine Law: The formation of the Halakhic Religion of Jews under the Roman Empire

In terms of the perspective of religion, Judaism ceased to be a religion of sacrifice after the two destructive wars against the Roman Empire, and Jews have established the identification of Judaism as a religion of the divine law, whose historical significance is to be a forerunner of the Islamic religion of Sharia. However, this did not mean that Judaism denounced sacrifice as superstitious or obsolete. On the contrary, the sages endeavored to give theological interpretations of the lack of temple sacrifice. Some theories will be analyzed including the theory of substitution by the deed of loving-kindness and the theory of prayer as the sacrifice of the heart. In this context, the reasons for the attitudes of the Romans will be considered for showing mercy to the Jews and thus helping them to survive and preserve their own way of life after the wars.
Keiko Kobori: Roman sacrifice in the late Republic and under the Empire

Animal sacrifice is said to have been "the heart of most acts of cult worship" in modern Roman studies of the last half century. In fact, Church Fathers denounce the Romans based on the act of animal killings at sacrificial rituals. However, was animal sacrifice centred in Roman cult worship? Firstly, the Latin word sacrificare does not mean animal killing, but just "to make it belong to the deities." Another Latin word for the sacrificial ritual, immolare, means "to sprinkle meal." Secondly, did distribution of sacrificial meat have a great significance in Roman urban life as described in 1 Corinthians? Recent osteological evidence shows that the quantity of meat produced by sacrificial rituals feeds far less people than the population of a city or even a large group. Finally, despite the Church Fathers' denunciation, the Romans had gradually come to avoid blood-shedding and animal killing at rituals throughout the imperial period.

Yumi Doi: How Early Christianity reacted to Sacrifice in Judaism and Roman sacrificial rituals

This presentation will focus on sacrifice in the Early Christian community in the first century A.D. of the Roman Empire. In the earliest Christian community in Jerusalem there were already both Jews (who spoke Hebrew) and Gentiles (who spoke Greek). In addition, in the course of his missionary journeys, Paul encountered the various gentiles who were pagans within/outside Judea as Acts says. Both Jews and gentiles had sacrifice rituals. In contrast, early Christianity had no longer sacrificial rituals, but the eucharist could be interpreted as a substitution. This change process will be analyzed minutely. Firstly, how did the people who had converted from Judaism to early Christianity react to the Roman sacrificial rituals including animal sacrifices? Secondly, did the gentile Christians carry out sacrificial rituals in the Jewish Jerusalem temple? How did they begin to put the "sacrifice" of the eucharist in the Temple?

Iskra Gencheva-Mikami: Religio Nova: Sacrifice, State and the Self in Late Antiquity

This presentation will reconsider the modifications in the practice of religious sacrifice in the Mediterranean world of Late Antiquity as a result of the Roman state policy before and after the triumph of Christianity under Constantine the Great. The presentation will argue that the changes in the official attitudes to animal sacrifice have to be analyzed in the context of a growing fascination with human sacrifice represented by the ascetic and the martyrdom traditions of Late Antiquity. In conclusion, it will be suggested that the official prohibition of animal sacrifice and the reverence for asceticism and martyrdom appeared as two aspects of a new phenomenon: the birth of the religious self in Late Antiquity.

28-115 | 125 | 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 strong simplified Marxist-Leninist ideology as well as it tried 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 communist regime, most of the East-Germans remained in distance toward 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 communist 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 is low, but stable since 15 years. Although there are hardly any obligatory elements for the legal act, one can observe increasingly splendid weddings in church-like appearances. It seems that the deregulation triggers the search for own 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, 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 way of the Jugendweihe from a Soviet-loyalty oath in the early 60ies to an initiation of socialist personalities. 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 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 the 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 if these ideas found a new home in the programs of leftwing-parties nowadays, especially in the papers and regional discussions of parties on their regional level (Landesverbände).

28-116 | 126 | A balancing act: Minority Religious Communities and Processes of Transformation

**Panel Chair: Thorsten Wettich**

In this panel we want to discuss different kinds of transformation processes in religious (migrant) communities in Switzerland, Germany and Austria with regard to their embedment in the host society. Minority religious communities are more involved in a constant series of “dialectic tensions” (Lincoln/Mamiya 1990, 10-16) than other religious institutions of host societies. The diversification of religious and social engagement turns out to be a balancing act between divergent tendencies of objectivation and alienation, elaboration and effectiveness (O’Dea/Yinger 1961). The gist of the hypothesis is that transformations of religious and social practices must be seen in an overall context including questions of transmission of religious knowledge, generational change, transnationalism, social tensions and discourses of the host society. Our papers deal with re-invention of traditions in Yezidi communities, networks of engaged (Neo-)Muslims, Korean Christian ways of glocal engagement, and the formation of mosque-communities as spaces of action.
Sabrina Weiß: Glocalization of Korean Migrant Churches in West Germany

At the present time around 30,000 Koreans live in Germany. Since the 1970s, some of them established up to 30 immigrant churches alone in North-Rhine Westphalia. These immigrant churches changed over time into diaspora churches, which no longer serve as sanctuaries for the first generation of Korean migrants. One reason for processes of change was intern diversification due to further immigration of Korean students and businessmen and intergenerational conflicts. A glocal perspective is, considering the Korean diaspora churches in their social field, stretched out between their place of residence, countries of origin and the globally connected communities as the starting point of analysis. The paper focuses upon three specific glocal religious activities: the exchange of guest preachers, passion for foreign mission and civic engagement, and donation behavior. It concludes by noting that globalization facilitates the growth of glocal networks of religious actors.

Veronika Rückamp: Creating Community through Action: Mosque Associations in Switzerland and Austria

Since the 1970s immigrated Muslims have been establishing places for prayer in Switzerland and Austria. Being provisional in the beginning, these mosques have mainly been frequented by a certain ethnic community not only as a place for prayer but also to create a “home away from home”. Since then some major changes happened, two of which I want to analyse more closely: a toughening in the public discourse on Muslims and the transmission from first to second generation immigrants. In this paper I want to ask how mosque associations are responding to these changes through action and what this means for the configuration and institutionalization of mosques in Switzerland and Austria. First insights from the analysis of my qualitative research point to a shift away from immigration related services towards religious services, the tendency to organize and take part in public events, the evolving of de-ethnicised mosques and forms of professionalization.

Thorsten Wettich: (Re-)invention of tradition: Negotiating Yezidi theology in the German diaspora

In the 1990s, German historian of religion, Gernot Wiesner, instrumental in the asylum seeking-process of thousands of Yezidis originating from the Eastern Anatolian provinces of the Turkish Republic, spoke of the „need of a consistent theology“ that Yezidis would have to develop after their arrival in Germany. The emerging diaspora allowed for religious freedom for the first time in the Yezidi history and caused both a reformulation and a negotiation of the divergent strains of oral tradition that shaped religious knowledge production in the past. The paper investigates in the reinvention of Yezidi tradition by focusing on four factors: 1. the ongoing literalization of Yezidi theology, 2. an increasing move towards the usage of new media, 3. new strains in religious pedagogy and 4. the role of the newly founded religious associations and their specialists in Germany.

Karin Mykytyjuk-Hitz: Networks of Engaged (Neo-)Muslims in Germany

For around the last decade the establishment of new forms of Muslim associations can be observed in Germany. The pioneers of these new networks, the Neo-Muslims, are active in social, civic and political fields as for example environmental protection and sustainability, social and charitable work, intercultural training programs, media representation and others. They aim to improve the life situation of not just other Muslims (as usually mosque associations do), but of society as a whole. Therefore they are involved in Muslim and Non-Muslim structures and concerns at the same time. This balancing act of the engaged (Neo-)Muslims is one aspect of the transformation process among young Muslims who are socialized in Germany. The (Neo-)Muslims and their networks provide diverse civic potentials for the whole society, which can be specified in the fields of public discourse, demographic change, social ethics and theology, migrant history, politics and organizational fields.
in terms of self-rejection, self-renunciation and self-privation, but based on a more comprehensive notion - in the wake of Peter Sloterdijk - of askésis as programs of training the four papers aim to develop a broader basis for the scrutinisation of asceticism from a cross-cultural perspective. Rather than relegating asceticism to the study of Christian monasticism and some Eastern religious practices, the four papers focus on four very different cases that simultaneously reflect forms of asceticism found in different types of religion. Asceticism is examined both in terms of a way of life as well as in the ritual context of self-privation. The shared theoretical frame of reference of the four papers allows for a discussion between the four empirical case-studies.

**Bjarne Wernicke Olesen:** Mapping Medieval Śākta Tantric Traditions: On the Conceptual Modelling in the Study of Hindu ‘Śāktism’ and some Characteristic Ascetic Developments in Medieval India

In medieval India or what Alexis Sanderson has called the ‘Saiva Age’ from roughly the 6th to the 13th century, influential tantric ascetic traditions underwent a development from concerns about the detachment from worldly desires to the detachment from cosmic opposites and a renewed interest in worldly aims. This development pertaining to the concerns of tantric ascetics as well as tantric householders corresponds with a well-known development from dualism to feminine monism. This paper will discuss some of the characteristics of these ‘Śākta’ ascetic developments with an emphasis on cultural evolution and examine some of the challenges we face with respect to the critical, analytical and tradition-external conceptual modelling of what has become known as Hindu ‘Śāktism’ or the ‘Śākta tantric traditions’.

**Johanne Louise Virenfeldt Christiansen:** Ascetic Practices in the Qur’Ān: the Vigil as a Case Study

Asceticism is an important concept in the study of religion, but the Qur’Ān and early Islam have often been ignored in certain discussions. The Qur’Ān does contain positive descriptions of ascetics (Q5:82) and ascetic practices like fasting (Q2:183-187); but a polemical tone is also intonated against those who exaggerate such practices (Q9:31-34; 17:26-27). Does this ambiguity render the concept of asceticism irrelevant with respect to the Qur’Ān? I suggest that Sloterdijk’s definition of askesis as ‘exercise’ may be useful for understanding Qur’Ānic references to vigils. From a reading of sūrat l-muzzammil (Q73:1-9, 20), I argue that Qur’Ānic articulations of vigils should be considered as articulations of a ‘training program’ intended not only to as a sense of asceticism from sleep and time but also as a way to maintain the believer’s level of training. In this way, the Qur’Ān may be seen to participate in broader ascetic tendencies of Late Antiquity.

**Søren Feldtfos Thomsen:** Protestant Monasticism: The Ascetic Ideal in Danish Devotional Literature after the Reformation

In this paper I explore the Protestant marital household as a space for the continuation and transformation of Christian monasticism after the Reformation. Tracing the ascetic ideal of medieval monasticism in a number of vernacular devotional titles from sixteenth- and seventeenth-century Denmark, I argue that Protestant devotional authors implicitly (and sometimes explicitly) drew on a monastic ideal of communal life upon which they modeled not only private religious practice but also the marital household as such. Inspired by Weber’s concept of ‘inner-worldly asceticism’ and more recent discussions of asceticism by Gavin Flood and Peter Sloterdijk, I demonstrate how Protestant devotional texts served as a medium for the intensified ‘sacralization’ of the domestic sphere and its social relations in early modern lay religious culture. This included not only an appropriation of monastic ritual practice and social hierarchy, but also of the monastic notion of manual labor as a form of asceticism.

**Ella Paldam:** Ascetic Practices in Contemporary Chumash Ceremony: Refrainment as a Ritual Strategy in the Revitalisation of Indigenous Beliefs and Practices

Since the late 1960’s, cultural revitalisation of indigenous beliefs and practices has occurred among indigenous peoples all over North America. Among the Chumash Indians in southern California, very little coherent information about pre-colonial religion exists, and the community has been Catholic for generations. Nevertheless, religiosity and spirituality has been at the core of cultural revitalisation since it began, but due to the lack of sources, it has been a process of ‘building the ship as it sails along’. Ascetic practices such as fasting, sweat-lodging, and other types of refrainment immediately became an integral part of ceremony. In this paper, I explore the origins and gradual change in ascetic practices among the Chumash. Additionally I pose the question of how the insights from this case may be located within the larger theoretical framework of Sloterdijk’s approach to asceticism.
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 (divided in three parts) 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 Pettazzoni-Rose, Cumont-Loisy, and Weinreich-Nilsson), it cordially invited researchers to contribute to it with further proposals of publication projects.

**Annelies Lannoy: The Correspondence Loisy – Cumont**

The correspondence between Alfred Loisy and Franz Cumont expands for more than 30 years and comprehends over 400 letters. Very rich in substance, it gives a unique overview of the genesis of the works of both scholars, which 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, Manichaeism, Mandaeism, 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**

The respondents will address the issues raised in this paper.

**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 1924-1934. 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, however, 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.
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 the 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 local community religion, and to Buddhism as family religion, and choose either one case by case. 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 of 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 the contemporary ethical problems?

I will clarify what kind of unique roles the religious communities in Japan can play in tackling the 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 a moral education into the public school both of which seem to be a byproduct of the 3/11 disaster.

Yotaro Miyamoto: Suffering in muen shakai and network of compassion

Since 2010, when NHK started a campaign for warning 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 of the communities. This tendency has also 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 change and reconstruct the latter within the tension between each other.

Yoshihuki Inoue: What roles can Japanese Buddhist 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 undone. Some Buddhist scholars have criticized “the funeral Buddhism" because it commits to ancestor worship, never taught by a true Buddhism. Since Meiji era, many farmers have moved to big cities leaving their family’s temple and tomb in country hometown. Thus, they gradually become secular. In these decades, recent changes such as 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 anew recognized the importance of the mourning of the
dead and the funeral. I will discuss what people expect Japanese Buddhism today.

Michael Pye: Response

The respondent will address the issues raised in the papers of this panel.

28-120 | 441 | Sonic Explorations in the Study of Religion
Panel Chair: Rosalind I.J. Hackett

The modern-day study of religion has benefitted 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 de-
riving 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, experienc-
ing, 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 trans-
formation. 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) states of egolessness, and 3) 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 concep-
tualizations 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 its 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 within 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 com-
poser 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).

28-121 | 134 | The Anastasia Movement in Russia and Beyond: (Trans)formations, Adaptations and Manifestations

Panel Chair: Rasa Pranskevičiūtė

The panel addresses alternative spiritualities of Russian origin, as well as their formation, spread and expressions in the context of social change. It also presents current socioreligious processes in post-Soviet and Western regions, discussing diverse manifestations and changes of religious phenomena concerning institutional and individual religiousities in (trans)national and (trans)regional levels. The panel is dedicated to one of the New Age environmentalist phenomena – the Anastasia movement, which originated around 1997 in the central part of Russia and has spread to the West. Currently, there are Anastasian groups emerging in post-Soviet region and Western Europe, Scandinavia, North America, Australia, Africa, etc. The Anastasia movement, as an internationally widespread manifestation of nature-based spiritualities, appears as a phenomenon of a global (more precisely, Western-influenced and -formed) alternative religiosity and contemporary individualistic culture, to which local (post-Soviet/Western environmental and national) sociocultural features are characteristic.

James R. Lewis: The Anastasia Movement and its Transformations Internationally: Worldviews, Beliefs and Attitudes

This paper focuses on the Anastasia movement, which emerged in Russia, and subsequently spread to East-Central Europe and beyond. Our research focuses on expressions of alternative spirituality in the movement. Anastasians adhere to the ideas presented in an anthology of books referred to as The Ringing Cedars of Russia. Humanity’s relationship with nature, God and the Universe; the creation of the world, the power of thought, the ability to mold the future, the relationship between a man and a woman, the establishment of love spaces, etc. are discussed in the series. Based on data obtained from a questionnaire administered to Anastasians in Russia, Ukraine, the Baltics and Scandinavia, the paper’s findings provide a demographic profile of Anastasian membership, an overview of their social and political attitudes, as well as their beliefs about select spiritual and paranormal phenomena. Our findings are compared with findings from parallel research on other alternative spiritual movements.

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**Julia Andreeva: The Interpretations of Ecovillages in the Russian New Age Movement “Anastasia”**

The Anastasia movement, based on the books of Vladimir Megre, which have been published since 1996, is concentrated on many different ideas including ecological lifestyle, spiritual transformation, revival of traditions, and alternative economic and healing practices. One of the key goals of the followers is moving out of the city to the ecovillage communities. But here there are many points of discussion among the readers of Megre’s books, for instance, how to distribute responsibilities among the participants, who can make decisions, and which rules they should have. Their ecovillages differ significantly from many other European ones and stress not so much ecological questions than kinship territory and ancient traditions. All details of co-existence need to be negotiated even though they do not have a communal life. My paper is devoted to the different versions of book-based ideas of living in harmony with nature and homeland.

