

09:30 | **Claudia Lambrugo**
(University of Milan, Italy)
Mothers in Angst: An Unpublished Document from Gela (Sicily) for Children's Preservation

09:50 | **Chiara Pizzirani**
(University of Bologna, Italy)
Mothering in Etruria. Religion and Ritual Practices

10:10 | **Rebecca Sebbagh**
(University of Erfurt, Germany)
Save the Children? Jewish Mothers Killing their Children in Times of Persecutions

10:30 | **Discussion**

10:55 | **Coffee Break**

Fourth Session: "Transgressive" Mothering: Does Urban Spaces matter?

Chair: Emiliano Urciuoli
(University of Erfurt, Germany)

11:10 | **Erdmute Alber**
(University of Bayreuth, Germany)

"It is the Shame that Holds You" – Complexities of Mothering in West Africa

11:30 | **Mariachiara Giorda and Sara Hejazi**
(University of Roma 3, Italy)

Mothers between Visibility and Invisibility in Fundamentalisms: The Case of Jonestown

11:50 | **Giovanni Frulla and Roberta Gambella**
(Istituto Superiore di Scienze Religiose, Ancona, Italy)

"Neo-pagan" Construction of the Conception of Motherhood in Central Italy: Rejection of Traditional Religion or New Vision of the World?

12:10 | **Michela Zucca**
(independent researcher, Associazione Sherwood, Italy)

Mothers Killing their Children in Italian Alps

12:30 | **Discussion**

13:00 | **Lunch (free)**

15:00 | **Showing of the documentary Jonestown: Paradise Lost (2007) with debate and final discussion**



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FURTHER INFORMATION

University of Erfurt

Max Weber Centre for Advanced Cultural and Social Studies

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UNIVERSITY OF ERFURT

International Workshop

“Mothering(s)
and Religions”

16.–17.07.2019 | Max-Weber-Kolleg

In this third and final workshop we will focus particularly on the religious roles of the “mother” in the child’s life after the perinatal phase and until adulthood, as well as on the less fortunate cases in which the offspring dies before becoming adult. In this regard, the distinction made by Susan Starr Sered (1994) between “womAn as symbol” (e.g., images of goddesses and normative stereotypes created by male religious authorities) and “womEn as agents” (real practice, historical mothers), and the distinction made by Adrienne Rich (1976) between “Motherhood as institution” and “Motherhood as experience” (women’s experience of and relation to her own reproductive capacities) are particularly relevant here. In fact, evidence suggests a widespread gap between normative representation and actual practice. While the first two workshops dealt with physiological functions (pregnancy, childbirth, and breastfeeding) that only a woman – mother-to-be or newly mother – can perform, this third workshop stresses that the rearing of a child shifts the focus from biology to society. Therefore, it is necessary to define what “mother” is. In order to do so, we use Sara Ruddick’s articulation of the three demands of maternal thinking – preservation, growth, and social acceptance – that are met by the three practices of preservative love, nurturance, and training (Ruddick 1989:17). Preservation has to be understood as the most compelling demand. As Ruddick suggests, “mother” is better understood as a verb (to mother) rather than as a feminine substantive. A “mother” is anyone who engages in maternal practice and makes this a central part of their life. Mother can, thus, be gender-inclusive.

CONTACT

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JULY 16

First Session: Motherhood as an Institution VS Mothering as a Practice

- 13:00** | **Normative Perspectives on Mothering**
Chair: Rana Behal (University of Dehli, India / University of Erfurt, Germany)
- 13:00** | **Cristina Soraci (University of Catania, Italy)**
Cornelia, the Most Conservative and Transgressive Mother of the Roman World
- 13:20** | **Carmen González Gutiérrez (University of Erfurt, Germany)**
Mothers, Male Children, and Social Prospects in al-Andalus: Approach Proposal for the 10th Century
- 13:40** | **Sucharita Sarkar (D.T.S.S. College of Commerce, University of Mumbai, India)**
Adarsh Mata: The Changing Mothering Practices of the Ideal Hindu Mother
- 14:00** | **Discussion**
- 14:25** | **Coffee Break**
- 14:40** | **Mothering as a Practice: Fieldwork**
Chair: Tanja Visic (University of Erfurt, Germany)
- 14:40** | **Kaja Kojder (University of Warsaw, Poland)**
From Theotokos, an Archetypical Mother, to Matushka, the Mother of the Parish. Study Conducted among the Orthodox Christian Minority in Poland
- 15:00** | **Saddik Darai (Sidi Mohammed Ben Abdellah University of Fez, Morocco), Jaouad Agudal, and Mohamed Bouaazi (Hassan II University of Casablanca, Morocco)**
Moroccan Mothers and the Transmission of Religious Values to Their Children: Meknes and Ouarzazate as a Case Study
- 15:20** | **Discussion**

15:45 | **Coffe Break**

Second Session: Negotiation, Pluralisation, and Spiritualisation of Mothering

- Chair: Carmen González Gutiérrez (University of Erfurt, Germany)**
- 16:00** | **Claudia D. Bergmann (University of Erfurt, Germany)**
Moses’ Multiple Mothers
- 16:20** | **Florence Pasche Guignard (Ryerson University, Toronto, Canada) and Giulia Pedrucci (University of Erfurt, Germany)**
Representations of “Alternative Mothering” in the Ancient Greek and Roman World
- 16:40** | **Claudia Tavolieri (University of Roma 3, Italy)**
The Function of the Mother/Teacher in the Ascetic Contexts of Eastern Christianity in Late Antiquity: Between Tradition and Innovation
- 17:00** | **Discussion**
- 17:25** | **Coffee Break**
- Chair: Juhi Tyagi (University of Erfurt, Germany)**
- 17:40** | **Priyanka Jha (Ambedkar University Delhi, India)**
Religion and Nationhood: Making of Bharat Mata (Mother India)
- 18:00** | **Pascale Engelmajer (Carroll University, USA)**
The Mothering Path as Buddhist Path: Narratives in the Pāli canon
- 18:20** | **Olivera Koprivica (University of Erfurt, Germany / University of Graz, Austria)**
Figures of Spiritual Mothering in Contemporary Orthodox Female Monasticism
- 18:40** | **Discussion**

JULY 17

Third Session: Children’s Preservation

Chair: Giulia Pedrucci (University of Erfurt, Germany)