**Leonard van’t Hul: From Russia with Love: The Appropriation of Anastasia’s Teachings in Eco-based Communities in the Netherlands**

Inspired by the ideals presented in the books on Anastasia by the Russian author Vladimir Megre, various Dutch individuals and groups have attempted to initiate local self-sustaining, eco-based communities in the Netherlands. Unfortunately, given the country’s modest size, dense population, strict construction prescription, and lack of a Taiga-like environment suitable locations are lacking, leaving only the eastern outskirts open as eligible options for the establishing of ‘Anastasia villages’. These limitations exemplify a broader question of how spiritual communities negotiate and legitimize their position to ‘non-believers’ and policy makers. Based on a series of in-depth interviews and written sources I assess how individuals adhering to the ideals of the Anastasia movement (discursively) shape and authenticate their ideas and beliefs: of special interest is the question how the ‘exotic’, allegedly age-old Russian spiritual beliefs are transplanted and adopted by individuals and communities residing in different local contexts.

**28-122 | 135 | De-limiting ‘Right Religion’: Transgression, Innovation and Tradition in South Asia**

**Panel Chair: Peter Valdina**

Our panel rallies around the topics of transgression, innovation and limits as interrelated processes in religious (and thereby social) contexts in South Asia. Religious boundaries in South Asia always remained porous, fluid or even blurred. While the insistence on sharp, discernable limits of religious traditions frequently appeared, religious practices and communities regularly transgressed these very limits. In the context of lived South Asian plurality, ‘theological’ borrowings and accretions both on the level of teachings and practices were ubiquitous. Likewise ‘other’ religious communities and philosophic principles presented a negative foil, against which one could fathom the boundaries of one’s ‘own’ tradition. It must be stressed that transgressing these limits could challenge, reinforce, or introduce structures of hierarchy and social dominance. We mean to trace the process by which contours are de-limited through challenges to existing orders in four different religious traditions. Defining “right religion” entails the establishment, justification and defense of new limits against the next onslaught of transgressions. We ask if limits are more than limiting. Can they also be productive frameworks accommodating currents of thought? Does this give us a new way to read their transgression?

**Rahul Parson: Relatively ‘Right’: Manifold Perspectives of Truth in the Works of Banārsīdās**

The 17th century Jain merchant Banārsīdās authored South Asia’s first autobiography, the Ardhakathanaka. In his work he discloses a catalogue of his social and religious deviations that lead him to particular spiritual epiphanies and eventually to de facto leadership of a Jain reform movement called Adhyātma. He demonstrates, albeit poetically, that like the soul passing through different stations towards liberation, the social being also occupies different developmental stages that allow for a variety of ways of being in the world. Banārsīdās’ work suggests that within the Jain scriptural corpus there are justifications for his former deviance. His exegesis reveals the possibility of social transgression in Jain
philosophical literature concerned with spiritual transcendence. Therefore, those who condemned him, missed the point of Jain values of neutrality (madhyastha). Banārsīdās maintains that a way of being, behaving, or a statement can be simultaneously true and false, transgressive and appropriate, if seen from multiple perspectives, e.g. Jain anekāntavāda. The narrative presents his misadventures as necessary and productive as they compel him to develop a sense of ‘right’ religion that is personal and relative, thereby militating against religious absolutism.

**Amit Dey:** Myriad Ways to God: The Improvising Muslim Mystics of South Asia

The paper focuses on Bulleh Shah of Punjab, Shah Abdul Latif of Sind, and the baul and jari singers of Bengal during the eighteenth and early nineteenth centuries. Consulting Persian and Urdu tazkirās (Akhbar ul Akhiyar, Safinat ul Auliya etc.) Punjabi kafis and dohas and Bengali folk songs, the paper aims at exploring the endeavours of some eclectic poet-singers towards the construction of an alternative path of mutual understanding often culminating in mutual appreciation. Understanding such ‘imaginaire’ Muslims is becoming relevant in the context of the emerging hyperactive, exclusionist and homogenizing socio-political institutions of South-Asia. At times these poet-singers reflect a ‘competitive spirituality’ or they may function within the framework of established religion. In this context we aim at analyzing the transgressions (bida or innovation to many) of poet-singers with a motive to accommodate the ‘other’ (non-Muslims) and the constraints imposed on such propensities by the prevalent socio-economic circumstances. Partially rejecting the ‘five pillars of Islam’ and challenging the notion of miraj or ‘heavenly ascension of the prophet’, some of these poet-mystics introduced counter hierarchies to legitimize what they understood to be the ‘right religion’.

**Vera Höke:** Brahma, Krishna, Jesus and Socrates: Transgression and Limits in the Brahmo Samaj of India

The 19th-century Brahmo Samaj of India, under its experimentally minded leader Keshub Chandra Sen (1838-1884), may at first sight appear as a kind of religious “anything goes”. However, possibilities within the limits of ‘right religion’ were in fact restricted. The insistence on the necessity of first-hand experiences of the divine on the one hand, and the rejection of “idolatry” on the other, informed Keshub’s choice and interpretation of religious traditions. Shifting between abstract (nirguna) and personal (saguna) notions of the highest being (addressed variously as Brahma, Ishwar, Hari, Father, Ma, Mother and God to name but a few), both the popular practices of the lower classes and authority grounded on the knowledge of specific holy texts (the traditional domain of Brahmins) were rejected. Yet, this limit was a creative framework. At the expanse of traditional Brahmin and common culture, room was made for European personalities and current of thought to intertwine with Vaishnava practice in a specific way under the auspices of ‘right religion’.

**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 15th century Orthodox monasteries in Southern Bucovina (northeastern Romania) in the context of religious representation and otherisation. 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 the 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 17th century on the basis of the 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 a – on theology independent – ethnographical fact. The fabrication of individual systems also brought about pseudo-debates concerning the religious freedom, and combination of practices. At the end of the 19th 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 (“corrupt” by Buddhism) possessing the knowledge of a Supreme Being remained the mainstream in the primary western literature until the 1840’s, when von Siebold transformed it into the “original Japanese monotheism”. As lately as the 1860’s Shintō became the “original Japanese religion”. Abandoning one definiendum of Christianity after another made, in the last two decades of the 19th century, many scholars conclude 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: state that has not changed until the present.

S.M. Mehboobul Hassan Bukhari: The ‘other’ in South Asian Islamic Discourse

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

Hillary Rodrigues, Chanda Siddoo-Atwal: J. Krishnamurti’s Critique of Religion and Religious Studies

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

Johan Strijdom: The senses in religion and religious studies: Assessing David Chidester’s use of a critical term

The purpose of this paper is to illustrate and assess Chidester’s use of ‘the senses’ as a critical term in the study of religion. Under ‘senses’ Chidester includes the five ordinary senses, the visions and dreams of the mystic and shaman, and electronic media. Chidester’s analysis of the senses in Medieval and Renaissance European mystic visions on the one hand, and in colonial and postcolonial African religion and imperial religious studies on the other hand will be compared and assessed. Although he does not offer a systematic comparison of these instances, I will argue that his analysis lends itself to an explicit
comparison of the senses as material aspects of religion and show how his contextualized and historically sensitive analysis of the senses in religion and religious studies informs a critical study of religion. Since ‘critical’ assumes judgment, values need to be explicated in terms of critical theories, which in my view need further elaboration.

Satoko Fujiwara: Why the concept of ‘world religion’ has survived in Japan: On the Japanese reception of Max Weber’s comparative religion

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

28-125 | 137 | Religion and Economy
Session Chair: Jelle Creemers

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 1970’s 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 the 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 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 conduct a custom of widow immolation, namely Sati, in 1295, and became one of the most famous Satimatas (deification 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 of the Rajasthan State. The precedents of court battles show that legal legitimacy of the Act is ambiguous. While the Indian state must prohibit Satimata worship, it must protect the rights 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 the “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 labour as a 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 18th century British thinkers, especially on John Wesley, a theologian and a leader of a popular religious movement. Max Weber mis-cited Wesley in his religio-economic history a century ago, and has 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 clarify the diversity in early modern West, and help reconstructing the historical view of the religion-economy relation.
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 and place significant for a whole generation of artists with very individual developments. This spirituality was 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 of dominant US-society, in part of her work


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 the European colleagues and adapted to Russian particularities: 1) the so-called “New spirituality / traditional religion” scale; 2) a close-ended question concerning the respondents' self-definitions in terms of “being spiritual” and / or “being religious”; 2) four Likert-type scales aimed to define the respondents’ self-ratings of “actual” and “desirable” spirituality / religiosity; 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 and nature of such limitations are discussed.

Abdulla Galadari: The Appointed Time: Unraveling the Concept of “Waqt” in Muslim Prayer and Hajj

In Islam, the notion of time (waqt) is important, where Ibn ‘Arabi also discusses the concept of time in his works. There are specific times for prayers and pilgrimage, as there are also sacred months. From the root of time, “waqt,” comes the term “mīqāt,” which is the location where a pilgrim enters the state of sacredness (ihrām). According to Muslim tradition, there are five times (mawāqīt) for prayers and there are five locations (mawāqīt) established for pilgrims. The Qur’an uses the root term “waqt” and its morphological permutation (mūqāt) in various passages, including the concept of the Day of Resurrection, which is sometimes called the Hour. It is argued that Islamic tradition attempts to symbolize in the rituals of prayers and pilgrimage the Qur’anic concept of time “waqt” and its relation to the Day of Resurrection. It shows how the Qur’an attempts to interpret these rituals.
Ismail Acar: Journey of Jihad from Classical to Modern Era

Nowadays, when the term jihad is heard, first come to the mind of an ordinary people is fighting, war, and even violence. Is this the case for the doctrine of jihad in Islam? Does it mean only fighting fiercely for religious purposes? What do the Qur’an and Prophetic narratives say about the subject? Does the doctrine of jihad always same through Islamic history in all circumstances? Or is there a shift from teaching of the sacred texts because of external affects? Our aim is to find answers these questions via examining classical and modern texts on jihad. From the Prophet’s war up until the World War I, Muslim leaders have not used the term “jihad” to refer theirs wars in general. Rules of war and fighting could be derived from the sacred texts without referring to verses and narratives related to jihad.

Sami Helewa: Lament for the Sacred: Islamic perspective

Medieval Islamic writing includes narrative commentaries of the Biblical figures that serve as proto-types of heroic Muslim leadership. The hero motif in these accounts is not void of challenges that drove some of these Biblical figures into the abyss of shame. In the narrative context of shame also emerges a narrative of lament, and the two narratives blend into deep quest for the sacred that was once forsaken. The intricate balance of shame and lament in the Islamic accounts of Adam, David and/or even Job suggests an underlying narrative voice searching for the sacred as part of a heroic life. This paper addresses the function of lament in Islamic narratives of the lives of prophets. Stories of the aforementioned Biblical figures from medieval writers like al-Kisāʾī, al-Thaʿlabī and even al-Ṭabarī will be considered.

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 Indian Nuclear weapons programs will be critically analyzed to trace down the nuclear orientalism. A dichotomy of the discourse will further help us to have a comparison of the coverage of India and Pakistan. This study will also provide a frame work for the critical discourse analysis in the light of nuclear orientalism. Neo-Marxist critical media theory, relation of discourse with Power and Van Dijk’s concept of 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 are 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 “monotheism is exclusive, so civilizations with tolerant polytheism will be more required.” I think that the notion, “monotheism” has been formed in the modern religious studies, and that such a notion is 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 monotheism, have also polytheistic elements. For example, Christianity has believes 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 view, but by academic analysis.

Marika Rauhala: Prava religio: Constructing Religious Prejudice through Literary Representations in pre-Christian Antiquity

Even though Greco-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 involve 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.

Nagehan Ceylanlar: A ‘Muslim Nun’s Unusual Experience in The Discalced Carmelite Monastery’

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

Hiroko Taguchi: Seelengrund” and der „heilige Sinn” – Meister Eckhart’s and Novalis’s Mystic Thinking

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

Stepan Lisy: Kuhn’s Structure of Scientific Revolutions applied on the Study of Mysticism

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

**Session Chair: N.N. Mohan Devraj Thontya: Barmati Panth- Prototype of Meghwar Panths and beliefs in Pakistan and India**

Barmati Panth is about nine hundred years old religious tradition continues till today. Shrouded into mist for the centuries it has been introduced to the academic world as recent as two decade ago and the western scholars took interest into the subject. The Panth is amongst the several other syncretistic sects of Hinduism stood to reject all odds of caste system. The founding gurus of Barmati Panth previously revered as the semi-mythical personalities are figured out as the historical personalities among their ‘immediate’ and ‘distant’ followers mostly drawn from lowcaste untouchables substratum of the Indian Subcontinent. Meghwar Gurus’ shrines in Pakistan and India are centers of spiritual activities. The ritualistic traditions of Barmati Panth are unique in its kind with the reference to the medieaval history of Bhakti and Sufism. Its stunning canonical literature authored by Shree Mamai Dev profoundly imparts intriguing way of life and include prophecies.

**Ülo Valk: Secrecy and Creativity in Vernacular Hinduism: on Magical Practices in Rural Assam**

Contemporary Assam is dominated by the neovaishnava bhakti movement, initiated by Shankaradeva (1449-1568), who established Assamese literature, challenged the caste system and confronted the Tantric goddess worship. Radical followers of this mainstream faith do not visit temples, they do not participate in pūjā rituals and they condemn magic. Based on fieldwork, the paper explores the magical practices (bejāli, tantra-mantra) in the region of Mayong in the Marigaon district of Assam, which has been known as a centre of magic all over North Eastern India. More than one hundred semi-professional healers and magicians (bej) in Mayong carry on their art as an alternative tradition to the public forms of neovaishnava religion. How are the two belief systems related? What kind of strategies the magicians use in order to establish their authority in the seemingly unfavourable social setting where the public worship of deities who are evoked in magic, is banned?

**Religion and Death**

**Session Chair: Marlis Arnhold**


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.

**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 towards more varied burial practices, such as adopting a Western style, 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.

28-132 | 223 | Gender in New Religious Movements

Session Chair: Milda Alisauskiene

Eriko Kawanishi: How to invent, establish and expand an alternative spirituality: A case study of the Glastonbury Goddess movement

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

Johanneke Kroesbergen-Kamps: Contested gender roles in testimonies of ex-Satanists

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

Olena Panych: Women and Femininity among Evangelical Christians-Baptists in Late Soviet Time: Memoirs of Female Believers

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

28-133 | 224 | Mythology and Mythological Themes

Session Chair: Anna-Katharina Rieger

Christina Nikolajew: Zum Forschungsstand Litauischer Mythologie und Religion

In den vergangenen Jahrzehnten wurde von litauischen Religionswissenschaftlern, Ethnologen, Sprach- und Literaturwissenschaftlern und Archäologen viel zum Thema ge- und erarbeitet. N. Vélius

Stefan Heep: Topiltzin Quetzalcoatl: the legend of the priest-king of Tollan as a result of cultural impact

After the conquest the aztec elite needed a new authorization of power instead of war and human sacrifices to maintain their privileges. Hernán Cortés provided a new strategy. In his second report he justified his forbidden conquest by claiming a spanish-christian origin of the Aztecs. Regarding Charles V. as their former leader, who had returned, the Aztecs had voluntarily accepted their subjugation. Therefore Charles V. would have the right to call himself „mexican emperor“ - equal to the roman-german emperor, who claimed to represent Jesus Christ on earth. Indeed Cortés described Charles V. as the messiah of the new world. The aztec elite took Cortés' assertions to transform the subordinate god Quetzalcoatl into the messiah of the aztecs, who founded the „mexican empire“. The wind-god, who turned into the morning-star, became after the conquest a figure of legitimacy („priest-king of Tollan“) equal to the political Jesus Christ.

Valentino Gasparini: "Mulcebant Sacris Pectora Fessa Iocis." The Inventio Osiridis and the Dramatic Perpetuation of Cultural Memories

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

Kim Knott

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

Religion intersecting de-nationalisation and re-nationalisation 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 20th anniversary of South African democracy? This is the question that shapes this paper. Recent research has analysed 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-nationalisation and re-nationalisation. 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-nationalisation and processes of re-nationalisation. The paper is framed by the period 1994-2015, but focusses 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-nationalisation and re-nationalisation. 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 analyses 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 identify 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 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

28-004 | CT | Keynote
Vasudha Dalmia

Homogenizing Hinduism: A watershed

Nineteenth and twentieth century formulations of Hinduism differ in their dealings with pluralities; there seems to be a marked watershed at the turn of the twentieth century. Almost all nineteenth century articulations of Hinduism feel constrained to deal with pluralities, to engage with them. And they do so from the perspective of belief, philosophical-metaphysical thought and ritual practices, modes that are linked with older ways of engaging with difference. From the early twentieth century on these strategies undergo major changes. They continue to refer to the same originary texts, the Vedas, as the fount from which Hinduism – now seen in the singular – springs, but the emphasis is now on all that is common to the multiple formations that exist on the ground, thereby entirely ignoring their differences. // In my presentation I shall deal with the relevant chapter from Satyarth Prakash or the Light of Truth, the central text of the Arya Samaj, the most important social reform/religious formation of late nineteenth century North India. To offset its strategies from twentieth century reformulation of Hinduism, now seen as a major World Religion, I will turn to a school text, the Sanatana Dharma Catechism of the Theosophical Society of India, which presents Hinduism in a newly homogenizing, integrative mode.
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 v. critical theory crisis and offered ethnography anchored in critical theory responsive historiography. 19 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 considering 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 conceptualised societal change. The paper begins with Lévi-Strauss’ structuralist intervention in anthropology. This is framed as a rejection of linear, ‘evolutionist’ theories of 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 U.S.
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 15th 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 World War II 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 16th 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/otherisations’, 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 ‘othersisation’ for not only religious, but also cultural, economic, and even political reasons.

Mihai Chioveanu: Cherumbims of a Modern Political Apocalypse: The Ultra-Nationalist 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. Since despite its mysticism and irrationality, intolerant dogmas, apostles and martyrs, sacred rites, offering total explanations and demanding unwavering dedications from its adherents, claiming permanent affirmation and enthusiasm, 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 World War II Romania

In his attempt to save his congregation during World War II, Romanian Chief Rabbi Alexander Safran appealed to the most important figures of the Romanian (national) 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.
Since antiquity, the confrontation with the Other has been an extraordinarily productive and effective laboratory for the construction of self-identity. Self is banally 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. 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 allows to illustrate 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 pretent 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.
Invoking the authority of Weber, Hobsbawn, and Shils, everyone agrees that religious traditions are dynamic entities. Even so, it is rare to find good analyses (not to mention general theories) of how religious traditions are formed and transformed. This panel helps fill this lacuna by raising two difficult questions: Which mechanisms are involved in the formation, transformation, and maintenance of religious traditions? And can these mechanisms be combined into a general model? The panel begins with a short opening talk sketching the nature and the relevance of the problem. In the three papers that follow, we identify a number of transformative processes across various contexts, and each attempt to combine them into a general model of the dynamics of religious traditions. The papers deal respectively with contemporary death ritual in the Netherlands, Manichaens in fourth-century Egypt, and the emergence of an international milieu of Tolkien religion.

William Arfman: Trajectories of Tradition: A Ritual Studies Approach to Modelling (Trans-)Formation

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

Mattias Brand: Negotiating a Manichaean Tradition in Absence of Ritual Specialists

The documentary letters from Kellis provide the very first opportunity to study the Manichaean tradition 'on the ground'. This paper will highlight some of the transformations which set this material apart from other Manichaean sources. Among the alterations I will stress the absence of ritual specialists and will present the role of lay participation in the ritual dynamics and the formation of a Manichaean community. I will describe the formation of the 'holy church' in Kellis from a socio-historical perspective, based on the Greek and Coptic material analyzed in my PhD-project. The transformations attested in this village reveal the mechanisms of creating a Manichaean way of life in antiquity; they problematize theoretical approaches which a priori designate Manichaeism as a coherent system whose Urform was designed by Mani himself. Systematization, agency and the adaptation to the local context characterized the formation of this religious community in fourth-century Egypt.

Markus Davidsen: Towards a Theory of Religious Rationalisation: The Case of the Spiritual Tolkien Milieu

Drawing on my PhD-thesis on religion based on J.R.R. Tolkien’s fantasy books, I sketch a semiotic theory of the dynamics of belief in religious traditions. I identify four ‘loci of belief’, and explore the dynamic relations between them. In particular, I focus on how folk rationalisations and theology emerge when elemental religious practice and religious narratives are made subject to processes of religious rationalisation. Two aspects of religious rationalisation, belief elaboration and ontology assessment, are distinguished and discussed. I then identify certain patterns of rationalisation in Tolkien religion, for example that folk rationalisations gravitate towards a balance between fabul¬lous¬ness and plausibility. I refer to conceptual blending theory and the cognitive study of religion to explain these patterns. Pulls towards minimal counter-intuitiveness and compression of the human-deity relation are found to propel endogenous rationalisation. ‘Exogenous rationalisation’, involving religious blending, is more loosely framed by processes of compression and pattern completion.
In Nigeria, Pentecostalism has become an unconventional trait of all religious beliefs and practices. It is synonymous though with Christianity however a critical evaluation of its features and characteristics shows that it is now a common feature of other religions in Nigeria. Pentecostalism is built on spiritual engagements. It has come to be seen as one of the most dynamic movements as well as a formidable force of change in human spirituality leading to social and economic development of both the nation and the person(s). In Nigeria, this brand of religious participation has altered the way individuals reconstruct “self” in religious participation and values, as well as the social and economic practices of groups and corporate organizations. This study seeks to explore reasons for the appropriation of Pentecostal features and characteristics by religions as practice in Nigeria. Qualitative and quantitative research methods shall be deployed by scholars of various backgrounds to explore the thesis that Pentecostalism has become a model for all religions in Nigeria even though it has a Christian origin.

Adeloluwa Okunade: Church Music and Music in the Church: A Contemporary Pentecostal Phenomenon in Nigerian Churches

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

Atinuke Okunade: Reflections of Pentecostalism in Nigerian Baptist Churches

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

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

Pentecostalism has become the “unconventional” trait of major religious groups in Nigeria. Pentecostalism has come to be seen as one of the most dynamic movements as well as a formidable force of change in human spirituality in Nigeria, 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 emphasises 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 Globalisation

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 analysed within the theoretical framework of
sociology of religion. It concludes that cinematography is a repertoire of Pentecostal spirituality and prosperity and the notions have become re-contextualized, reinserted and re-imagined within discourses about social and philosophical change.

28-207 | HS 3 | From Innovation to Transformation: Asian Religious Practices in the Shadow of Media Change

Panel Chair: Madlen Krueger

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

Ekaterina Shchus: “From Text to the Heart”: Debates on the Religious Media Change in 8th- and 9th-century China

At the turn of the 8th and 9th centuries media change became a recent topic in intra- and inter-religious discussions in Tang China (618-907). Some Chan Buddhist traditions, Confucian scholars, as well as the newly introduced so-called Esoteric Buddhism advocated oral transmission of the teaching from teacher to student over the written text. Furthermore, these religious discourses on media change became prominent in a very critical and rebellious period where not only the social structures, but also the very establishment of the Tang state was briefly yet seriously frightened. This paper aims to investigate, firstly whether and how socio-historical constraints can trigger global intra- and inter-religious debates on media change; secondly, how these reformative ideas on media change were realized in practice, and whether they contributed for maintenance of a particular religious tradition in a critical socio-historical situation.


Through the centuries Sri Lankan Buddhist manuscripts played an important role for religious practice, especially for worship. Manuscripts were no bulk goods and held decorative illustrations as well as other merit-related written affirmations. However, in the foreshadowing of the Christian-Buddhist debate at Pānadura (1873) Sri Lankan Buddhists have increasingly started to use printing for the spread of Buddhist texts. With the increase of available copies the notion and function of text and its content were then transformed. This paper investigates the impact of printing on the religious practice connected to Sri Lankan Buddhist manuscripts. The study focuses the conceptual reshaping of public and publication in relation to the functions of written communication for religious practice.

Madlen Krueger: The Effortless Salvation - Temple Practice in the 21st-century India

The Akshardham cultural complex in Delhi is one of the biggest temple complexes in India and was completed in 2005 by the BAPS Swaminarayan movement. The Akshardham temple complex is presented as a cultural and spiritual hub and authorized guardian of India’s cultural heritage. The temple complex offers a wide range of activities to pursue religious practices. In this regard, the life of Bhagawan Swaminirayan and India’s classical history can be experienced through visualization. Therefore, written texts of the founder are no longer the center of religious practice. Video shows, exhibitions accompanied with sound effect, music and light and boat rides through „India’s Glorious Heritage” form a crucial part of the religious practice performed in this temple. This paper highlights the impact of multimedia applications on religious practice and the utilization of media change in alignment with claims to be entertained.
Bodies of different condition need to be nurtured in a certain way, be it the bodies of communities or those of individuals. Instead of presenting diet rules and habits as part of specific religions we will take into account a broader variety of factors and situations which necessitate negotiations in the relationship between food and religion. This panel proposes to contribute to the growing research field of “food and religion” by examining the relationship between diet patterns and emerging dynamics fueled by tensions between the demand for an exclusive pious lifestyle and efforts to be included in wider strata, i.e. struggles concerning group formation. Our aim is to challenge typical contrasts such as pure / impure and ethically prescribed / condemned by studying the dynamics of diet and religion. The examples illustrating these dynamics are based on conflicts over food taboos, foodways and commensality.

Bernadett Bigalke: Theosophical bodies and the horrors of slaughterhouses

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

Jörg Albrecht: „Vegetarians are Murderers!” – Alternative Diets and Cultural Dynamics

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

Thomas Krutak: Troubles with the “Holy Cow”? – Diet Management among Indian Christians

The bitter altercation in regard to cow slaughter and cow protection in India has been studied as a major issue in triggering riots and as a factor in constituting Hindu and Muslim respective identities due to confrontational national aspirations. Less attention has been given to its impact on the Christian community. Since Christians are basically neither bound to any command of animal or flower sacrifice nor restricted in meat consumption, there is no prima facie answer as to whether they should obey the social and legal demands concerning cow protection or not. So is there no space left for a distinctly Christian diet position? To examine diet restrictions among Christians in India I will concentrate on examples demonstrating how food habits trouble Christian converts and distinguish them from other communities. This will reveal the use of diet patterns for status management and making of boundaries.
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; afreshness enriching scientific narration at all its levels with new and sometimes unexpected points of view. This panel (divided in three parts) 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 Pettazzoni-Rose, Cumont-Loisy, and Weinreich-Nilsson), it cordially invited researchers to contribute to it with further proposals of publication projects.

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 in 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 relativise 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 20th 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.

28-212 | 125 | 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 individual studies of Korean religion(s) published in foreign academic journals and monographs in Europe and North America, I could not find a distinct informational research what has done on the situation of religious studies as a modern academic discipline beyond the exclusive study on each religion separately 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 don’t have any religion reached 46%. This statics is changing over ten years. Pope Francis visited South Korea in August, 2014. Koreans responded to this historical even in various ways. Though a group of conservative Protestants held anti-Catholic demonstrations, the public image of Catholicism became dramatically improved. Pope met marginalized people including Korean ‘comfort women’, sexual slaves of the Japanese army during World War II. He also consoled family members of the victims of Sewol disaster, the sunken ferry killing 304 people. Connecting the memory of early Martyrdom with the anti-Christian persecutions in the 21st century, he beatified 124 martyrs who die in persecutions between 1791 and 1888. After meeting leaders of other religions, Pope celebrated the final mass of peace and reconciliation at the Seoul’s Cathedral. This paper deals with religious meanings by examining the public reactions to Pope’s visit to Korea.

Ji-Yun Jeong: The Social Idea and Practice of Daesoon Thoughts

Religion contains the universal belief system and the principle of practice for the salvation of humanity. Here, the major cause of religion transmitting its own contents over the 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, after reflecting on Haewonsangsaoeng (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 thesis will examine how these two social ideas express themselves as social practices corresponding to needs of the times.

Kwangskuk Yoo: Korean Religions and the International Religious Freedom Reports

Since 1998, the International Religious Freedom Office in USA issues about 200 country reports every year. The reports on Korean situation have a heavy influence on the relationship between religious groups and government. For example, Jehovah’s Witnesses are reported as a major victim of governmental and social oppression, and hence Korean government is under pressure by US embassy. This means that religious globalization leads to a global expansion of the criterion of religious freedom.

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 favours democracy, is indifferent to democracy, or is harmful to democracy. In one point of view, religion is by nature contradictory to the 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. 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 civilisations. The above is in fact a significant question in these deliberations, as particular civilisational 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 both in analyses connected with theoretical and practical dimensions in the age of globalisation.
**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 emphasised. The main hypothesis of the paper is that the Christian Democratic movement turned out to be internally differentiated both in terms of its programme and its organisation. 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, Churches, social, political and economic questions in a modern democratic state.

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

The arguments justifying secession from the United States have been a feature of the country’s politics almost since its birth. In the 21st 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 efforts 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 European ecumenical movement and the analysis of its of possible future development.

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**Panel Chair: Meri Arichi**

In addition to being the center of an esteemed Buddhist institution, Mt. Hiei is also known for its unique tradition of kami worship. The tutelary kami of Mt. Hiei, Sanno Gongen is an avatar of Buddha Shakyamuni. He was regarded as the highest god in all Japan, and was the focus of devotion for his power to grant worldly benefits. This panel engages with different ways in which we may approach and explain the relationship between kami and buddhas that was nurtured on Mt. Hiei, paying particular attention to aspects relating to religious culture and understandings of kami. The first panelist will focus on aspects of cultic devotion in historical context while the remaining two panelists focus on aspects of art, examining the images of kami and buddhas and the cultural influence of Mt. Hiei.

**Satoshi Sonehara:** The Lineage of the Sanno Deity

This presentation examines traditions relating to the protector kami of Mt. Hiei, Sanno Gongen, taking particular account of the influence of the Daishu scholar monks of Mt. Hiei. It is said that Sanno was a protector deity of Mt. Tiantai in China who now defended the dharma in Japan. Another tradition states that Oonamuchi-no-kami, who bequeathed the land to Amaterasu-Oomikami, became the Miwa deity, then shifted location again to become Sanno. We may understand this presentation of the origins of the Sanno deity as involving an attempt to establish Mt. Hiei as a separate, independent religious authority and rival the secular rule which had passed from Amaterasu to the Imperial House. The respectful regard
in which the Imperial Court of the middle ages held Mt. Hiei was due to a sense of awe felt for a rival, yet complementary institution.

**Meri Arichi**: Iconography of Hie-Sanno Mandara in the British Museum Collection

The belief in kami Sanno of the Hie (Hiyoshi) Shrine flourished within the Tendai theoretical framework in the climate of Shinbutsu Shūgō on Mt. Hiei from the medieval period. The extant examples of Hie-Sanno mandara indicate that the iconography of the twenty-one Sanno deities was well established by the Muromachi period. The Edo period example of Sanno Mandara, now in the British Museum, conforms to the established iconography and follows the typical format that depicts the deities in hierarchical rows, but the unique feature of this example is the addition of an extra figure in the prominent position in the lower center. This figure can be identified as Goin from his distinctive physiognomy of karasu tengu, the mythical creature with a beak. This paper will trace the origin of the iconography, and considers the significance of this figure in the historical and ritual contexts.

**Eriko Saeki**: The Faith and Pictorial Images of Sanju-ban Shin

This paper introduces the influence of Tendai Buddhism on religious traditions concerning deities indigenous to Japan, with a focus on the Sanju-ban Shin (the thirty protective deities). The thirty deities were each allocated a certain day of the month during which they were to protect the Lotus Sutra or the emperor and the country. This faith was systematized at the Enryakuji temple on Mt. Hiei during the Heian period, and spread widely afterwards. The Nichiren sect of Buddhism adopted the thirty protective deities as the tutelary deities of the Lotus Sutra. They were to support the promulgation of the Nichiren sect teachings in Kyoto. Moreover, Nichiren's disciples were greatly influenced by the art of the Tendai sect, including works such as the Hie-Sanno Mandara. This paper will trace the influence of the aspects of Tendai Buddhism described above by comparing pictorial images of the Sanju-ban Shin with the Hie-Sanno Mandara.

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28-215 | HS 5 | New Trends and Recurring Issues in the Study of Religion: Perspectives from Eastern and Western Europe

**Panel Chair: James L. Cox**

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

**James L. Cox**: The Debate between Theology and Religious Studies in Britain as Demonstrating a Radically Divergent Approach from Eastern Europe

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

**Abraham Kovacs**: On the border lines of Religious Studies and Theologies of World Religions

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

Bulcsú K. Hoppál: “Primordiality Paradox”: What Does the Hypothetical Understanding of Religion Im-ply?

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

28-216 | 127 | Caste in Stone? Representing the Relation between Religion and Social Structure

Panel Chair: Jakob De Roover

For centuries, the caste system in India has been represented as an instance of how religion gives shape to social structures. This representation views Hinduism and its priesthood as causal factors behind the creation of a social hierarchy that perpetuates discrimination, injustice, and poverty. However, the empirical and theoretical evidence for such a view is scanty. This panel will examine this representation of caste and religion as an indirect reflection upon the role that Christianity played in the shaping of Western social structures. We look at its different components as expressions of background ideas deriving from internal Western-Christian debates: (1) the general connection between religion and the hierarchical ordering of society; (2) the explanatory role attributed to caste and Hinduism to account for discrimination, poverty, and other social evils; and (3) the place given to the Brahmin priesthood and its relation to the role of the priest in Christianity.

Jakob De Roover: From Church to Caste: On the Religious Ordering of Social Hierarchy

European representations of caste in India have given great importance to the following question: Is caste a religious institution or merely a set of civil observances? Over the centuries, scholars proposed different answers. This paper presents the hypothesis that these actually mirrored insights into the role Christianity played in giving shape to the social hierarchy of modern Europe. Medieval European society consisted of a variety of orders, estates, and ethnic groupings, without any fixed relation to each other. From the eleventh century, however, theologians suggested these formed one hierarchically ordered community consisting of different classes. Society had to be transformed along the lines of this normative model. Eighteenth-century critiques then vehemently rejected this ‘feudal’ model and its religious foundations. In turn, these critiques generated the dominant European images of the caste system, which tell us more about the relation between Christian religion and social structure than about Indian society.

Martin Farek: Corrupt priest or noble Brahmin? European and Indian understandings of the caste system

The standard story about religion in India talks about its decay in the hands of priests: Indian history witnessed the repeated rise of ‘reformation movements’ against a corrupt priesthood. Shramana and
Bhakti movements have been depicted as part of an on-going struggle against the rule of the Brahmins over society. The aim of this paper will be twofold: first, it will be shown how originally Christian theological questions shaped the interpretations of the British Orientalists. William Jones, H. H. Wilson, and others spread the standard understanding of Brahmins as priesthood while they searched for answers to theologically formulated questions. Second, it is necessary to look at the domestic Indian understanding of the category Brahmin. Examples of early Buddhist and Jain discussions, as well as the later Vaishnava debates will be analysed in order to bring about better understanding of caste issues.

Prakash Shah: The epistemic strength of Orientalism: The case of caste debates in the United Kingdom

In his Orientalism, Said refers time and again to the idea of the ‘strength’ of Orientalism as a way of understanding the Orient. This paper explores how the idea of a caste system exemplifies the ‘epistemic strength’ of European ideas of India. The paper draws upon the research programme Comparative Science of Cultures developed by S.N. Balagangadharan in order to understand the deeper roots of the ‘caste system’ idea in theological reflections of Indian society and culture. Secularised theological ideas about the caste system serve as an ‘explanation’ for the character of Indian society and culture: it is viewed as the cause of discrimination and poverty among Indians. The paper provides an illustration of how this occurs today in British parliamentary debates, which draw upon age-old ideas of the caste system to justify particular types of legislative action, poverty alleviation programmes, and proselytizing activity.

Panel Chair: Martin Fuchs

What is it that Dalits seek in religion? How do they understand religion? How do the problems of conceptualizing “religion” reflect in the ways the relations and problems of Dalits with the field thus categorized are being understood? (“Dalit”, originally a modern self-designation, is here to cover the historically discriminated people earlier termed “Untouchables”). The panel wants to discuss the different ways in which members of marginalized groups, whose authority in these (as well as in other) matters has traditionally been questioned or overlooked, structure religious discourses and define their religious practices. The category Dalit in actual fact covers a wide range of discriminated, but differently positioned groups of people. The relation between (religious) ideas, practices and social groups cannot be reduced to questions of identity, but has to be conceived as interactive. The panel will focus both on the ways religious practices and ideas are being articulated and appropriated by different actors as well as on the ways new and uncommon religious experiences and imaginaries are being formulated and expressed (this includes non-verbal modes of expression). Cases addressed in this panel may comprise religious movements and self-constituted denominations of Dalits, the engagement of Dalits with bhakti, the changing relations of Dalits with institutionalized Hindu religion(s), Dalit engagement with Christian and Islamic denominations, as the presentations may also encompass the local religious traditions of Dalits.

Till Luge: The Bavari panth and the Dalit Question: Conflicting Constructions of History and Identity

The Bavari panth of eastern Uttar Pradesh is part of the Satnami family, a set of Sant groups that are or were tolerant toward and sometimes even composed of Dalits. Although the poetry composed by past Bavari panthi saints is soteriological rather than political, issues of caste, class, and religious identity are addressed at times and the notion that such divisions may derive from human nature is rejected. Today, however, the Bavari panth is largely controlled by members of the upper castes and rather oblivious to Dalit issues. Nonetheless, the panth is important to many Dalits, since they understand the history and nature of the panth in sociopolitical terms. This presentation shall contrast the different discourses on caste, class, and religious identity as found in the poetry of the saints and produced in interviews with and in the natural discourse of Bavari panthis belonging to various social groups.

Ishita Banerjee-Dube: Dalits and Mahima Dharma

How do radical religious orders of subordinate groups deal with caste in general and dalits in particular? Does the interrogation of caste and social hierarchy inherent in the tenets and practices of the faith allow dalits to become full-fledged members of the new community of adherents or do they still remain separate from members of ‘touchable’ castes? What impact does the gradual and shifting evolution of the
religious order have on the everyday interaction of its lay members? To what extent do existing societal norms condition the tenets of the faith? How do dalit disciples juggle with and negotiate their identities as members of an associative community and that of an ascriptive one? My intervention will address some of these issues by tracking the growth and evolution of Mahima Dharma, a heterodox religious order of mid-nineteenth century Odisha that exists till today. Through an analysis of the doctrines and practices of the abstemious, itinerant ascetic preceptor of Mahima Dharma and his ‘tribal’ poet-philosopher devotee, as well as their diverse understanding and apprehension by ascetic disciples and lay members—consisting primarily of dalit and lower caste peoples, I will try and unpack the mixed and contingent world of Mahima Dharmis where doctrines and social rules get confounded and contested and new spaces are carved out only to get circumscribed. My brief account will attempt to lay bare the many meanings of being dalit within a ‘rebel’ faith; a faith that often gets subsumed by the overarching presence of village and caste society and yet enables its followers to circumvent the norms of such a society.


Navayana Buddhism of the dalits of Maharashtra embodies a modern interpretation of Buddhism. Along with Siddartha Gautama (The Buddha), the interpreter (Dr. Babasaheb Ambedkar) is accorded supreme sentiments of veneration by the Navayana Buddhists. This paper is based on observations carried out by the author and is an attempt to look at the multiplicity of ways in which dalits belonging to different strata and ideologies approach Buddhism. Scholars who have studied dalit religiosity generally characterise it as systems of thought and practice that privilege immanence over transcendence, the ethical dimensions over metaphysical ones, and instrumentality over abstraction. The acts of interpretation have been analysed as interventions in fashioning religion to political and social philosophy for the purpose of forging ideologies of emancipation. However, a closer look at the theory and practice of Navayana Buddhism would present a complex picture. Atheistic rationalism and related standpoints that read modernity in tradition exist side by side to a growing practice of ‘devotionalism’. The notion of the monk as social worker enshrined in Dr. Ambedkar’s thoughts is supplanted in some contexts by bhanteji (monk) with ritualistic and devotional overtones. Very broadly one could also observe differences of class and gender habitus flowing into the variations in the way a Navayana Buddhist would approach and understand his/her religious thought and practice. This paper seeks to demonstrate how the ideas and practices relating of Navayana Buddhism in the field is a mixture of many streams, coming from different standpoints and historical antecedents. If this diversity is to be studied in its own terms, it is imperative for the academicians to move beyond the familiar terrain of binaries and polemics. This paper is an attempt in that direction. At the same time it also attempts to pinpoint certain common denominators that bind these multiplicity of ideas and practices into certain identities.

28-218 | HS 6 | 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 endeavour 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, basileuō, ho nomos, and to kratos 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 on Religions in 20th-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 20th 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 organisation as religious or non-religious, they locate themselves in specific relations to other participants of 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.

**Makoto Sawai:** The Meaning of Adam in Ibn ʿArabi’s Theory of the Oneness of Existence

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

**Mohamed Ahmed:** Sufism in Tunisia: Features of Stability and Change

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

**Saeed Zarrabi-Zadeh:** Integrationist Sufism in the Context of Modern West

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

Yuki Nakanishi: Mystic Unified with the First Intellect: Šamsaddīn al-Fanārī’s (d. 1431) Anthropocentrism

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

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 certain 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 bothering on 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 demonstrates that the emergent interest in consuming religiously based MTN products is a response to increasing religiosity of Nigerians due largely 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 the Cairo’s public space, delivering a multiplicity of messages and engaging in a dialogical interaction with the streets and within themselves. The aim of this paper is to unpack 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-looking martyrs, and many other images share the same physical space (the wall) making this street an exemplary place of negotiation and contention.
American Televangelism is as old as the widespread use of television itself. From the 1930’s until today two aspects characterize(d) this phenomenon: the strong links to 18th and 19th century Revivalism and the ability to progress and advance simultaneously to the enhancements of media. This paper seeks to present a short history of American Televangelism by describing these two aspects by means of revealing different approaches of central Televangelists. It will focus on questions such as: Which are 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 component of evangelicalism and modern media such as television and internet (homepages, Facebook etc.) establish ties between tradition and invention and how ideas are represented and reframed over time.

28-221 | 213 | Cultural Racism and Interreligious Prejudices - Establishing a dialogue between approaches of the Humanities and the Social Sciences
Organizers: Silvia Martens, Anna-Konstanze Schröder

This open session aims at a constructive exchange between different disciplinary traditions that are concerned with the discrimination against others, especially against different religious groups. In our interdisciplinary project “Xenosophia and Xenophobia within and between Abrahamic religions” at the University of Bern, we are confronted with different terminologies, methodologies and data as well as theoretical and phenomenological similarities and overlaps in the research approaches of different disciplines in the humanities and the social sciences. Practical questions that arise include: How do terms such as “racism” in social anthropology and political science relate to terms such as “prejudices” in psychology and sociology? How can we combine quantitative measures as typically used in psychology with qualitative analyses as they are typically used in the humanities? What to do with terms such as “Xenosophia” or “Islamophilia” that are found in humanities research but have no equivalent in psychological measures? The discussion focuses on these and other content-related and conceptual questions. We will provide a concept-map to structure different approaches to discrimination in the social sciences and the humanities and highlight (possible) connections between them. We invite you to add to this map and to also indicate your research groups geographical location on a world map.

28-222 | 222 | Tradition and innovation in the Greco-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 was revived through the myth of its foundation (Camillus 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.

28-223 | CT | THATcamp (2/2)
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 to focus on topics and methods that the participants themselves regards as relevant, and not impose a rigid schedule. A website is be set up beforehand in order to collect session proposals. For the same reason, THATcamp spans across multiple Open Sessions in order to allow to discuss 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.

To register, go to www.iahr2015.thatcamp.org.

28-224 | 135 | Marginality, Media, and Transformations of Religious Authority
Organizer: Laura Feldt

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

Participants: Jan N. Bremmer, Laura Feldt, Catharina Raudvere, Dirk Johannsen

28-225 | 136 | Hermeneutics of Language and Textual Practices: Continuity and Transformation in Hinduism and Theravada Buddhism
Panel Chair: Paolo Visigalli

This panel explores the relation between changing beliefs and the emergence of new hermeneutic theories and practices. The significance of understanding the vital function of language and texts in the transformation and adaptation of religious traditions of Hinduism, Buddhism, Confucianism, and Daoism will be emphasised. By attending to the interrelations between belief and social change and the corresponding formation of diverse kinds of hermeneutic techniques, this panel investigates how different communities conceived of language and texts to convey a religious meaning. The language of religious discourse forms a bridge in religious traditions and communities by preserving and conveying the continuity of meaning and the conceptual framework of religious texts and practices. But it is also the site in which the dominant ideology can be questioned. By mapping the relations between hermeneutics and religious belief, this panel will illuminate the historical developments of religious traditions in their adaptations to cultural and social changes.

Alastair Gornall: Words and Meanings in Pāli Buddhism

The Tipiṭaka, or the Pali canon as it is more commonly known in English, is the only surviving complete Buddhist canon in an ancient Indic language, albeit showing the influence of a variety of Middle-Indic dialects and some Sanskritization. Despite being preserved by cultures with vibrant vernacular literary traditions, whether Sinhala, Thai, or Burmese, for instance, the Pali canon has maintained its position in these cultures as the most authoritative source of Buddhist doctrine and ritual. Despite the importance of Pali in Theravāda Buddhist religious practice, there has been little research on how the tradition has viewed Pali, the language of their canon, through the centuries. In this paper, I postulate that there are two main philosophies of canonical language in Theravāda Buddhism that have been competing with each other from the early medieval period (c. 5th century - ) right up until the modern day. While providing an account of this scholastic debate on the nature of the Pali language, I also link these debates with the ways in which Pali is used in Theravāda Buddhist practice.
Paolo Magnone: Purā Navaṃ Bhavati: The Perennial Rejuvenation of Tradition in the Dynamic Canon of the Indic Scriptures

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

Paolo Visigalli: ‘Etymologizing’ in Ancient India and its Relation to Religious Beliefs

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

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

The creation of the unique House of Religions in the heart of Switzerland (Berne) is not only a case of emphasizing peaceful co-existence of various religions but also a remarkable tool to showcase the recent trends in the religious beliefs amid practices. It becomes truer when we study the environs of the recently consecrated Hindu temple therein. Majorly a relocated centre 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 cast/class barriers, while initiating a path-breaking attempt to de-Sanskritise the rituals. The different Hindu communities in the vicinity are witnessing such transformation that includes the empowerment of women as reflected in the unique and most recent anointment of the first 4 female-priests. The poster presentation of this project (focusing on these new trends of Hinduism, its impact, acceptance/non-acceptance among the different Hindu communities in Switzerland) highlights such changes while illustrating the main features and Hindu practises taking place within this particular socio-religious context and architectural complex.
EASR 2016 Conference
Relocating Religion
Helsinki 28 June – 1 July 2016

Annual conference of the EASR
Special conference of the IAHR

Welcome to the annual conference of the European Association for the Study of Religions (EASR) that will be held from 28 June – 1 July 2016, at the University of Helsinki, Finland. The theme of the conference is Relocating religion.

Religion has always been a moving concept. Throughout history, it has changed place, shape, function and content; conceptions of religion have been dependent on theoretical or political interests and strategies. Religion can be framed as a means of identity-work, world-building and well-being, but it can also be perceived as a consumer good or a security threat. Due to the open, fragile, and inherently negotiable nature of the category of ‘religion’, rigid definitions produce simplistic and distorted representations of the complexities involved in the formation of religious phenomena. At the same time, attempts to define and redefine religion in various contexts are themselves an important topic of research. All of this requires interdisciplinary scholarly imagination and critical new approaches.

In recent scholarship, religious change has been conceptualized from a variety of theoretical perspectives. When focusing on the modern period, some scholars speak about the vitalization of religions, secularization and post-secularity, while others refer to re-sacralization and re-enchantment. Concurrently, the need for more knowledge and understanding not only of religion, but also of secularization, secular positions and non-religion has been underlined. Many of these perspectives highlight the significance of religious change as a cultural and social phenomenon. Such perspectives are, however, equally applicable to the study of religious transformations in other contexts than the modern period. The conference will offer the opportunity to explore changes and continuities in the forms, practices and implications of religion at all levels of societies and cultures, in the past as well as in the present.

The keynote speakers are:

Giovanni Filoramo, University of Turin
Anne-Marie Korte, University of Utrecht
James R. Lewis, University of Tromsø
Linda Woodhead, University of Lancaster

For further information and important dates, please, see: http://blogs.helsinki.fi/easr-2016/
### Individualization (2/2)

**Friday, August 28, 3:30 p.m.**

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**Frantisek Novotny:** Trial of the Templars and the Thematisation of physical Devil-Worship in the Inquisitional Investigations

This paper focuses on how the trial of the Templars contributed to the establishment of the concept of the devil's physical interaction with the investigated heretics in the inquisitional records. My argument is based upon two statements: First, although the idea of bodily interaction between the devil and his minions emerged during the 1230s' antithetical campaign, it was rather a stereotype of the propaganda than a topic appearing in the records during the 13th century. Second, although the investigation of the Templars doesn't frequently concern this idea, it brought forth themes which contributed to the thematisation of the devil's physical action for later trials. The essential ones were the separation of malpractices from doctrinal heresy, accusations of a physically dangerous conspiracy and the emphasis on idolatry. I will conclude that mainly those factors led to rare talks on the topic during the trial, and laid foundations for its further development.

**John Marshall:** Authority and Anxiety: the Circle of Pseudepigraphy

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

**Wolfgang Spickermann:** Individual choice, catholic resistance and conversion in vandal Africa

With the invasion of Roman Africa and the conquest of Karthago 439 the vandals tried to erect a new Arian kingdom in a well organized catholic environment. The first kings Geiserich and Hunerich went hard against the catholic clergy to undermine the institutional church and to invite greater parts of the provincials to become Arians. But these attempts failed, because many individuals decided to stay catholic and to be part of a better organized catholic network. On the other hand we can recognize conversions of Arian individuals to Catholicism. The reasons for this are not so much to be found in a substantive departure from Arianism, but rather in the individual circumstances and the social ties of the converts. Also pagan and Donatist groups played an important role in this religious conflicts. The paper will discuss this religious conflicts from the perspective of network building and individual choice.

**Leon Van Gulik:** "You could cut the sacred with a knife": Towards a theory of atmospheres in the context of religious change

Atmospheres are the implicitly experienced background qualities that co-occur with our encounters with people, objects, and situations. Our level of conscious perception of these atmospheres depends on our frame of mind. The notion of atmospheres is beginning to attract attention in areas as diverse as psychology, cultural anthropology and the cognitive sciences. The time has come to also put it on the map of religious studies. In fact, in the domain of the sacred atmospheres surface most poignantly, since appropriate actions, objects, spaces, words, and music literally deal with ultimate endings, so that our associations, proclivities, and intentions will come under scrutiny. In this paper I will advance thoughts
on what these affective entities we call atmospheres are, how they become embodied by religious objects, and why conflicting practices may simultaneously serve to create, mystify, disperse, confront, embrace or dispel them or their material carriers.

Marco Lazzarotti: “Because the Shaman told me”. Experiences of Conversion in Taiwan

Many disciplines – Religion, History, Psychology, Anthropology, Sociology, and Theology – are involved in studying the phenomenon called conversion. Usually the models proposed by Social Sciences are focused on three dimensions of conversion: the converted individual, the religious group to which the individual converts, and society, as a “silent” or indirect partner of the conversion process. It seems to me necessary to take the previous system of belief of the converted individuals into account. In this paper I describe some cases of conversion from Chinese Folk Religion to Catholicism in Taiwan. These cases should be considerate among the Chinese Folk Religion system of belief in order to give them a social value and to better understand the individual choice of conversion. The converted individuals were not “faith-searcher” and they did not receive any particular pressure by the social and familiar context. We can only understand their conversion using their previous religion parameters.


A new face has invaded the Cuban religious scenario. It came about in response to backward and out of context discourses and religious practices in Cuba, mainly in groups that broke away from existing ones, while unknown but charismatic leaders appeared suddenly and established themselves with great appeal for followers, in ever increasing scenarios. Small structures multiply at high speed horizontally through our society, while larger ones which attract more followers unite the smaller ones in an interesting combination of community action and verticality. More attractive and innovative mechanisms, mainly for young people, often cover up more orthodox fundamentalist discourses and practices than the allegedly criticized ones, a call for an intimate relationship with God.

28-303 | 124 | Extreme Diaspora: Global Buddhism

Session Chair: Johannes Brinkhorst

Eva Seegers: Innovation versus Tradition: The Buddhist Ritual of Stūpa Worship Performed at the Costa del Sol, Spain

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

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

Buddhism is one of the fastest growing religions in the West. Even so, relatively little information is available about the history of Buddhism, Buddhist organizations or individuals in the Baltic religion. In general Buddhism the Baltic States (Lithuania, Latvia and Estonia) reflects many of the trends that have been identified in Buddhism’s growth in other Western countries; however, some regional differences also exist. Thus the goal of this paper is to provide the main information about transplantation and development of Buddhism in the Baltic States since the beginning of the 20th century. The current status of Buddhism will be also examined, particularly by identifying the main present Buddhist organizations and the main trends in their activity; as well the place of Buddhism in the religious landscape of the Baltic States will be discussed.
Veronika Mathe: Finding their own unique voices – Three ‘Homegrown’ Buddhist communities in Hungary

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

28-304 | 115 | Constructions of Religious Pasts

Session Chair: Martin Mulsow

Anastasia Serghidou: Nature, the challenge of ‘thauma’ and the invention of the physical history

Plinius in his Natural History (III) proposes a global conceptual approach on what he called ‘miracles of the earth’ (miraculis terreae). Indeed, though the notion of ‘miracle’ takes in his work a purely naturalistic dimension it serves as an epistemological base which challenges the evenemential history: Based on the concept of the ‘exceptional’ and the ‘spectacular’, the author re-evaluates the archaic or classical cosmological predicates related to the power of physis.He focuses on the rationale which forges the meteorological dynamics and themeaningful interconnection between geographical localities, human and/or animalidentities andreligious experiences associated with the epistemological dimension of the autopsiae. We mainlyexplore the evenemential challenge ofthaumata and the wayPliniusassociate them with theidea of erēmos, unexplained disasters and/or vanishing agglomerations, including cities or human communities. We explore the narrative paths the author followed to establish historical temporali-
ties and production of events. By that we take in consideration the conceptualanalogies which helped him tocover the ‘circumstantial’ events that meet with the cosmosas a locus of ‘great and wonderful achievements’ (megalae and taumastae) (Hrdt I). We finally study the programmatic sentences of Plinius and the changes they brought, notably on the interpretative level of the physical phenomena and religious interpretation (N.H III, I). This last interpretation is expected to be analyzed on the classical reception level through someByzantineauthors, notablythrough the commentaries of Malalas and Tzetzes

Tillo Detige: Dynamics of Reform & Orientalist Discourse in Digambara Jainism

While Digambara Jainism’s ascetic ideal is that of the naked, peripatetic muni, seats of clothed, seden-
tary bhaṭṭārakas formed the backbone of Digambara asceticism for most of the second millennium C.E. In the 17th century, their power bases were eroded by two consecutive reform movements, Adhyātmā and the Digambara Terāpanth. Early in the 20th century, quasi contemporay to the ‘revival’ of the muni lineages, the bhaṭṭāraka institution again came under siege, this time by modernist reformers. Through a comparative study of these various mo(ve)ments of opposition to the bhaṭṭārakas, this paper attempts to trace the impact of the Orientalist discourse on the later reformers’ self-understanding and self-articulation. Did Western conceptions about ‘original’ Indian religions degenerating at the hands of ‘corrupt priests’ merely dovetail with the opposition to the bhaṭṭārakas and reinvigorate the ideal of the muni? Or did it enable a new type of criticism by installing an evaluative, normative framework?

Uta Karstein: Religion and Modernity: The Ambivalent Role of Christian Art Unions in the 19th Century

The presentation discusses first empirical findings from a habilitation project which deals with the complex and ambivalent role of Christian art unions in 19th century Germany from a sociological perspective. Those associations (e.g., „Deutsche Gesellschaft für christliche Kunst“) were taking part in debates about architecture and fine arts, were supporting artists and were influencing relevant decision-makers within churches, academies, parishes or councils during the second half of the 19th century. In doing this, they were becoming part of conflicts about the secularization and professionalization of art and architecture and the so called “Verbürgerlichung” (bourgeoisification) of religion. The presentation discusses three dimensions of these associations to illustrate the ambivalent effects and results of their activities: 1. A
tension between democracy and elitism in terms of the organizational form of these associations; 2. A tension between autonomy and heteronomy which relates to the support of art 3. A tension between higher and lower taste patterns related to their target groups.

**Enrique Santos Marinas:** The Type of the Martyred Prince in the East Slavic Hymnography from Boris and Gleb to Tsar Nicolas II and the Imperial Family

The type of the martyred prince has been one of the main models of sainthood within the East Church Slavonic literatures since their origin. Both the figures of princes Boris and Gleb in the 11th century, as well as those of Tsarevich Dmitrij in the 16th century and also Tsar Nicholas II and the imperial family in the 21st century have been used as legitimating figures in times of troubles and political changes. The study of the biblical motifs and characters to whom they are compared can be very useful in order to determine the ideological contents of the hymnographical works. In this lecture we are intended to analyze the survival of the type of the martyred prince in the East Slavic liturgical services, showing the traditional elements that have been preserved together with its possible innovations.

**28-305 | 121 | Methodology in Religious Education**

**Session Chair: Tim Jensen**

**Ahmad Yousif:** Research Methodology: A Critical Analysis of Muslim Scholarship in Southeast Asia: Past and Present

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

**Anna Lúcia Collyer Adamovicz:** Religion & Education in the First Brazilian Republic: Baptist Press Perspectives, 1901-1930

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

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

In the undergraduate religious studies classroom at Leeds University we introduce students to the complexity of religion in locality. One of the most engaging ways to do this is through a place-based pedagogy utilising independent fieldwork as part of the learning process. However undergraduates, like seasoned researchers, must learn to balance and understand the way insider representations influence academic interpretations, and the way their academic interpretations and representations can lead to change in the community being studied. Engaging with ‘reciprocal research relations’ as a way to navigate this terrain introduces students to the human impacts of their research and develops their self-
Oddsrun M. H. Bråten: A methodology for comparative studies in Religious Education

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

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

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


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

Nahid Afroze Kabir: Religious communities in society: Muslim women’s position

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

28-307 | 123 | Comparing Paradigms in the Study of Ancient Religions
Panel Chair: Richard L. Gordon

Based on a comparison between Egypt and (Classical) Greece, this panel proposes to examine how ancient Mediterranean religions were studied from the mid-nineteenth to the mid-twentieth centuries – in many ways a formative period for scholarship in the field, with a lasting impact on current approaches. In particular we propose to compare the ways in which the collective and individual dimension of these religious traditions were represented. The panel consists of two case-studies, each focused on a particular religious tradition, concentrating on the ideologies that shaped scholarly conceptions of these religious traditions. Egypt (paper 1): The two major focuses will be on the Amarna period and its role in the history of Egyptian religion, and the place of personal piety versus temple practice. Greece (papers 3 and 4): The dominant approaches can be roughly correlated with a (Hegelian) model that prioritised the State and a neo-Romantic elevation of das Volk.

Janne Arp-Neumann: Monotheism, orthodoxy and heresy as paradigms in the history of the study of Egyptian religion

For decades Ancient Egypt was viewed as the cradle of Christian monotheism first attested in the cult of the so-called Amarna period, and hence construed as part of Western culture. Simultaneously, Amarna became equated with heresy, as a sudden, severe, or sometimes even revolutionary, rupture in tradition. Against this foil, the subsequent Ramesside period could be construed as a time of restoration of traditional cults and, indeed, return to orthodoxy, and at the same time as “age of personal piety” and “dawn of conscience”. Although some scholars arrived at a completely different interpretation (viewing the Amarna period as a failed attempt to return to the pure/original Egyptian religion), such readings of the ancient evidence were apparently not persuasive. Our paper will scrutinize the structure and transmission of these narratives and discuss the question of why some dominated the Egyptological discourse and beyond, whereas others were forgotten and neglected.

Richard L. Gordon: Constructing Greek religion: From K.F. Herrmann to M.P. Nilsson

Since J.G. Lakemacher, Antiquitates Graecorum sacrae (1734), the study of Greek religion in Germany - a particularly Protestant pre-occupation - was based on a model derived from the study of Judaism, conceived as a population coterminous with its religion. From the 1840s, we find attempts both to insist on the complete congruity of State and religion on the one hand, and on the wide-ranging diversity of belief and practice on the other. The study of Greek religion became a recognised special topic within a specific genre, Griechische Antiquitäten, focused on Classical Greece. The major figure of twentieth century study, M.P. Nilsson, attempted to reconcile these divergent trends by insisting on the primacy of a diachronic approach.

Corinne Bonnet: Post-mortem ideas and symbolic language: Franz Cumont between texts and images

Already in his famous corpus, Textes et monuments figurés relatifs aux mystères de Mithra, which appeared in fascicules between 1894 and 1899, Franz Cumont tried to stage a dialogue between texts and images. He thought that the section of his great work devoted to assembling the sources would be its “most enduring” achievement, precisely because it was the “most impersonal” – as though he wanted to suggest that the source-materials, the ancient texts and monuments, spoke for themselves. Yet by virtue of his differential weighting of texts, whether literary or epigraphic, pagan or Christian, poetic or philosophical, and likewise in his interpretation of the “hieroglyphs” (i.e. the iconography), the historian inevitably leaves his personal imprint on the way the pieces of the puzzle are fitted together. Starting from Cumont’s Recherches sur le symbolisme funéraire des Romains, published in 1942, and republished with a scholarly introduction in 2015, this paper will try to clarify Cumont’s views on the relation between text and image, between formal ideas and symbols relating to death, in what we may call the Graeco-Roman Empire. Cumont tried, behind the texts, behind the images, and beyond their partial imbrication, to reconstruct a “theology” where others see only an aesthetic without religious implications.
Such an approach, already then contentious, has since evoked numerous interventions. As a key figure in the historiography of the religion of the Graeco-Roman Empire throughout the first half of the twentieth century, but whose formation belonged essentially to the late nineteenth, Cumont's views provide important insights into the debate over the relation between individual and collective representations during this period.

28-308 | HS 5 | Attempts at Adaptation in Contemporary Japanese Buddhism: Organizational and Discursive Transformation in the Pure Land Tradition

Panel Chair: Michael Conway

In the years since the close of World War II, Japanese society has transformed from a primarily agrarian one to a highly urbanized, post-industrial one. These demographic shifts have physically alienated the established religious institutions from their traditional support base, as temple members have moved en masse to urban centers. In this time period, the process of secularization has also advanced more rapidly than in much of the rest of the world, such that the majority of contemporary Japanese self-identify as “irreligious.” This intellectual alienation has become a major barrier to the attempts of religious institutions to maintain connections to their membership. This panel explores how the established religious institutions have attempted to adapt to this situation. We will show how the Shin Buddhist denomination has consciously attempted to transform both organizationally and discursively to meet the demands of a contemporary audience and inquire into the effectiveness of these attempts.

Robert Rhodes: Transforming and Re-transforming Japanese Pure Land Buddhism: The Dōbōkai Movement of the Shinshū Ōtani-ha and Its Contemporary Criticism

The Dōbōkai (Religious Fellowship) Movement, started in the 1960s by the leadership of the Shinshū Ōtani-ha (Higashi Honganji), was a radical attempt to restructure the denomination’s activities by shifting its focus away from conducting funerals to fostering the faith of the individual believers. But especially after the disastrous tsunami of March 11, 2011, the movement’s downplaying of funerals has been questioned by those concerned with the issues of death and the afterlife. Similarly, its emphasis on the individual has been opposed by those who place greater importance on the communal aspects of religion. This paper will discuss these recent criticisms of the Dōbōkai movement and consider how they may impact the future of the Higashi Honganji.

Yasushi Kigoshi: The Struggles of Traditional Buddhist Denominations in Contemporary Japan: The Case of the Shinshū Ōtani-ha

The fundamental problems facing Japanese society at present are the issues of declining birth rates and population concentration. Since birth rates dropped while the Japanese population also came to have the longest life expectancy in the world, the issue of an aging society, where the elderly outnumber the working population, has become a major source of anxiety regarding the country’s future. Further, as the population has become more and more concentrated in prosperous, convenient, large cities, the number of marginal villages throughout the country that are in danger of complete depopulation has grown rapidly. Established religious organizations have been forced to attempt to transform themselves in order to survive within these new demographic conditions. This presentation will introduce the current state of these organizations and how they are attempting to adapt to this situation by focusing on efforts within the Shin school, the largest among traditional Japanese Buddhist denominations.

Shin Fujieda: Secularized Statements by Japanese Buddhist Denominations Concerning Brain Death and Organ Transplants

Public statements concerning medical issues related to brain death and organ transplants have occasionally been issued by Japanese Buddhist denominations. Unfortunately, they have had little impact on the creation of legislation and the formation of popular opinion concerning medical issues. Presently, when the understanding of religion as a matter belonging solely to the private sphere is becoming ever more prevalent, it appears that established organized religions have had to accept that their influence in such matters is declining. To adapt to these circumstances, religious organizations sometimes have refrained from using religious vocabulary and employed secular language when issuing statements concerning medical issues. How are these secularized statements of Buddhist denominations related to the
discussions concerning brain death and organ transplants in contemporary Japan? This is the issue I will take up in my paper.

Tomomichi Nitta: The Incorporation of Methods of Contemporary Psychology into Shin Buddhist Ministry

In recent years, the number of Buddhist ministers (including ministers in the Shin school) who are attempting to contribute to society by offering psychological care has increased. The methodological foundation for their activities is laid upon contemporary psychological methods combined with a discourse of "spirituality." While these activities can be seen as attempts to adapt religious discourse to the needs of a contemporary audience, the issue of the continuity between these new approaches and traditional doctrinal systems is very much open to question. This paper will introduce the activities of these Shin Buddhist ministers, point out the differences between their approach and traditional Shin doctrine, and consider the implications of the problems that arise from this dissonance.

Michael Pye: Response

The respondent will address the issues raised in the papers of this panel.

28-309 | 114 | Re-presenting and re-defining the Other through the Ages: images, objects and texts in interreligious encounter (2/2)

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 banally 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?

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 represents 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 neighbours 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 17th 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.

**Panel Chair: Vasilios N. Makrides**

During the last 100 years, the areas where Orthodox Christianity predominates have experienced numerous socio-political and other upheavals. Moreover, processes of globalisation, local nationalism, political cleavages and regionalisms have heightened the challenge of religious pluralism in these regions, as well as increased the number of Orthodox faithful residing outside the traditionally Orthodox heartlands in Eastern and Southeastern Europe. All of these developments have prompted various responses within the Orthodox world. Underlying most of them is the question of authority within the church: To what extent are pressures from secular models, societal modernisation processes, global developments and strategic political considerations considered legitimate from the point of view of Orthodox Christian theology? How do the various Orthodox Churches react to these pressures and accommodate them? Are there any discernible differences in this respect between the historical Orthodox mother-churches and the Orthodox transnational communities across the globe? The eight papers of this panel, divided in two sessions, attempt to offer glimpses of the evolving dynamics within the contemporary Orthodox world and its oscillation between traditional commitments and the challenges of change.

**Valdis Tēraudkalns**: Standing between Conflicting Loyalties: The Orthodox Church in Contemporary Latvia

The aim of this paper is to analyse how the Orthodox Church of Latvia positions itself in the public space and how it is perceived by political actors on the one hand, and by the media on the other. First, it is an integral part of the Moscow Patriarchate, which functions as an arm of the public diplomacy of the Russian state, often placing the local church in a difficult situation. Second, the Orthodox Church in Latvia proclaims its loyalty to the state of Latvia. It sees the support of the state as a safeguard against the Estonian scenario of two separate and competing Orthodox Churches. The Latvian Orthodox Church also looks for allies in promoting the gender politics of the Patriarchate of Moscow. Finally, it positions itself as standing above ethnic conflicts, while at the same time having to deal with various nationalisms (both Latvian and Russian) present in contemporary Latvian society.

**Nicolas Kazarian**: The Ecumenical Patriarchate of Constantinople, Jurisdiction and Power: The Stakes of a Pan-Orthodox Council

The starting point of this paper is a paradox that the Ecumenical Patriarchate of Constantinople faces today. The Ecumenical Patriarchate, which has been the first Church within the communion of Orthodox Churches for centuries, is the ecclesiastical institution which has lost the most territory and members during the 20th century, from the end of the Ottoman Empire through the exchange of populations between Turkey and Greece in 1923 to the closing of the Halki Orthodox Theological Seminary in 1971. Its local weakness has pushed the Ecumenical Patriarchate towards a strategic redeployment of its
global power through the forthcoming Pan-Orthodox Council. Although it serves as the guarantor of unity and communion among the numerous autocephalous Orthodox Churches, the Patriarchate of Constantinople is marginalised by the rise of the national Orthodox Churches, particularly of the Patriarchate of Moscow. This paper will highlight and analyse the efforts of the primate of the Orthodox Church to organise this Council as a form of resilience. In other words, how is the Pan-Orthodox Council a question of power for the Ecumenical Patriarchate?

**Sebastian Rimestad: Using History as a Weapon – Jurisdictional Conflicts on the Periphery of the Orthodox World**

In the Orthodox Church, there is a plethora of jurisdictions, each claiming to constitute the church in its entirety. This is particularly noticeable in those cases where two or more jurisdictions co-exist, each claiming to be the legitimate local Orthodox Church. This pertains to, for example, Estonia, Moldova, Ukraine and former Czechoslovakia, where competing churches exist, variously supported by one Patriarchate or the other. These conflicts have an important aspect in common, namely the way both parts claim legitimacy on the basis of recent history. Both sides usually accuse the other of having acted illegitimately and uncanonically at some point in the twentieth century. This history being quite well documented, there is no shortage of arguments for both sides to turn to. This paper will analyse and compare the four cases mentioned above, particularly the deployment of twentieth-century history in their arguments.

**Emil Bjørn Hilton Saggau: The Return of Duklja: the Montenegrin Orthodox Church’s recasting of history**

The Montenegrin Orthodox Church was revitalized in 1993 after a bitter feud between the local Montenegrins and the Serbian Orthodox Metropolitan of Montenegro during the breakup of Yugoslavia. This new Orthodox community has since tried to transform, adapt and re-shape the history of Montenegro to fit into their claim of an independent status detached from the Patriarchate of Beograd. This reshaping is partly based on the revival of a “Dukljan” identity linked to the medieval Slavic state known as Duklja or Dioclea, which is claimed to have been religiously and culturally independent of the Serbian medieval state, known as Raska. This paper investigates this revival of the “Dukljan” identity, the reshape of its history within the Montenegrin Church and how it is used to detach the Montenegrin Orthodox population from the Serbian Metropolitanate.

28-311 | 126 | Dynamics of Politics and Religions: Beyond a ‘Standard Model’ of Secularization

**Panel Chair: Karsten Lehmann**

The Academic Study of Religions is witnessing a fundamental reconfiguration of the debates on what is frequently described as the ‘secularization paradigm’. The 2000s and 2010s were dominated by an increasing debate on notions such as de-secularization (Peter Berger), re-enchantment (Christopher Partridge), or the ‘resurgence of religions’ (Martin Riesebrodt). In a most recent article, the English sociologist of religions David Martin opened a new dimension for those debates. He made the point that even those new debates are basically reproducing the main structure of what he describes as the ‘standard model’ of secularization – which is characterized by the basic bipolarity of the secular and the religious. Along those lines, internationally renowned scholars of religions such as Linda Woodhead, Detlef Pollack, José Casanova, and Francois Gauthier have been arguing for a stronger historization of the very notion of secularization. In a number of publications (such as Religion and Change in Modern Britain / 2012; Umstrittene Säkularisierung / 2012; Europas Angst vor der Religion / 2013; Religion in the Neoliberal Age / 2013), they argue that it is necessary to go beyond the mere dualism of ‘the religious’ and ‘the secular’, and to find a new terminology to adequately describe the respective processes. The Panel at hand wants to follow this avenue by adding a comparative dimension to the respective debates. It wants to start from the general critique of the ‘standard model’ of secularization. On this basis it intends to discuss to what an extent terminologies that go beyond the standard model can be developed in different cultural contexts.
Ansgar Jödicke: Beyond the ‘Standard Model’ in the South Caucasus?

Both the standard model of secularization and the alternative models of a revival of religion do not fit to the recent developments of religion in the new independent states of the South Caucasus. On the basis of fieldwork in Azerbaijan, Armenia and Georgia, I argue that a secular political self-understanding is still dominant in all three countries, although religion doubtless gained more influence in politics and society. This theoretical dilemma can be solved when we analyse religion at different social levels such as personal religiosity, organisational authority, interactions with politics etc. I will discuss the relationship between these levels in my contribution.

Weigang Chen: Beyond the ‘Standard Model’ in China?

The powerful resurgence of religion in the post-Cold War world forces a major rethink of the “standard model of secularization” and, in so doing, puts the Huntingtonian paradigm of the “clash of civilizations” at the heart of current discussions on global politics. It is this neo-Weberian position the present paper proposes to challenge. Drawing on the historical and conceptual linkage between Confucian Marxism in China and liberation theology in Latin America, it concurs with José Casanova in arguing that a radical reinterpretation of the “public” roles of religion holds the key to the formation of civil society that goes beyond the limits of Western liberal democracy.

Karsten Lehmann: Beyond the ‘Standard Model’ in global contexts

Throughout the last two decades, globalization theory has established itself as one of the most significant theoretical frameworks in the Academic Study of Religions. The present paper argues that a globalization perspective can also contribute to a better understanding/critique of the ‘standard model’ of secularization. On the basis of an in depth analysis of modern human rights discourses, it shows, to what an extent these discourses have become more and more hybrid. Since the establishment of the Universal Declaration of Human Rights (UDHR), human rights discourses have accumulated multi-fold religious and secular layers. This is not only central to the understanding of present-day human rights. It also adds a significant dimension to the discussions of the panel.

Kim Knott: Response

The respondent will address the issues raised in the papers of this panel.

28-312 | Helios | Martyrdom disputed: Christianity, Islam, and Buddhism: Contemporary Martyrs - Discourses and Performances (2/2)

Panel Chair: Hans G. Kippenberg

The second panel on martyrdom will concentrate on the mediatisation of martyrdom in four case studies. The first focuses on jihadist propaganda videos and narratives distributed by the media department of al-Qaeda al-Sahab. It is especially the visual media and its flexibility that makes martyrdom attractive for jihadists in different regions of the world. The second paper puts the issues of gender and martyrdom into a broader conceptual frame. Our third case study will explore how the so called “Islamic State” (IS) constructs religious enemies by using the internet as platform to communicate a powerful discourse on martyrdom. By the same token the discourse is reinforced again and again by violent attacks. The last case shows how Tibetan Buddhism develops its own martyrdom discourse, and compares it with Islamic and Christian examples. The panel aims to disentangle these discursive strategies by concentrating on the issues of mediatisation and performance of martyrdom.

Pieter G.T. Nanninga: The Culture of Jihadist Martyrdom Operations: al-Qaeda and Jabhat al-Nusra

This paper explores the dynamics of the culture of jihadist martyrdom operations. For this purpose, it studies martyrdom videos that have been released by al-Qaeda (Central) in the 2000s and by its Syrian affiliate Jabhat al-Nusra since 2012. The paper argues that the meanings attributed to martyrdom operations in both cases show many resemblances. Several themes can be identified that are frequently associated with the violence, prominent among which are world rejection, honour, dignity, sacrifice and purity. In the meantime, the paper shows that the meanings of martyrdom are reconstructed in their specific contexts, i.e. al-Qaeda’s global jihad and the more localised struggles of Jabhat al-Nusra.
Hence, it concludes, the meanings of jihadist martyrdom operations for the actors involved are produced by both global, virtual and local contexts. It is this flexibility of the concept of martyrdom that makes martyrs powerful symbols for jihadists in different regions of the world.

**John Soboslai:** Performing ‘Tibet’: The Martyrdom of Tibetan Self-Immolators

In their last testaments before incinerating themselves, many Tibetan self-immolators dedicated their act to the Tibetan people, Buddhadharma, and the Dalai Lama. Condemned as rebels or suicides by the People’s Republic of China, they are celebrated in Tibetan circles as pawo (W: dpa’bo), a term connoting heroism or courage. Many interpreters translate pawo as ‘martyr’ due to their connection with a sacred community, while others condemn such translations as imposing non-indigenous theological categories. This paper takes this dispute as an opportunity to probe the religious and political attributes implicated in discourses of martyrdom. Interrogating the links between Tibetan self-sacrificial traditions and Buddhist doctrine in the 21st century context of the self-immolations, I argue that these acts are framed as ‘witnessing’ in ways comparable to the martyrdom traditions of Christianity and Islam. These self-immolations, I contend, ‘prove’ an existential truth through the spectacle of the body’s voluntary submission and destruction.

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28-313 | 127 | 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 founders own religious experiences: The “spiritual exercises” have been central for Jesuits’ daily life in completely different social environments during 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 16th and 17th century.

**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 6th to the 9th 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. Analysing 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 behaviours and practices. Tradition attributes these ‘things heard’ to Pythagoras himself. In 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 Imperial age) within Pythagorean communities.

**Tudor Sala: The Many Deaths of Mani: Biographical Mimesis and Corporeal Poetics of Persecution among Manicheans 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 ritually 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.

28-314 | 221 | Death, Lived Religion and the Crisis of Meaning

**Panel Chair: Eric Venbrux**

Religion in contemporary Western society is characterized by the decline of apparent frameworks for meaning making, resumed in the concept ‘crisis of meaning’ (Berger & Luckmann 1995). This seems very much the case in the Netherlands due to sweeping secularization and individualization. At the same time we observe tremendous creativity in Dutch ways of coping with death, dying and disposal. In confrontation with death, the most important cultural values by which people live and evaluate their experiences are conveyed. It does not only present an opportunity for expressing beliefs and values but also an arena for construing meaning. How does this contribute to a new perception of religion? By presenting cases where varieties of religion and non-religion, particular contexts and actual death practices collide, we bring in the value of thanatology for the study of lived religion and spirituality.

**Peter Nissen: Fading Vocabularies. Death and Religious Meaning Making in the Netherlands**

In the last five decades the Netherlands witnessed a rapid process of deinstitutionalization of religion and worldview. Fifty years ago the country ranked among the European countries with the highest degree of church affiliation. This has changed in such a way that historians refer to ‘the strange death of Dutch Christianity’. Religiosity and meaning making have relocated themselves outside the institutional churches. But also among Dutch church members religious notions have changed radically. As a result the global meaning system to which Dutch people can refer to in situational meaning making has been weakened. In the paper this will be studied for three kinds of vocabularies: the verbal, the ritual, and the
symbolic vocabulary. This process leads to a certain level of cultural aphasia on the one hand, and to the development of verbal, ritual, and symbolic creativity on the other hand.

**Brenda Mathijssen**: Dutch Funerary Practices: Innovation and Tradition

In the Netherlands one finds a hybridity of lived religion, whereas traditional Christian belief and church membership are declining. In this dynamic context of innovation and tradition, beliefs and practices of funeral participants are transforming. By looking at accounts of participants in “secular” and “religious” funerals, this paper will explore dynamics of religiosity in people’s experience of crisis in confrontation with death. Specifically, we will focus on eschatology, ritual elements, and situational meaning making. What afterlife beliefs are to be found among funeral participants? In what way are ritual elements perceived? Is it fruitful to focus on liminality to understand situational belief?

**Frans Jespers**: Belief in Reincarnation: a Dutch Case Study

Western belief in reincarnation has shown a spectacular growth over the past five decades: from zero up to almost thirty percent of the population (ISSP 2008). This western – originally esoteric – idea of reincarnation as a series of ever improving lives, a chain of learning geared to fulfillment, does not only provide comfort in this life through the certainty that there will always be a new opportunity, a better situation, and a kind of salvation. It also provides a framework for practices such as contacts with the deceased (by psychics) or retrieving memories of past lives (in ‘regression’ therapy sessions). Ideas on reincarnation are lively represented and discussed in popular texts and images. Through a selection of Dutch books and websites, this paper seeks to provide insight in the cognitive and emotional components that leading figures in the field of reincarnation have on offer for their followers.

**Claudia Venhorst**: Negotiating Muslim Death Practices in the Netherlands

Muslims in the Netherlands are mainly of migrant background and dying in a ‘strange’ environment is a rather intense experience that poses challenges for all involved: the dying, their significant others and care providers. This paper investigates how to gain insights in the ‘lived religion’ in Islam as practiced by a diversity of Muslims in this particular context, to arrive at a more detailed and penetrating view on their ritual practices and meaning making processes where death and dying are concerned. These ritual death practices are being influenced by the context of origin, by migration, and by their current context and are driven by ritual re-imaginations and negotiation. They are reflected in and instigated by ritual narratives that weave ‘webs of significance’ that have implications for all major interpretive questions. This will be vividly illustrated through a case study of Dutch-Surinamese-Javanese Muslims.

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**28-315 | 215 | Religious Minorities in the Islamic Settings**

**Panel Chair: Yahya Sabbaghchi**

This panel focuses on religious minorities in the 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 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 Sûltan present. In my project, I will consider the Yâresân Jâm 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 Jâm ritual performance and how creatively and performatively they invent their cultural meanings and
how they are able to transform the reality of being Yāresâni 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.

**28-316 | 216 | Theologies and Religious Studies in postwar Germany**

**Panel Chair: Johann Evangelist Hafner**

Postwar Germany showed an accurate balance of two mainline Christian denominations that dominated the religious field. This situation was diversified during the decades since the reunification in 1989, especially through the establishment of Jewish and Islamic theologies at state universities. It took great legal efforts and did not prevent scandal to find the academic place besides Jewish and Islamic Studies, besides 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.

**Guiseppe Velti**: Daughters or Stepchildren of the "Wissenschaft"?: Jewish Studies and Jewish Theology in the 19th 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 concerning: to give a grounded education to whom 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 an utopian project which run 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 19th 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 & secular, have become an undisputed part of the German academic scene: using similar tools for differing aims. Louis Jacobs 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 findings of the historian but to ask what it is that Jews can believe today."

**Bekim Agai**: Islamwissenschaft, Islamic Studies and Islamic Studies: 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 a another academic discipline studying Islam from a scientific perspective. The new representatives of Islamic-Theological Studies responded to the critique, trying to explain communalties 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 to the debates and will explain why the assumption that 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. Materialiter 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, it often leads to reconstruction of their Christian traditions under secular premises. This might lead not to an appeasement but to more conflicts in the future.

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**28-317 | 131 | Interreligious contact in the Roman World and in Colonial Mesoamerica: A comparative analysis**

**Panel Chair: Francisco Marco Simón**

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

**Celia Fontana Calvo, Gonzalo Fontana Elboj**: The Book of Revelation, a text for the defeated of both hemispheres
Belonging to the genre started by The Book of Daniel, The Book of Revelation constitutes the most violent and resentful allegation against the Roman domination of the whole Ancient literature. It is, therefore, a unique case of which might be denominated "literature of the defeated" in the sphere of the Roman Empire. However, fifteen centuries after its composition, the biblical text was reused in order to understand the tragedy experienced in the New World. The development of the events in the second half of the 16th century predicted a mournful and painful end for both the indigenous population and culture and the Franciscans, who had hopefully initiated the process of Christianisation. This disastrous atmosphere is essential to understand the iconography of the paintings in the church of Tecamachalco (state of Puebla), where the history of mankind includes abundant apocalyptic visions.

David Charles Wright-Carr (Francisco Marco Simón): Persistence of native military iconography among the Otomí in New Spain

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

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

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

28-318 | CT | Fruits from the garden of Japanese Spirituality

Panel Chair: Shin’ichi Tsuda

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

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

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

Gyokai Sekido: Spirituality of Nichiren’s Buddhism

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

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

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

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

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

28-319 | 222 | Dynamics of Accommodation - Law and Religion in Contemporary Western Societies

Panel Chair: Werner Menski

Over the past few decades, state courts had to deal with an increasing number of cases that involved religious issues. At the same time, legal responses to the demands of religious groups have come under public scrutiny. This negotiation process between state law and religion(s) concerns almost all aspects of individual life, such as clothing (burqa ban) and the integrity of the body (circumcision), but also the (legal) status of religious groups as corporate entities. It challenges legal frameworks that are often built amidst specific historical conditions that did not reflect the religious plurality that modern states face today. As a result, both the law and religions find themselves undergoing change, adaption, seclusion and contestation. This panel explores the tension between the objectives of state law and the interests of religious communities by bringing together researchers from legal studies, anthropology and religious studies.
Markus Klank: The Long Way to Recognition: On the legal status of Jehovah’s Witnesses in Germany

In March 1990, after more than 40 years of repression, Jehovah’s Witnesses became officially recognized as a licit religion by the former government of the German Democratic Republic. Following the German reunification in October 1990, Jehovah’s Witnesses asked the state of Berlin to confirm that their official status has now been changed to the privileged status of a corporate body under public law. This initiated a complex legal dispute that engaged different legal authorities for years. After 15 years, Jehovah’s Witnesses were finally granted this legal status in the state of Berlin but they have not succeeded yet in all German states. This paper focuses on the impact of a decade-long legal dispute on the religious community of Jehovah’s Witnesses in Germany and how it affected their internal approach to (state) law. It also raises the question if or in how far legal settings transform religious groups and vice versa.

Mareike Riedel: A Matter of Faith or Birth? Jewish Pluralism as a Challenge for State Law

The entangled nature of religion and ethnicity is a central feature of Judaism. The question ‘Who is a Jew?’ has always been a subject of halakhic debate and is answered differently within the various streams of Judaism. What appears on first sight to be an internal religious matter has occasionally engaged secular courts like the UK Supreme Court regarding the admission policy of a Jewish school. This paper draws on several case studies in a comparative way to assess how state courts addressed the competing understandings of Jewish identity and how they tried to make sense of its hybrid nature within legal categories of religion, ethnicity and nationality. This paper argues that the concept of ‘Jewish identity’ transcends Western legal categories that are built upon a particular understanding of religion. Such an understanding risks not only imposing certain notions and criteria of religion but also restricting the freedom of religion for minority religions such as Judaism.

Helene R. Kirstein: An ethnological analysis of ‘religion’ in the European Union’s dialogue with churches

Religion as a complex concept constitutes a distinct organization for churches in the contemporary democratic process of consultation in the European Union. Dialogue initiated by the European Union establishes a position for churches that is both unique and universal at the same time. The goal of the churches can be seen as one of changing both everyday habits and public policies in a global context related to such topics as nuclear weapons, environmental issues, climate change, and poverty. In reference to these subjects, churches utilize theories drawn from science, theology, law, and the humanities to understand and explain their aims. Nevertheless, although both partners in the dialogue recognize churches’ objectives as wholistic in conception and purpose, both also see churches as having a specific contribution to make to the improvement of society. My research will show that this apparent contradiction is actually an enabling, foundational principle of the dialogue itself.

Martin Ramstedt: Translating Buddhism into Different European Normativities: The Case of the Shaolin Europe Association

In 2010, the UNESCO accorded the status of “world heritage” to the Songshan Shaolin Temple in the Province of Henan (People’s Republic of China) as part of a whole series of monuments comprising both sacred and secular sites. Far from taking issue with the ensuing reordering of monastic life along secular lines, the abbot of the Shaolin temple, the Venerable Shi Yong Xin has continued to lobby for the official recognition of his monastery’s “Shaolin Chan Culture” as “intangible heritage”. Already back in 1999, Shi Yong Xin, had founded some institutions that have fostered his endeavor, inter alia the Shaolin Europe Association. The paper argues that the cultural translation of the Shaolin Chan Culture into different—spiritual and secular—European normativities has not only supported the international branding of the Shaolin martial arts. It has also rendered Shaolin’s international image more compatible with the criteria of the respective UNESCO program.

Mormonism’s Engagement with Other Religions

Panel Chair: Roger Minert

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

**Daniel Peterson: Mormonism and Islam**

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

**Andrew Reed: “I have marked well the plight of My people”: Jewish and Mormon relations – a look at contemporary views**

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

**Mauro Properzi: From the Periphery to the Centers: the Development of LDS-Catholic Relations**

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

**J.B. Haws: Mormons and Evangelical Christians in the United States: Religious Identity-Making in Modern America**

Both Mormons and evangelical Christians raised their public profiles in the United States in the late 1970s and 1980s as religious activism and partisan politics converged in new ways. But although both groups shared similar positions on issues of social morality, historic theological differences made evangelicals reluctant to embrace Mormons as allies. In fact, evangelicals vociferously redoubled their efforts to identify Mormons as counterfeit Christians or non-Christians. This paper will trace, first, Mormon efforts over the past four decades to respond to what became something of an identity crisis for them in American public perception; and, second, trends in evangelicalism over the past four decades to adapt to an increasingly pluralistic American religious landscape. This religious minority-religious majority “gatekeeper” case study speaks to institutional introspection on the one hand and new levels of outreach on the other.
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: dialogues, 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 60 visions of afterlife had already existed in Europe. They were written between the 6th and 13th centuries and show us how eagerly people in the Medieval age searched for the meaning of death. I think, however, people’s attitude toward death hasn’t changed since then. Gothic novels, romantic literature, fantasy novels and science fiction are on 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 the 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 interesting from the viewpoint of religious studies, we must also consider the philosophical aspects of Plato’s myth. In order to inquire the subject, his Timaeus that is famous as ancient cosmology and cosmogony should be important because both religious and philosophical aspect 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.

28-323 | HS 3 | Differentiating Nonreligion
Panel Chair: Johannes Quack

There is an apparent growth of research on people who explicitly or implicitly distance(d) themselves in diverse ways from specific religious traditions and ways of life or from religion as such. These studies of “nonreligion” or “nonreligiosity” complement research on secularism and secularity. In our panel, we differentiate specific modes of nonreligion by approaching nonreligious phenomena relationally, i.e. we propose focusing on their various (often co-constitutive) relations towards respective local religious fields in order to contextualize historical transformations and ongoing changes in these religious fields as well as struggles of religious and nonreligious actors about issues of secularism. By interrelating individual biographical factors and the wider socio-cultural, religious, and political contexts shaping distinct understandings and expressions of nonreligiosity, we move ahead of obvious contrasts such as the opposition between indifference to religion on the one hand and various forms of atheism on the other. Focusing on methodologies and concepts of representations and interpretations of such different types / kinds / modes of nonreligion, our panel aims to bring together scholars engaging empirically and theoretically with these questions.

Susanne Schenk: ‘Don’t make it so religious’ – An analysis of how secular humanism is negotiated in Sweden

‘Modes of nonreligion’ differ in their rationalities of nonreligion itself or simply point to distinct strategies of how to promote nonreligious ideals and values. Analysing such different modes, it is not only important to compare seemingly homogenous forms of nonreligion of distinct groups, but also to research the pluralism of such modes within one organization as well as diverging understandings of nonreligion on the individual level. Based on my research about secular humanists in Sweden, my paper discusses the relationship between diverse rationalities and manifestations of nonreligion, how they are negotiated, how compromises are established or conflict lines solidified. This analysis helps to understand the interdependency between competing modes of humanism and generational shifts of nonreligious activism as well as their entanglement with the on-going societal change.

Alexander Blechschmidt: Different “modes of nonreligion”? Analyzing the local diversity of organized nonreligion in the Philippines

How can the concept of different “modes of nonreligion” help to describe and understand the local diversity of nonreligious groups and their socio-political activism in different cultural contexts, and thereby contribute to what Cannell called “a genuine comparative anthropology of secularisms” (2010)? In my paper I focus on two of such nonreligious groups in the Philippines – besides East-Timor the only Christian-dominated country in the region of Southeast Asia – and look at the differences and similarities between them as well as their internal dynamics and changes over time regarding their overall profile and agenda. By analyzing these recently established forms of organized nonreligion, their agency and forms of engagement in struggles over issues of “secularism” in relation to the local-specific religious field and its transformations (cf. Quack 2014), I will illustrate such a complementary potential of differentiating nonreligion to shed new light on the dynamic ensemble of religion, politics and modernity.

Stephen LeDrew: Atheism in America: Conflict and Differentiation in a New Social Movement

Atheist activism in the U.S. has recently attracted the attention of scholars who approach it as a social movement. In this presentation I will discuss how debates regarding goals and strategies within atheist and secularist organizations are highlighting deep ideological tensions that are not only shaping movement dynamics, but threaten to fragment the movement and halt its recent explosive growth. These tensions, I argue, are essentially political, and involve distinct understandings of the nature of atheism and what it means to be an atheist, with some groups seeking to replace religion with scientific authority, and others linking atheism to a conception of social justice. This reflects the duality in the historical construction of atheism, but it also represents a new stage in its development, as new groups and ideologies are emerging that combine atheism, politics, and ethics in novel ways.
**Stefan Schröder:** Negotiating “Humanism”: Practical and Evolutionary Humanism as Different Modes of Nonreligion in Germany?

In German society, the term Humanism is associated with many different phenomena, from ancient Greek philosophers, to the “era” of Italian Renaissance, to a specific concept of higher education based on ancient languages. However, for the last 20-30 years irreligious organizations which were traditionally called “Freethinkers” or “Freereligious Congregations” try to occupy the term and re-define it as their nonreligious “Weltanschauung”. In my paper, this negotiation process of the concept “Humanism” shall be refined through comparing Humanism-drafts of two eminent German irreligious organizations, Giordano Bruno Foundation and German Humanist Association. Are there different modes of Nonreligion at play, competing over the interpretational sovereignty of the concept? Or do we observe the formation of a coherent irreligious “Humanist Movement” in Germany? In raising these questions, some general conclusions on Nonreligion and criticism of religion in Germany are aspired.

**28-324 | 137 | Making sense out of individual crisis: Votive Offerings and Narratives**

**Panel Chair: Antón Alvar Nuño**

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

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

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

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

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

**Chiara Cremonesi:** Crisis, Narratives and Sacred Spaces. The Votive Tablets of Saint Matthew’s Sanctuary (Gargano, Apulia) as a Case Study

During the twentieth century the reflection on the sacred and on sacred space has been in many ways a reflection on: being human; what it took in certain historical moments to make some places denser
than others, making those places capable of tying lives back together; proposing new beginnings or on the contrary destroying them; questioning and challenging relational systems. The sanctuaries of Gargano constitute an extraordinary example of a sacred network as the possible horizon for building relational systems producing individual and collective identities. Here, we focus especially on Saint Matthew’s sanctuary and its collection of votive tablets (19th-20th centuries) as a case study from an historical-religious perspective. Indeed, they provide exceptional glimpses into the lives of individuals and communities, showing the role of religious dispositive tempering the impact force of the crisis that the individual periodically experiences, as an entity taking decisions and making choices.

Laura Carnevale: Pilgrims, sanctuaries, objects: the case-study of the St. Matthew’s sanctuary

A sanctuary is a sacred place where the memory of a persistent past is celebrated, often linked with specific objects of veneration, such as relics. This memory, as an identity feature of the sanctuary, is preserved, narrated, sometimes re-shaped – in a word, mediated – by the pilgrims. Travelling to/from a single sanctuary, in fact, pilgrims carry not only a “material” luggage but also an “ideal” one: they mediate cultural, historical, social and economical stimuli. A dynamic relationship can be thus established between pilgrims’ itineraries (territory), narratives (hagiographical legends, accounts of pilgrimage), sacred objects and the history of the sanctuaries. Many of the above-mentioned patterns are recognizable in the case-study of St. Matthew’s sanctuary in Gargano (Apulia), a former Benedictine abbey located on the Southern branch of the via Francigena leading to the famous St. Michael’s sanctuary where, since the 16th century, “St. Matthew’s molar tooth” has been worshipped by pilgrims.

28-325 | 128 | Dalits and Religion (2/2)

Panel Chair: Martin Fuchs

What is it that Dalits seek in religion? How do they understand religion? How do the problems of conceptualizing “religion” reflect in the ways the relations and problems of Dalits with the field thus categorized are being understood? (“Dalit”, originally a modern self-designation, is here to cover the historically discriminated people earlier termed “Untouchables”). The panel wants to discuss the different ways in which members of marginalized groups, whose authority in these (as well as in other) matters has traditionally been questioned or overlooked, structure religious discourses and define their religious practices. The category Dalit in actual fact covers a wide range of discriminated, but differently positioned groups of people. The relation between (religious) ideas, practices and social groups cannot be reduced to questions of identity, but has to be conceived as interactive. The panel will focus both on the ways religious practices and ideas are being articulated and appropriated by different actors as well as on the ways new and uncommon religious experiences and imaginaries are being formulated and expressed (this includes non-verbal modes of expression). Cases addressed in this panel may comprise religious movements and self-constituted denominations of Dalits, the engagement of Dalits with bhakti, the changing relations of Dalits with institutionalized Hindu religion(s), Dalit engagement with Christian and Islamic denominations, as the presentations may also encompass the local religious traditions of Dalits.

Saurabh Dube: Religiosity and Iconography in Dalit Art

This paper shall explore issues of religiosity and iconography in the work of Savindra (“Savi”) Sarkar, an important, contemporary expressionist and dalit artist. Savi is a Mahar, a neo-Buddhist from Nagpur, who lives and works in Delhi now. Central to his iconography and imagination are very particular representations of religiosity and hierarchy, history and the here-and-now. The sources are overlapping and distinct, poignant and varied. Moving recitals of untouchable pasts by Savi’s unlettered paternal grandmother. Liturgical lists drawn up within the political movement led by Dr. B. R. Ambedkar concerning the disabilities faced by untouchables, especially under Brahman kingship in western India in the eighteenth century. Haunting lore of dalit communities deriving from different regions of India. Passionate parables regarding the life and times of Dr. Ambedkar and of other (major and minor) dalit protagonists. Telling tales of Buddhist reason. Sensorial stories from dalit literature. And Savi’s own experiences as an artist, an activist, and a dalit in distinct locales, from statist spaces in New Delhi, to remote places of gender and caste oppression in rural and semi-urban India. My paper would explore how Savi seizes upon these discursive and experiential resources, of faith and reason, sieving them through the force of an
expressionist art, in order to construe thereby icons and imaginings, a religiosity and an ethic that are contestatory yet complex, strong yet sensitive.

**Heinz Werner Wessler**: Dalit criticism of Ambedkar’s conversion to Buddhism

While the Mahar community in Maharashtra followed Ambedkar in his conversion to Buddhism in October 1956 to quite some extent, and while Buddhist conversion campaigns among marginalized groups in Indian society are a continuing feature of Dalit consciousness movements since then, certain groups within the Dalit community resist the call to Buddhism as part of the Dalit awareness movement. One of the prominent voices among these Dalit critics of Ambedkar are MC Raj, who has identified bhūśakti (“the power of the earth”) as the most prominent feature of Dalit religiosity, and Dharmvīr. “There always were enemies of the Dalits in this country – in the old days Brahmans and Buddhists, in the middle age Hindus and Moslems and in the present age Hindus and British” (Dharmvīr, Kabīr aur Rāmānamḍ : kimvadaṃtiyāṃ. Nayī dillī 2000. Kabīr naī sadī meṃ ; 2, p.134). After a phase of a rigorous re-reading of Sant religiosity in an effort in reclaiming Kabīr and the nirgun bhakti tradition, Dharmvīr turned toward an effort to revive the Ājīvaka religion, the third prominent heterodox tradition besides Buddhism and Jainism in Indian antiquity. It died out early, and only few original inscriptions and quotations have survived. A.L. Basham and other researchers have tried to reconstruct the structure of its text corpus and belief system from these few sources and from Buddhist polemics. One of the arguments used by Dharmvīr and his followers on their return to the Ājīvaka religion is the belief that its founder, Makkali Gosālā, appears to have belonged to the Kumbhakāra, i.e. potter caste, and therefore by modern standards a representative of a marginalized group.

**Martin Fuchs**: Response

The respondent will address the issues raised in the papers of this panel.

28-326 | 223 | 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 began with the transfer of the image in a procession from the Basilica Minore to the Cathedral and 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 have 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 servants. 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, first, to investigate the following through hermeneutic phenomenological inquiry on how Filipino value nakakaluwag: (a) provides conditions conducive to live sustainably in view of holistic relationality and (b) furnishes common pedagogical ground where top-down and bottom-up approaches to sustainable living reach synthesis; second, to introduce the Filipino value nakakaluwag in view of holistic relationality as a pedagogically-oriented frame for a sustainable living; and, third, 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 the shared beliefs and embodied in the 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 Senor Santo Nino: 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 recurse 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.

28-327 | 224 | 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 Reforms (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 readership 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 favoured 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.
Panel Chair: Gerd Marie Ådna

In today’s dominant European discourse, so-called ‘Muslim’ and ‘Western’ values are increasingly presented as being mutually exclusive. In this context, it takes Muslims a lot of biographical work to construct a moral self. This panel addresses the issue how European Muslims with migration backgrounds construct moral selves in dialogical relations with various collective and personal ‘voices’ that inform their life worlds simultaneously. The focus is on how culturally and religiously framed values are transmitted to Muslim children by parents and religious community leaders, and, vice versa, how such values are actively appropriated by the offspring of migrants in dialogues with the multiple value discourses and practices that characterise the domains in which they participate in their everyday lives. Our goal is to create a discussion forum for researchers who study the construction of religious and cultural identity of Muslim children and their families in various European contexts.

Marjo Buitelaar: Doing moral ‘biographical work’: The narrative construction a Muslim moral self

This paper addresses the impact of being raised within different, asymmetrical pedagogical systems that transmit (partially) different world views and ideologies of personhood. It investigates how religious self-presentations of female Dutch Muslims with Moroccan backgrounds are informed by the interplay between pedagogical styles and personal and social developments. Narrations on religion in the life stories of three highly educated women are presented to analyse in what instances ‘Dutch’, ‘Moroccan’, and ‘Islamic’ cultural values are identified by the women and presented as compatible, complementary or contradictory to each other. The focus is on narrations concerning parental styles of transmitting religion. It is reflected how continuity or discontinuity in the stories with parental voices relate to the specific balance the narrators seek to realise in their lives between various kinds of agency and communion.

Gerd Marie Ådna: Narratives from Stavanger and Berlin about the interplay between daily lives and moral ideals in the self-reflection of Muslim mothers

This paper addresses some religious and cultural values, as found among Arab- or Turkish/Kurdish-speaking Muslim mothers in Berlin and Stavanger. They want to transmit religious and cultural values to their children and help that they will become well-integrated in the society, schools and the Muslim community. For instance, encountering the Norwegian society’s expectations that all women should be full-time professional workers is sometimes perceived as being in conflict with ‘Muslim’ family values. Further, the patience of the Prophet Ayoub is often mentioned as an ideal, especially in times of hardship. The mother’s ability to be patient is tested when she acts in roles as her children’s educator, her female friends’ support and mediator, and the organizer of the mosque’s bazars. This paper takes a history of religions approach in analysing narratives and observations among first generation migrants in a European urban setting.

Nadia Fadil: Reclaiming the ‘traditional Islam’ of the parents. Practices of authentication of Liberal and Secular Muslims in Belgium

Scholarship on Islam has largely invested the question how younger Muslims relate to the Islam of their parents. Within this perspective, the idea of a generation gap has emerged as an important analytical template to assess these developments. Drawing on fieldwork with Belgian Muslims of Moroccan origin, this paper seeks to nuance this perspective by exploring accounts wherein the religious legacy of the parents is actively reclaimed. This was especially the case for liberal and secular respondents who held onto the “traditional” religious. This paper proposes to take them as redefinitions of what constitutes and can be considered “real Islam”. By re-_invoking a different set of criteria that have been discarded in Islamic revivalist tendencies, the narratives not only show how genealogy and ancestry play a central role in redefining the “real” Islam, but also how the turn to orthodoxy becomes disqualified as an inauthentic way of practicing Islam.
Riem Spielhaus: Coping with exclusive narratives: the Value discourse among young female Muslim activists in Germany

Based on empirical research among young Muslim activists in Germany this paper addresses how Muslims in Western Europe are confronted with and respond to an assumed dichotomy of "Muslim" or "Islamic" and "European" values. Values are an ingredient of many exclusive narratives of Europe that portray Muslims as incapable of submitting to core values like gender equality or respect for diverse life forms and faith groups. While it appears that Muslims need to be questioned about equal treatment of women, governments present themselves as flagships of gender equality. The paper hence asks, which values do young Muslims present as both German and Muslim values, in such a discursive environment, and which strategies to cope with exclusive narratives do they chose? Another question is what reference frames young Muslims use to legitimize their claims.

28-329 | 211 | Contemporary Catholic Transformations or Dynamics
Session Chair: Benedikt Kranemann

Anna Hojdeczko: Tabloidization of religious-oriented press in Poland on example of "Egzorcysta" and "Dobry Tydzień" periodicals

Polish Catholic-oriented media surprisingly followed the global tendency of providing "infotainment", and this style of journalism worked astonishingly well. The staggering example is "Egzorcysta" ("The Exorcist"), a monthly magazine, founded in 2012, the aim of which is "fighting with the spiritual dangers". This self-proclaimed "tool of modern evangelization" publishes articles about possessions, revelations and spectacular conversions, interviews with exorcists and advice concerning religious life. The magazine's circulation reached 40,000 at the beginning of 2014. The trend might be confirmed by "Dobry Tydzień" ("The Good Week"), a weekly first published in October 2014, targeted at "women who appreciate tradition, family and religious values" and containing articles about history, celebrities, memories from the time of the Polish People's Republic and Bible study. The presentation will focus on main issues that appear in those periodicals and will be an attempt to put the religious-oriented press tabloidization phenomenon in a larger context of changes in the modern press.

Denise Motzigkeit: New Ecclesial Communities - Signs of the times?

In the 20th Century many New Ecclesial Communities (NEC) arose within the Catholic Church. Since the Second Vatican Council, these NEC have gained more and more influence within the church. The constantly rising in membership numbers stand in contrast to the known situation of the Catholic Church in Western societies, which is characterized by high numbers leaving the church and empty worship services. Against this background, NEC seem to become the “new hope” of the Catholic Church – but what makes them so attractive? At least it cannot be due to their openness concerning church policies or questions of morality, because in these points they strictly adhere to the dogmatic doctrines of the church. NEC are no longer satisfied with the “normal” offers of a regular parish: they are characterized by a great lay spirituality that encourages the individuals to actively create their own lives guided by faith. The community spirit is central. A mandatory organizational structure and strong conservative contents make NEC especially appealing to people who no longer get along with the open way of life of the modern spirit. Thus, members of NEC criticize the social form of the church, the way of evangelization, as well as the secular lifestyles of modernity. The following questions will lead through the presentation: How is the criticism of the NEC in church and society expressed in concrete terms? What exactly is criticized by the NEC (with regard to church and society)? What are their claims and struggles? What are potentials and risks – of the NEC for the Catholic Church?

Dominika Motak: Traditional Polish religiosity in a maelstrom of modern culture: continuity and change

Kalwaria Zebrzydowska - an old religious complex (calvary) related to the Passion of Christ - is one of the major pilgrimage centres in Poland. Ritual cycle of the Holy Week, culminating in a passion play and a mass procession performed on Good Friday, is regarded as the epitome of the traditional Polish popular religiosity. Nevertheless, it may also serve as an excellent illustration of changes which are taking place in the lived religion: we can observe that a traditional religious practice starts to transform into a
leisure time and media event, and at the same time becomes a platform for the Catholic clergy to promote its views about current political affairs (e.g., in vitro fertilization). Drawing upon the results of field research and other sources the paper addresses a few theoretical issues particularly pertinent to the dynamics of continuity and change of Polish traditional religiosity.

28-330 | 116 | Transformations of Religions in China: Past and Present

Session 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 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 know 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 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 exist so many different versions about the number of Chinese Christians? How many “nominal Christians” are there in China? Is Christianity adversary of Chinese native religions? Does exist a so-called saturation status of Chinese Christianity in Chinese Culture and Society? Is Christianity the only religion increasing rapidly among all religions in Chinese Society?

Qiaowei Lin: Daoism and the State Cult of Chinain 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 the 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 imply some important religious meanings. As is well known, the Confucian teachings was the philosophical basis of the state cult in Chinese history. But how about the relation between Daoism(in this paper the English word “Daoism” is refer to the Chinese terms Daojiao/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 arcaic 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 the 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 Ming dynasty, and explore the establishment of the state cult in Ming court, comprised of the worship of the Daoist gods and beliefs, in addition to the Confucianism. It will present a basic outline on the following three aspects, the enactment of the state cult with the participation of the Daoists(Daoshi), the national temples providing the state rituals managed by the Daoists(Daoshi), and the graded rites of the state sacrifices involving the Daoist gods, trying to show the Daoist gods and beliefs how to earn the credentials in the imperial court and how to play an important role in the state cult in Ming China.
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 supporters and the so-called heathens in West- and East Africa. On which specific religious 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 Missionaries 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 missions to the white settlers streaming into the region along with the railway. Putting 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

The respondent will address the issues raised in the papers of this panel.
Bodies, Texts and Otherness – Religious Change in Antiquity and Today

This lecture is about the interaction between bodies and texts and how, in periods of religious change, superhuman and other non-human creatures are drawn into this interaction. Such creatures are carriers of otherness. Angels and animals are examples of non-human creatures, which are given agency, promote change and are themselves changed. While a text is a natural habitat for angels, demons and monsters, animals have their natural habitats elsewhere. Creatures of the imagination are different from living beings. However, we should not make too much of the difference between facts (animals) and fiction (angels, demons and monsters). Animals in texts are never “real”. They are constructed for some purpose and made into creatures of the human imagination. Animals as well as angels are given social agency both in the field of asceticism and in contemporary therapeutic religion where they conceptualize social boundaries, experiences, norms, thoughts and emotions. I have chosen two examples. Both have emblematic functions and are prototypes of religious change. One is Christian asceticism in Egypt in the fourth century, the century when Christianity became naturalized in the Roman Empire and the Mediterranean became “dotted with something quite new, sexually frustrated readers, stretching from Egypt to the coast of Scotland” (Lane Fox, “Literacy and Power” p. 148). The other example is the contemporary angel school of the Norwegian princess Märtha Louise. Participants in these stories are monks and New Agers, but also angels, demons, dead people and animals. Change involves place, time, relationship to others, status, body and sometimes religion. The two examples in this lecture are connected to globalization and to a substitution of one religious ideology and practice for another. How and when do carriers of otherness, in this case angels and animals, promote religious change? How are they changed? When animals are given religious agency, how does this agency reflect upon views of them?
29.8 ▶ IDAN RAICHEL

6.9 ▶ AVISHAI COHEN TRIO

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Business Program

Sunday, August 23
23-401 | 448 | IAHR Outgoing Executive Committee Meeting | 10 a.m. - 1 p.m.
23-402 | 441 | EASR Executive Committee Meeting | 10 a.m. - 1 p.m.
23-403 | 445 | AK Religionsästhetik | 2-3:30 p.m.

Monday, August 24
24-404 | FG 1 0021 | Religion and Public Institutions Network Meeting | 3:30 - 5 p.m.
24-401 | 112 | IACSR Executive Committee Meeting | 6-8 p.m.
24-403 | HS 3 | DVRW Hauptversammlung | 6:30-10 p.m.

Tuesday, August 25
25-402 | HS 4 | AASR Meeting | 6-8 p.m.
25-403 | HS 3 | EASR General Assembly | 6-8 p.m.
25-405 | 114 | AK Religion und Moderne Massenmedien | 6-8 p.m.

Wednesday, August 26
26-401 | HS 3 | IAHR International Committee Meeting | 9 a.m. - 1 p.m.
26-402 | 116 | AK EPCB | 6-7:30 p.m.
26-403 | 114 | RELIGION Board Meeting | 7-8:30 p.m.

Thursday, August 27
27-402 | FG1 0121 | RRE Editorial Board Meeting | 1:30-3 p.m.
27-403 | HS 3 | IAHR Incoming Executive Committee Meeting | 4-7 p.m.
27-404 | 441 | IAHR Women Scholars’ Network Meeting | 6-8 p.m.

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